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CLASSICS

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CLASSICAL JOURNAL

SEPTEMBER AND DECEMBER

1811

VOL. IV

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THE
CLASSICAL JOURNAL;

FOR
SEPTEMBER AND DECEMBER,
1811.

VOL. IV.

Ἄν φιλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χεῖρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIG. INCERT.

T

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TOOK'S COURT, CHANCERY LANE;

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THE
CLASSICAL JOURNAL;

FOR SEPTEMBER, 1811.

N^o. VII.

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LONGMAN, HURST, REES, ORME, AND BROWNE; LUNN;

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*** We shall be obliged to our Readers to communicate
any errors they may discover in our pages.

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therefore, have them with their Reviews and Magazines, by
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CONTENTS OF NO. VII.

	PAGE.
<i>A New Translation of obscure Passages in the Bible, No. I.</i>	1
<i>The 10th Chapter of Genesis explained,</i>	14
<i>Oxford Prize Essay, Eng.</i>	20
<i>Justin emendated, and Æschylus explained,</i>	31
<i>Ecclesiastical Researches,</i>	35
<i>The Britons of the Classics,</i>	44
<i>Critical Remarks on a passage of Tacitus,</i>	48
<i>Poema Numismate Annuo Dignatum, et in Curiâ Cantabri-</i> <i>giensi Recitatum. Ode Gr.</i>	52
<i>Poema Numismate Annuo Dignatum, et in Curiâ Cantabri-</i> <i>giensi Recitatum. Ode Lat.</i>	57
<i>Epigrammata Numismate Annuo Dignata, et in Curiâ Canta-</i> <i>brigiensi Recitata,</i>	62
<i>Critical Remarks on the English Version of the Old Testament,</i> <i>No. III.</i>	63
<i>Poema Præmio Dignatum. Lat.</i>	75
<i>Remarks on the Preface to “ Musæ Cantabrigienses,”</i>	78
<i>Greek Inscription,</i>	87
<i>On Pagan Trinities. LETTER II.</i>	89
<i>Imitations of Horace, by Professor Porson,</i>	97
<i>A Chart of 10 Numerals in 200 Tongues,</i>	105

	PAGE.
<i>Codicis Msti Avieni Collatio</i> ,	120
<i>Remarks on the " Cambridge Greek Ode," for 1811.</i>	122
<i>Biblical Criticism</i> ,	125
<i>Antique</i> ,	128
<i>Valckenaerii Emendationes in Xenophontis Memorabilia</i> , No. II.	129
<i>Researches of the German Literati</i> , No. II.	139
<i>Conjecturæ Criticæ in Auctores Græcos</i> , No. II.	154
<i>On the Emerald. Oriental</i> ,	162
<i>Answer to the " Defence of Dr. G. S. Clarke's Hebrew Criticism and Poetry,"</i>	168
<i>Cambridge Prize Essay for 1811. Lat.</i>	179
<i>Necrology</i> ,	191
<i>On the Lyrical Metres of Anacreon</i> ,	196
<i>Critical and Explanatory Notes on the " Prometheus Desmotes of Æschylus,"</i> No. II.	209
<i>Essay on the Standard " Labarum,"</i>	223
<i>Diatribæ de Antimacho, Poetâ et Grammatico Colophonio</i> , . . .	231
<i>Notice of Mr. Bellamy's " Ophion,"</i>	240
<i>Notice of the " Earl of Elgin's Pursuits in Greece,"</i>	244
<i>Notice of Mr. Bell's " Stream of Time,"</i>	247
<i>Antiquities</i> ,	249
<i>Bibliography</i> ,	251
<i>Literary Intelligence</i> ,	252
<i>Notes to Correspondents</i> ,	258

THE
CLASSICAL JOURNAL.

N^o. VII.

SEPTEMBER, 1811.

A New Translation of obscure Passages in the Bible

No. I.

TO illustrate and elucidate the Classics, verbal and minute criticism, and improved translation have been applied with fine effect; and why should we not apply them to the word of God? Now, although the common, or national, translation of the Bible, be admitted to be excellent in many passages, yet every pious and intelligent reader will confess, that many hundred verses in Job, in Hosea, in all the minor Prophets, in the Song of Solomon, and Ecclesiastes, require amendment, perspicuity, and an improved translation. These were the modest sentiments, and this was the diffident proposal, of Dr. Grey, in his "Key to the Old Testament." This is the important subject of many sermons, and of many treatises, which have been expressly written for the purpose, by bishops, by translators, by Orientalists, and by commentators. Their arguments for a revisal of the vulgar translation receive new strength from every modern and novel translation of any individual book in the Scriptures. Their reasonings are yet more confirmed by the

new travels and voyages into the East, or into Palestine, or even into India and China, those patriarchal, primitive, and pastoral nations; for these voyagers cast a flood of light on the similar pastoral and patriarchal habits of the Israelites. As proficient in the Asiatic tongues and dialects, which bear an affinity to the Hebrew and the Chaldee, the moderns far excel our venerable translators in the age of either Elizabeth or James: as adepts in Rabbinical literature, and in Jewish idioms, they are enabled to detect, and to elicit, the true meaning, and the obvious sense, of many a verse, which had perplexed our early translators. I propose to copy a few instances of such verses, and of their old and their new translation; and shall submit them to the serious and profound meditation of the real Christian. The word of God is too solemn a book to be lightly altered; but every rational improvement of the sense will be eagerly adopted; for, if the trumpet give an uncertain sound, is it the "trumpet of God?" To adopt the words of Paul, in I. Cor. xiv. 6. &c. "Speaking in any tongue, what does it profit, except I speak to you to make you to know truths in an intelligible manner. Even inanimate instruments, a pipe, or a harp, giving out sound, except they give a distinguishable sound, how shall be known the object of the tune of that harp or pipe? So likewise, except ye write, or utter, words easy to be understood, how shall it be known what is spoken? for ye speak to the air. There are many tongues in the world, and none of them is without a meaning; but, if I know not the meaning of that language, he that speaketh it is a barbarian and a foreigner to me: I had rather speak five words which were intelligible, and by them teach others, than ten thousand words, which could not be understood." We may evidently apply these sensible remarks of the inspired St. Paul to the prophetic and poetic parts, in particular, of the Bible; parts, *in truth, the most beautiful*, though in the common translation, the most obscure, mistaken, and misapprehended, of all the Scriptures; for, in the class of spiritual poetry, what works of merit has England or modern Europe produced, which may be compared with the finished strains of David and Asaph, with the temporary effusions of the minor prophets, or with the magnificent visions of the greater? It is indeed a singular phenomenon, that the Jewish bards, and

the ancient muses of Zion, have borne away the torch of success in the poetic race, from the daughters of Calvary; that the spirit of genuine poetry has deserted the religion of truth, or has been denied to the believers in the last revelation, which will be made to man! The psalmists, the prophets, the Elijahs, of the ancient world, have retired to heaven; but, where is the Elisha on whom the mantle has fallen? "Where is our boasting?—It is excluded."

If, then, the poetical books of the Scripture be so inimitably excellent in the Hebrew, every labor, all the art of man, all the learning, all the critical skill, and all the exertions of the linguist, should be employed to unfold their meaning, and display their glories.

"Prove all things, hold fast that which is the best:—Search the Scriptures; how readest *thou*?"

A new, and, perhaps, an improved translation of the II Sam. ch. 23.

The New Translation.

1. Now these be the last words of David; "*the oracle* of David, the son of Jesse, even of the man, raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel:

2. The Spirit of the Lord speaketh by me, and his word is upon my tongue:

3. The God of Israel saith, the Rock of Israel speaks to me," He that ruleth over men is a just one ruling in the fear of God!

4. And as the light of the morning, when the sun riseth, a morning without clouds; as the tender grass [springing]

The Old Translation.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me, and his word was in my tongue.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass

The New Translation.

out of the earth after rain.

5. Verily my house is thus with God: he hath made with me an everlasting covenant, ordered in all things, and sure; for he is all my salvation and all my desire.

6. But the sons of Belial shall not flourish; all of them shall be as thorns thrust away, because they will not be taken kindly by the hand.

C. v. the latter part of v. 6. who spake unto David, saying: thou shalt not come in hither, for the blind and the lame shall drive thee away; by saying David shall not come in hither.

8. And David said on that day, whosoever reacheth and getteth up through the subterranean passage, to the lame and the blind that hated David's life, [he shall be captain] because the blind and the lame said, he shall not come into the house.

C. vii. v. 10. Moreover I have appointed a place for my people Israel; and planted them, that they may dwell in a place of their own, and move no more: neither do the children of wickedness afflict them any more, as before-time.

The Old Translation.

springing out of the earth by clear shining after rain.

Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands.

which spake unto David, saying: Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

And David said on that day, whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, the blind and the lame shall not come into the house.

Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

The New Translation.

The Old Translation.

14. I will be his father, and he shall be my son: in his suffering for iniquity, I will chasten him with the rod due to men, and with the stripes due to the children of Adam.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

Dr. Kennicott.

KINGS I.

KINGS I.

C. ii. v. 9. But his hoar head bring *not* thou down to the grave with blood.

but his hoar head bring thou down to the grave with blood.

Dr. Kennicott.

Gillies says, in his *History of the World*, "Let the I Kings, c. x. 22, &c. be compared with II Chron. c. viii. 17, 18. To these oppose II Chron. c. xx. 36. and I Kings, c. xxii. 48. Now either Tarshish and Ophir are interchanged by transcribers, or we must admit a circumnavigation of Africa, prior to that recorded in Herodotus."

Verses from Mrs. Carter's Notes, &c.

ISAIAH.

ISAIAH.

C. ii. v. 11. The eyes of the Lord are lofty, man is low.

The lofty looks of man shall be humbled.

16. And upon all the ships of Tarshish, and upon all pleasant *spectacles* of ships.

and upon all pleasant *pictures*.

C. v. v. 17. Then shall the lambs feed *in their fold*.

feed after their manner.

C. vi. v. 10. The heart of this people is made fat, and their ears heavy.

Make the heart of this people fat, and make their ears heavy.

C. xlv. v. 18. Their eyes are shut, that they cannot see:

For he hath shut their eyes, that they cannot see.

C. vi. v. 13. But yet in it shall be a tenth, when it is returned and shall be browsed; as a teil tree, and as an oak, whose *support* is in them; so the

But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree and as an oak, whose substance is in them, when they cast [their

The New Translation.

holy seed is the *support* thereof [in *Shallecheth*, i. e. in the causeway to the temple set with trees].

C. vii. v. 15. Butter and honey shall he eat, *when* he *shall* know to refuse the evil.

C. ix. v. 3. Thou hast multiplied the nation, thou *hast* *increased* the joy.

C. xiv. v. 19. But thou art cast out of thy grave like an abominable corpse.

C. xviii. v. 1. Woe to the land shaded with sails of vessels, which, &c.

C. xxi. v. 8. And the looker-out cried: my Lord,

C. xxv. v. 5. The song of the terrible ones shall be brought low.

C. xxvii. v. 4. I have no wall to defend me: O that I could set the briers and thorns before me!

C. xxxvi. v. 5. I say, what? are vain words, counsel and strength for war?

C. xlii. v. 19. Who is blind as my servants, or deaf as my messengers that I send? who is blind as their ruler, and blind as the Lord's servant?

C. xlix. v. 17. Thy *builders* shall make haste.

The New Translation
of DANIEL, by Wintle,

C. i, v. 3. of the nobles;

The Old Translation.

leaves], so the holy seed [shall be] the substance thereof.

Butter and honey shall he eat, *that* he *may* know to ...

Thou hast multiplied the nation, *and not* increased the joy.

But thou art cast out of thy grave, like an abominable branch.

Wo to the land shadowing with wings, which, &c.

And he cried, a lion: my Lord

The branch of the terrible ones shall be brought low.

Fury is not in me: who would set the briers and thorns against me in battle?

I say [sayest thou,] but [they are but] vain words, [I have] counsel and strength for war.

Who is blind but my servant? or deaf as my messenger that I sent? who is blind as [he that is] perfect, and blind as the Lord's servant?

Thy *children* shall make haste.

of the princes;

The New Translation.

4. Young men, in whom,
10. Young men, who, &c.

C. ii. v. 9. till the occasion
be changed;

14. expostulated concerning
the counsel and decree, &c.

41. Of the stock of iron.

C. iii. v. 2. the senators,
and the magistrates, the judges,
the treasurers, the counsellors,
the presidents.

5. pipe, &c.

25. A son of God.

C. vii. v. 5. three tusks in
the mouth of it.

C. viii. v. 12. it cast down
the law to the ground.

C. xii. v. 4. Search dili-
gently.

*The New Translation
of HOSEA, by Newcome.*

C. i. v. 4. visit the blood of
Jezreel upon the house, &c.

C. ii. v. 1. your brethren,
my people!

5. my idols [or] my lovers

10. her vileness.

11. the end of assemblies.

14. notwithstanding

16. my husband, and shalt
call me my Lord no more:

22. hear "God will sow."

C. iii. v. 1. beloved by ano-
ther, and

4. without a statue,

C. iv. v. 2. reacheth to blood.

4. Yet no man striveth nor
reproveth; for thy people's

The Old Translation.

children, in whom
children, which are of your
&c.

till the time be changed.

answered with counsel and
wisdom, &c.

of the strength of the iron.

the governors and the captains,
the judges, the treasurers, the
counsellors, the sheriffs,

flute, &c.

the Son of God.

three ribs in the mouth of it.

it cast down the truth to the
ground.

shall run to and fro

avenge the blood, &c.

your brethren, Ammi.

my lovers.

her lewdness.

feasts.

Therefore &c.

Ishi and shalt call me no more
Baali.

hear Jezreel.

of her friend, yet, &c.

an image, &c.

toucheth blood.

Yet let no man strive, nor
reprove another; for thy peo-

The New Translation.

provocation is as that of the priests's.

8. eat up the sin-offering.

12. at their idols, and their conjuring rod.

14. Shall I not punish, &c. and your, &c. because they, &c

18. He is gone after their wine: her rulers have committed adultery continually: her rulers have loved shame.

19. A wind shall distress her in her borders.

C. v. v. 1. Judgment is [denounced] against you.

2. revolvers have made slaughter of victims, I will chastise them all.

5. And the pride of Israel shall be humbled to his face :

7. begotten strange children: now shall the locust devour their portions.

8. After thee, O Benjamin, [is thy enemy coming.]

11. After vanity.

15. till they be treated as guilty.

C. vi. v. 1. Seek me early, [saying,] Come, &c.

2. revive him [Christ], raise him up, and we shall live upon him. [N. B. Not in Newcome.]

3. Then shall we know, we shall follow after knowing, &c.

7. like Adam, have

8. with footsteps of blood.

The Old Translation.

ple are as they that strive with the priest.

eat up the sin.

their stocks and their staff.

I will not punish, &c.—for themselves are, &c.

Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.

The wind hath bound her in her wings.

is toward you,

revolvers are profound to make slaughter, though I have, &c.

And the pride of Israel doth testify to his face :

forgotten, strange children: now shall a mouth devour them with their portions.

After thee, O Benjamin.

After the commandment.

till they acknowledge their offence.

Seek me early, Come, and let, &c.

revive us . . . raise us up, and we shall live in his sight.

Then shall we know, if we follow on to know, the Lord; they like men, have with blood.

The New Translation.

The Old Translation.

9. Commit presumptuous wickedness.

commit lewdness.

11. an harvest against thee, among those, who lead away the captivity of my people.

an harvest for thee, when I return the captivity of my people.

C. vii. v. 5. On the [feast] day of our king, [when]

In the day of our king the, &c.

6. For they have made their heart Ephraim sleepeth: —he burneth.

For they have made ready their their baker sleepeth it burneth.

10. The pride of Israel shall be humbled to his face.

the pride of Israel testifieth to his face.

11. And Ephraim is like a simple dove without knowledge.

Ephraim also is like a silly dove without heart:

12. As a bird of the heavens, will I bring them down: I will chastise them, when [they] hearken to their assembly.

I will chastise them as their congregation hath heard.

14. though they howled, &c.

when they howled, &c.

15. I have chastised them, strengthened their arm, yet they have imagined evil.

Though I have bound and strengthened their arms, yet do they imagine mischief, &c,

16. They return, but not to that which profits, they were like, &c.

They return, but not to the Most High: they are like, &c.

C. viii. v. 1. [The Assyrian] is as an eagle.

He shall come as an eagle, &c.

2. They shall cry unto me, O God of Israel, we know thee.

Israel shall cry unto me, O God, we know thee.

5. Thy calf, O Samaria, remove from thee: how long will it be, ere Israel endure innocency!

Thy calf, O Samaria, hath cast thee off;—how long will it be, ere they attain to innocency!

6. As for him, the workman made him; therefore he is no God; for, &c.

For from Israel was it also: the workman made it: therefore it is no God; but, &c.

7. the stalk hath no bud, it shall, &c.

it hath no stalk, the bud shall, &c.

The New Translation.

10. yea, because, &c.....
and they shall soon sorrow by
[bearing] the burden of the king
and of the princes.

13. They sacrifice gifts,
&c. and eat flesh;now
will he remember, &c.

C. ix. v. 1. thou hast loved
hire upon every corn-floor [i. e.
where idols are worshipped.]

2. shall deceive them.

4. their pleasant food shall
not, &c.

6. For, lo! they are gone
from before the destroyer:

7. Israel shall know that
the prophet was a fool, the
spiritual man was mad:....
thy hatred [i. e. toward me.]

8. prophet is as a snare of a
fowler in all his ways. They
had deep hatred against the
house of my God.

10. were abominable as
those they loved.

11. there shall be no birth,
no bearing in the womb, and
no conception.

12. them among men.

13. Ephraim, as I saw, is
planted on a rock in a pleasant
place; so, &c.

15. All their wickedness in
Gilgal [I know.]

C. x. v. 1. Israel is a vine,
which casteth its grapes....
he laid up fruit for himself;

The Old Translation.

Yea, though, &c.....and
they shall sorrow a little for
the burden of the king of
princes.

They sacrifice flesh, &c..
and eat;nor will he, &c.

loved a reward upon every corn-
floor.

shall fail in her.

their bread for their soul, &c.

For, lo! they are gone be-
cause of destruction;

Israel shall know it: the
prophet is a fool, the spiritual
man is mad, for the, &c.....
and the great hatred.

prophet is a snare of a fowler
in all his ways, and hatred in
the house of his God.

their abominations were ac-
cording as they loved.

from the birth and from the
womb and from the concep-
tion.

them that there shall not be a
man left:

Ephraim, as I saw Tyrus, is
planted in a pleasant place;
but

All their wickedness is in
Gilgal.

Israel is an empty vine, he
bringeth forth fruit unto him-
self.

The New Translation.

4. They have spoken empty words, and swear falsely in making a covenant; and now,

5. mourn over him, and his priests shall be pained for him, for his glory, because it is departed.

6. He shall, &c.

9. O Israel, thou hast sinned more than in the days of Gibeah; there Israel stood in array:—did not the war overtake them?

10. I came against, and chastised the sons of iniquities.

11. But I passed the yoke upon her fair neck: I will make Ephraim to be ridden,

12. Break up the fallow ground of knowledge;

13. Ye have reaped [the punishment of] iniquity;

14. like the destruction of Zalmunna, by Jerubbaal's hand, in the day of battle, the daughter and the mother shall be dashed in pieces.

15. So shall it be, O house of Israel, unto you.

C. xi. v. 2. When I called them, then they went from me:

3. taking them up in mine arms; and

4. cheek: and I inclined unto him, I bare with him.

5. He shall return, &c.—and the

6. abide grievously, on &c.—consume because of him,

The Old Translation.

They have spoken words, swearing falsely in making a covenant: thus, &c.

mourn over it; and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

It shall, &c.

O Israel, thou hast sinned from the days of Gibeah: there they stood:....did not overtake them.

It is in my desire that I should chastise them:....for their two furrows.

but I passed over upon her fair neck: I will make Ephraim to ride,

break up your fallow ground: for, &c.

ye have reaped iniquity;

spoiled Beth-Arbel in the day of battle; the mother was dashed in pieces upon her children.

So shall Bethel do unto you.

As they called them, so they went from them:

taking them by their arms: but

jaws: and I laid meat unto them.

He shall not return, &c.: but the

abide on, &c....consume his branches,

The New Translation.

7. are in doubt because of their backsliding from me; though they called on him because of the yoke, he will not raise it.

8. is changed within me, my repentings are kindled at the same time.

9. and not a frequenter of cities.

10. shall hasten from the west.

12. of Israel and of Judah with deceit: but hereafter they shall be a people of God and a faithful people of saints.

C. xii. v. 1. they have made a Egypt [to hire allies.]

3. he had the power of a prince with

4. power of a prince with an angel and prevailed; and made supplication, &c.—spake with him.

5. the Lord is his memorial-name.

6. and hope in thy God always.

8. all his labors shall not be found profitable to him, for the iniquity wherewith he hath sinned.

9. as in the days of old.

10. Yet I have spoken unto the prophets.

11. Verily in Gilead [there is] iniquity;

14. Therefore his Lord shall leave his

C. xiii. v. 1. offended in [the matter of] Baal.

The Old Translation.

are bent to backsliding from me: though they called them to the Most High, none at all would exalt him.

is turned within me, my repentings are kindled together.

and I will not enter into the city.

shall tremble from the west.

of Israel with deceit; but Judah yet ruleth with God,

and is faithful with the saints. do make a

Egypt.

he had power with God:

power over the angel, and prevailed: he wept and made supplication, &c. . . spake with it.

the Lord is his memorial.

and wait on thy God continually.

in all my labors, they shall find none iniquity in me that were sin.

as in the days of the solemn feast.

I have also spoken by the

Is there iniquity in Gilead?

therefore shall *he* leave

offended in Baal

The New Translation.

2. of their silver, by their skill, [have they made] idols :

4. thy God, who brought thee up out of the land of Egypt: and thou hast known no God but me ;

6. In their pasture they have been filled :

9. I have destroyed thee, O Israel: for who [will] help thee?

10. Where is thy king? in what place? that he may save thee in all thy cities.

12. his sin is laid up in store.

13. for now he would not [else] have tarried in [the place of] the breaking forth of children.

14. O death, where is thy overthrow? O grave, where is thy destruction? Repenting is hidden from mine eyes.

15. was fruitful a mighty wind shall come up from[as to] him, the treasure of all [his] pleasant vessels shall be spoiled.

C. xiv. v. 1. turn

2. let us receive good, that we may render the fruit of our lips.

3. And we will no more say, [ye are] our Gods, to the work of our hands; for

5. and he shall strike his roots as Lebanon.

8. I have heard [him]; and I have seen him as a flourishing

The Old Translation.

images of their silver and idols according to their own understanding.

yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me :

according to their pasture, so were they filled :

O Israel, thou hast destroyed thyself; but in me is thine help.

I will be thy king: where is any other that may save, &c.

his sin is hid.

for he would not stay long in [the place of] the breaking of children.

O death, I will be thy plague. O grave, I will be thy destruction: .. repentance shall be hid from mine eyes.

be fruitful, &c.

the wind of the Lord shall come... he shall spoil the treasure of all pleasant vessels.

return

receive us graciously: so will we render the calves of our lips.

Neither will we say any more to the work of our hands, ye are our Gods;

and cast forth his roots as Lebanon.

I have heard him, and observed him: I am like a green fir-tree :

THE 10TH CHAPTER OF GENESIS EXPLAINED;

OR, AN ESSAY

ON THE FIRST PEOPLING OF THE EARTH.

*On the first peopling of the earth..... Æneas, surveying the
rising city and colony of Carthage,*

Jamque ascendebat collem qui plurimus urbi
Imminet, adversasque aspectat desuper arces.
Miratur molem vastam, magalia quondam.
Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa;
Pars aptare locum tecto, et concludere sulco.
Hic portus alii effodiunt; hic alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scenis decora alta futuris.

To make a Lord Anson's voyage round the world, while it was gradually peopling, and half settled; to wander, like Ulysses, from shore to shore, from continent to continent, in pursuit, not of a contemptible Ithaca, but of the earliest Aborigines, the planters of this earth; and, as the curtain rises, and leisurely discovers them, to describe, like a second Americus-Vesputius, or Cortez, their simplicity of manners, and their ignorance of the arts; to see human nature in a condition most surprisingly differing from, and the sciences in a state most astonishingly inferior to,—the sciences and the polished life so universal in modern Europe; to draw a comparison by those mediums between rude and civilised society; between the habits of the enlightened Christian, and of the dark Barbarian; between the self-instructed Mexican, and the school-taught Chinese; between the Patriarchs, roving with their herds, and the royal gardeners in Homer, tilling their own grounds; to visit the monarchs of the primitive ages, sitting under an oak, with the prince, or great chief of Otaheite, or

to listen to a royal orator, like a Canadian Sachem, haranguing a neighbouring clan of savage warriors ;—*thus* to coast around a world then new to man, by the assisting genius of a Camoens, or a Du Halde ; of Captain Cook, or Abbé Lafitau ; of Hesiod, Herodotus, Diodorus, and the grand guides of the remoter geography ; Vyasa, the collector of the Vedas, and Moses, the inspired collector of the post-diluvian traditions ; *this* inquiry into the origin of the nations, *must* awaken, and probably may somewhat gratify, our nation of readers. — Antiquam exquirite matrem, added the wise oracle, which I may be allowed to translate, “ Seek the parental country of the human race, the mother of nations, the metropolis of the world.” Res quidem ardua, (as Pliny observes,) vetustis novitatem dare, obsoletis nitorem, obscuris lucem, dubiis fidem. Yet guided by the hundreds of specimens, which in this age we fortunately possess of the mother-tongues, and the thousand forms of their dialects ; guided by these thousand speeches of the babbling earth, as Theseus by the clue of Ariadne, though involved in a dark labyrinth ; by these speeches which are witnesses and interpreters to the parental tribes, which originally peopled the centre of Upper Asia, and which attest and explain their *similarity* of origin, and their *affinity* of race ;—guided by these varied languages, and their diversified dialects, I will modestly attempt to aid my readers to trace a mother-tribe through all her colonies, a mother-tongue through all her ramifications of change ; as the botanist detects the resemblance in vegetable nature, however numerous the branches, or devious the roots. My readers may then follow in fancy the first tribes of the “ family of man,” roving from the central ridge, or its contiguous plains in Upper Asia, through all their successive separations, and all their diffused emigrations towards the four winds of heaven, even to South America, the Antipodes of Siberia, and to *New South Wales*, the nearest continental Antipodes to Britain. He may also ascertain, by the means of the eclipses, and the comets which are recorded in the Greek, Persian, Hindoo, and Chinese Histories, their very eras and precise dates ; and thus he may as easily attend the several parent-nations and congenial clans in their several routes and journeyings, as the heart of Elijah went with his servant

Gehazi, when he privately quitted the house of his master to request of the Syrian invalid a few talents, the complimentary gift of the East. The reader will be, by chronological dates, planted as on an eminence, planted as Adam in Milton is placed by an Angel, or as Æneas above by his guardian-mother Venus, whence he will see the several nations passing in review before him, and going, each (Moses adds) according to his lineage, to take possession of his destined country; Parthians, Medes, Elamites, Syrians; Scythians, Gauls, Getes; Cimmerians, Celts, Hindoos, Chinese; the future residents in Siberia, in Greenland, in America, with the ancestors even of the distant dwellers in New Holland, and in the islots of the South Sea, and “the islands of the nations,” he shall hear them all speaking in their mother-tongues, at that early age remarkably similar. To prove this fact, I refer the reader,

1. To a Chart of Numerals, from 1 to 10, which was collected by me in 20 years, &c. which is now printed in this JOURNAL.
2. To the Preface and Dis. of Walton’s Polyglott.
3. To the Dissertations of Sir W. Jones in the As. Res.
4. To Pinkerton’s History of early Europe, or of the Goths and Scythians, through the first half of the Book.

And he shall figure to himself their march over vast countries, penetrating woods and crossing seas, and toiling through extensive deserts, each toward *their* “promised land,” to the region, which in the next thirty years they would affectionately call their mother-country, the land of their fathers’ sepulchre. “And how interesting it is (to borrow three sentences from the pathetic St. Pierre) thus to learn all the history of the ancient separation of peoples; the motives which induced each tribe to choose a separate habitation on a globe unknown, and to traverse, as chance or fate directed, mountains which presented no path, and rivers which had not yet received a name. What pictures may be presented to us in the delineation of those countries, decorated with the rude magnificence of dark groves, or burning volcanoes, as they proceeded from the hand of nature, but wild and unadapted to the necessities of man, destitute of experience? We may paint the astonishment of these strangers on

the earth, of these forefathers of our race, at the sight of the new plants, which every new climate exhibited to the view, and the trials which they made of them as the means of subsistence; how they were aided (as, according to Moses, Adam was assisted in the instance of clothing) in *all* their necessities, and in their industry, by a superior intelligence, or a Providence, who pitied their distress; how they gradually formed an establishment, and what was the origin of their laws, customs, religion, and polity.”

Of all the pages of philosophical history, none deserves more to be read with earnest curiosity than those, which display these nascent energies of the human race; and such is the work of “Sabbathier on the Ancient Nations,” a literal collection from the classics; such are the “History and Antiquities of India,” and of China, by the Rev. J. Maurice, or the Historical ‘Dissertations on the Asiatic Peoples,’ by Sir William Jones; or the Life of Charles the Fifth, and the Rise of Europe from Gothic darkness, by Dr. Robertson; or the two humbler, but equally useful, works, the volumes of the “Ancient Universal History,” and in the Spanish and Italian tongues, the voluminous Annals and Voyages of De Gama, Albuquerque, and other conquerors of India. These authors explore the beginnings of civilisation; that singular period in the progress of mind is by them plainly subjected to the observation of this wise and learned age. The account of the first population, tillage, measurement of the plains of Assyria, Egypt, Persia, Indostan, and China, are by them recovered from oblivion: no longer the circumstances of the Coptic and Phœnician Colonies in Greece, of Greek and Lydian settlements in Magna Græcia, and in Hetruria, of our Celtic ancestors in France, and our Teutonic fathers in Germany, remain unknown. Bochart in his Phaleg, Pinkerton in his Goths, or Scythians, and a thousand antiquaries on the ages of Welsh and Irish paganism, have opened to astonished Europe her earliest annals. And a perusal in Du Halde, of the histories and the moral code of so self-instructed a race as the Chinese, united with that of their penal laws, lately translated into our tongue, or the more obvious perusal of all the late authors in United America, on their voyages and travels across the breadth of the New World, on their wise laws and isolated policy, on their improvements of the new Western

Provinces, and on the successful encouragement given by them both to European, and to African emigrants; the narratives concerning these two countries will enable us to comprehend the circumstances of the Assyrian empire, and will reflect a lustre upon the infancy of the world: "For similar events (I copy the words of Sir W. Jones), happened within the limits of Iran, or Upper Asia. Now though most of the Mosaic names, the Euphrates excepted, have been considerably altered, yet numbers remain unchanged; we still find Harran in Mesopotamia, and travellers appear unanimous in fixing the site of ancient Babylon." "In the 10th chapter of Genesis, (adds the second scholar, and luminary of our age, Dr. Watson, in his "Apology for the Bible,") we enjoy the most valuable, and the most venerable, record of antiquity. It unites with the pagan historians, in detailing the origin of empires: it gives so probable an account of the peopling of the earth, that all the other books in the world, which contain any thing on the subject, confirm its truth; it is the oldest book extant; and it is remarkable, that those books, which come the nearest to it in age, as the Vedas and Historical Poems of India, the Zend of the Magi, the Greek translations from Chaldee, Persian, Punic, and Egyptian Annalists, with the Greek Historians, and their Antiquarian Poets, are those authors which make the most distinct mention of, or the most evident allusion to, the genealogical history of our race recorded in Genesis. In the last verse of the 10th chapter, it concludes, that 'these were the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.' It requires great learning, indeed, to trace out precisely, either the actual situation of all the countries, in which these founders of empires settled, or to ascertain the extent of their dominions. This, however, has been done in the annals of many nations by the above-named authors; it may be done in other instances. And even *without* the aid of learning, any man who can barely read his Bible, and has but heard of such people as the Assyrians, the Elamites, the Lydians, the Medes, the Ionians, the Thraces, will readily own they had Assyr, and Elam, and Lud, and Madaï, and Javan, and Tiras; grandsons of Noah, for their respective founders."

It is, indeed, a high satisfaction to the religious Christian, at so vast a distance of time, amid all the changes of languages, and the alteration of names introduced by colonies, and by conquest, to track the footsteps of the primitive tribes recorded by Moses, and confirmed by the Sanscrit authors, who wrote 2000 years before Christ; to detect the ancient nations, who thus descended from the first of men, and with some application to the Oriental, Sanscrit, and Classic Geographers, to ascertain both the first regions which they inhabited, and those to which they successively migrated. A series of maps of the *same* countries might easily be printed, and no other alteration would be required to be made, than in the *second* chart to place the roving and emigrated tribe in a site more northerly, and at a date more modern than in the *first*; and the dullest observer would march, in imagination, with the marching horde, or the national travelling caravan; and such charts would be founded on the most credible documents, for *all* the marks of antiquity are not over-grown and defaced: Babylon, though in ruins, retains the sound of Babel; and its bricks, yet engraven, as in the days of Herodotus, with national letters and words, designate its true place. The old inscriptions behind the horse of the Hero Rustam, who figures in the epic poem of the *Shah Nameh*, are still visible, are lately translated, and exalt the name of the Magi. Sidon, a city in Palestine, yet bears the appellation of the Son of Canaan: the Medes and Elamites, or Syrians, as I said above, and Cappadocians, or whiter-complexioned Syrians, the Cuthites, or dark-hued Ethiopians, still preserve from oblivion the Mosaic names of Madai, Elam, Cush, their revered progenitors. The ships of Tarshish conveyed to the farthest East, and West, and South, the record of Tarshish, its founder: and Egypt, proud of her antiquity, reserves to this hour in the tongue of the Arabs the denomination of her father Misraim.

And thus, although the dissolving nature of successive ages has changed the titles of *some* early settlements, and early kingdoms, yet in the most considerable and populous portions of the globe, in the North of Africa, in Europe and Asia, the honorable achievements of the first settlers are not left without a memorial, nor their virtues without a record! [To be referred to in a second Essay of 10 numerals in 200 tongues.]

OXFORD PRIZE ESSAY.

DÆDALA SIGNA POLIRE.

ON SCULPTURE.

THE imitative arts, collectively considered, have been the subject of much and very abstracted speculation; in which both the nature of their connexion with the human mind, and the various modes of their operations on it, have been analysed with accuracy and penetration. A truly elegant and classical writer of the present age has prosecuted his inquiry on this point with that judicious refinement and perspicuity, long esteemed his invariable and almost peculiar characteristic. Such a disquisition, however, as being too comprehensive, and not applicable to that art, solely and individually considered, of which we now treat, may, perhaps, not unjustly be deemed rather foreign to our purpose. It will probably be sufficient, if taking up the art in its most infant state, we pursue it through each successive stage of improvement, decline, or revival, mark their different eras, and endeavour to develop their secret springs and causes.

Whether Sculpture was in its first origin the mere fortuitous result of that imitative propensity ever active in the human mind, or whether it was intentionally and professedly devised with a view to any determinate end, is a very dark and disputable point. Whichever was the case, this at least is certain, that a more particular knowledge of its use and application quickly succeeded its invention. The circumscribed capacity of early unenlightened ages, not easily admitting pure and abstracted conceptions, made sensible representations first necessary to fix and concentrate their ideas. A supreme spiritual invisible intelligence being infinitely beyond the reach of vulgar apprehension, was under the necessity of being shadowed out to their senses

through the medium of some more obvious and familiar imagery. The attributes of this intelligence, power, justice, mercy, or goodness, distinctly considered, were separately personified, and converted into objects of sense. The various passions and affections of humanity, joy, sorrow, love, hatred, fear, and revenge, were in like manner embodied and clothed with material shape and form. To this it may be added, that the first civilisers of mankind, or inventors of useful arts, were in that rude state of nature beheld with a distant reverence, nearly allied to adoration. The advantages resulting to society by their discoveries and institutions seemed so perfectly consonant to the idea of a superior existence, that the grateful simplicity of their admirers readily subscribed to their deification. This system, then, of Mythology, this state of Polytheism, were, as it seems, more particularly favorable to the introduction of Sculptors and Painters, whose works alone could furnish sensible representations, and thus determine the object of devotion. The want, perhaps, of their earlier assistance had before that time directed the indiscriminate worship of mankind, not only to animals, but to inanimate substances, and even rude unorganised matter. Dædalus, by the concurrent evidence of history, after the deluge had involved in one indiscriminate ruin all arts, whether elegant or useful, however imperfect, or however improved, first attempted their revival. His achievements, now thickly veiled in a mist of fable and antiquity, seem marvellous and incredible, as distant objects, when beheld through any dense medium, will generally assume an extravagant and unnatural magnitude; but though part of the excessive admiration he acquired might probably originate in the fond ignorance of his admirers, he must still, in the strictest justice, be esteemed the Founder of the Athenian school. Till his appearance, the Grecian statues, formed on the Egyptian model, were mere shapeless stocks, their eyes closed, their arms hanging down, as if glued to the body, and their feet joined, without life, attitude, or gesture. Dædalus gave them eyes, hands, and feet; and into these stiff motionless trunks infused some spark of life and animation. From these feeble beginnings his disciples gradually improving, slowly acquired some superior degree of excellence. The exact progress, however, of this

art can be out indistinctly traced from its first dawnings, till that period when it at last shone out in meridian splendor. When Phidias, Scopas, Lysippus, and Praxiteles, with a multitude of lesser names, descending from their great father and founder in a kind of illustrious filiation, added dignity, elegance, and character, it was now no longer the indiscriminate admiration of a rude age, where novelty alone might constitute merit, but the judicious and deliberate approbation of a refined and learned people, accustomed to the great and beautiful, and who, though enthusiastic in their admiration, were still critically chaste in their previous judgment. These great masters, with a daring flight peculiar to elevated genius, struck out of the beaten track; judging that nature rarely centred perfection in any individual object, they framed an ideal beauty of their own. By a happy analysis resolving grace and dignity into their first principles, they judiciously selected those component parts best adapted to form a complete whole, a perfect idea. Thus, by a delicate combination, drawing to a single point the scattered excellencies of nature, they embodied their sublime conceptions in those noble works, of which some few still subsist, as matchless patterns of the most exquisite symmetry, elegance, and grandeur. Though time has robbed us of too many proofs of their indescribable excellence, it has not diminished the force of those that remain. With what ideas are we instantaneously struck by the mingled grace and dignity, the divine expression of the Apollo Belvidere! With what rapturous sensations are we even at this day affected by the delicate grace and unaffected simplicity of the Medicean Venus! by the exact proportions and energetic simplicity of the Niobe or Laocoön! Among the various causes of this acknowledged perfection, the following may perhaps claim no inconsiderable rank. In those ages, simplicity of manners co-operating with a happy temperature of air, rendered superfluous much of that heavy drapery, those voluminous folds, with which the inhabitants of more Northern skies are by necessity encumbered. The Grecian artists studied nature in her most full and free exertions, in her most varied forms and attitudes. The youth, by frequent preparation of their bodies with bathing and unction, and perpetually engaged in gymnastic exercises,

acquired that active play of the limbs, that pliability and elasticity of the joints, which must have rendered the most complete models of manly grace and symmetry; while the virgins in their dances, and other rural amusements, so warmly colored by the old poets, artlessly discovered those unstudied charms, that native unconscious elegance and ease, which the skilful hand of the painter, or sculptor, readily transferred to a Helen or Venus.

Other causes may, perhaps, be assigned for the very flourishing state of the arts at that particular period. How far moral and physical causes operate on the genius of an age, has been a subject of inquiry frequently discussed from the days of Velleius Paterculus to our own. Certain it is, that at particular revolutions of time, some kind of supernatural influence, or, as it were, some celestial emanation, seems to descend on a particular people, lights up their invention, heightens and spiritualises their imagination, and calls into life and action their dormant faculties. Genius will ever demand a friendly soil to flourish and dilate itself, while, like the sensitive plant, it ever shrinks and sickens at the rude touch of tyranny and oppression. Phidias, who stands first in this illustrious line of artists, fortunately arose at a juncture well calculated for a display of his admirable abilities. Greece now began, for a while, to respire, after a dreadful series of domestic troubles and foreign devastations. Pericles, who at this time had the sole guidance of the republic, to his consummate knowledge as a statesman, united, as a man of letters, the most unbounded attachment to the liberal arts. Comprehending in his more solid cares for the public weal, a subordinate view to its splendor and magnificence, he studied by the grandeur of its ornaments to render Athens worthy of the appellation it afterwards received, the eye of Greece; whilst the various artists he employed, conscious that without his powerful call they might long have languished in obscurity, seemed to vie with each other in the most ample exertion of their talents. The successors of Phidias, Lysippus, and Praxiteles, were ushered into fame and distinction by a concurrence of circumstances equally fortunate.

The career of the Barbarians had been effectually checked

by Philip and Alexander, nor were the civil wars of the petty states of a nature sensibly to retard the progress of the arts. The Abbé du Bos nicely distinguishes between those wars, which affecting the liberty or property of a people, must necessarily by their grievous consequences entail destruction on the arts, and those struggles for a nominal conquest, where the law of nations being closely kept in sight, the arts are little or not materially concerned. Both Philip and his son, by their rapid and extensive conquests, had gained new and distant worlds, interested the passions, warmed and elevated the imagination, of their countrymen. On any suspension of war, men of genius were warmly patronised and caressed in a splendid and magnificent court, where Asiatic spoils began already to introduce a refined and elegant luxury. The same combination of causes that produced a Lysippus, or a Praxiteles, produced also a Demosthenes, a Xenophon, a Thucydides, a Sophocles, and a Theocritus. Poetry, Painting, and Sculpture, with every other liberal art, at this auspicious era enjoyed one common prosperity, while the productions of each served as mirrors reciprocally to reflect the merit of its sister professions. Now it was that art and genius by their respective performances held up virtue and merit in the most conspicuous point of view, gave the great and good to live beyond a mortal date, and peopled the cities of Greece with heroes and demi-gods. By a custom that afforded the most salutary encouragement to every virtue either public or private, the most eminent works of art were in their annual games and solemnities exposed to the eyes of all Greece, and censured or approved by universal suffrage; they were afterwards conspicuously placed in Porticos or Temples, where they formed at once a noble spectacle, and a perpetual spur to public virtue. Every, even the meanest, individual was interested, and on beholding the consecrated statues of his countrymen and ancestors, must feel his heart expand at the inspiring recollection, that by equal desert he might ensure to himself an equal immortality. We turn with regret from a view so flattering to humanity, and stretching our eye a little onwards perceive a mist of ignorance and barbarism overclouding the prospect. Under the successors of Alexander, the Empire became, as it were disjointed; and by the decline

of liberty and national virtue, the natural bond and cement of the arts was imperceptibly dissolved. The public spirit of the Greeks was now gradually transformed into selfish cunning, their wit and learning into trick and fraud, and their greatness of soul melted down to the most abject degree of Asiatic servility. The baneful influence of this fatal degeneracy was universal, and had so destructively pervaded the moral and political system, that, totally unmanned by their vices, the measure of their ruin was at length easily completed in the defeat of Perseus, when the exiled arts, gladly following the standard of the conqueror, gained a new establishment in Italy. Rome for the first five centuries after her foundation, actuated solely by a martial enthusiasm, and intent on the acquisition of a more extended territory, studied no ornaments but trophies and triumphal decorations. Even these wore the savage complexion of the times, and consisted only of a rough-hewn post, on which hung the bloody spoils of the enemy. But about the time of the second Punic war, Marcellus, by the conquest of Syracuse, a city richly adorned with every work of art, opened a precious mine of Grecian elegancies. Scipio, Paulus Æmilius, and Mummius, by their respective victories, added whatever was rare or beautiful in Asia, Macedon, or Corinth. These quick importations gradually introduced an acquired taste, which ripened at last into an insatiable avidity, that ransacked the most distant provinces and kingdoms for the reliques of antiquity. Their own productions, however, were yet so few and inconsiderable, that by the evidence of contemporary historians they adopted the old Greek or Etruscan statues to perpetuate their own national and domestic occurrences. As an incontestible proof of this, we read that Clodius, after the banishment of Cicero, on the ruins of his palace dedicated to Liberty a statue, which in its original state had represented a Boëtian Courtesan. But on the accession of Augustus to the imperial throne, the arts took daily deeper root, and the ingenious artificers of Greece were warmly invited from all quarters. That great prince, by a well-placed liberality, fixed in his court a brilliant constellation of wits and learned men, too dear and familiar to every classical reader, to require an enumeration. A Cicero at Rome, and a noble bust of Agrippa,

still preserved at Florence, show to what perfection Sculpture had then arrived, while Architecture received at the same time its most finished improvements under Vitruvius. Nerva, Trajan, and the Antonines, in some measure recovered the arts from that violent shock they had sustained by a succession of bad and ignorant Emperors after Augustus. That precious monument, Trajan's pillar, the equestrian statue of Marcus Aurelius, and the bust of Caracalla, are generally esteemed the last efforts and expiring struggles of Roman Sculpture. Its descent was afterwards so rapid, that in the reign of Constantine, on the erection of his triumphal arch, the workmen, from their incapacity to supply suitable ornaments, stripped Trajan's pillar, and by a most unnatural misapplication transferred to the arch many of those figures, whose merit was merely local and appropriated. We are told by authors of the fourth century, that there were then to be seen in Rome as many statues as inhabitants : a very sufficient and obvious reason, that so few should now remain, is suggested by the recollection of those merciless persecutions they suffered from the bigotry of the Iconoclasts, who, under the specious pretext of abolishing all possible objects of idolatrous worship, indiscriminately broke or defaced every statue or picture, the most valuable or admired. From the incursion of the Northern ravagers, all Europe, for many centuries, appears to have become one vast theatre of war and confusion. The history of these tempestuous times presents little to our view but a tragical scene of poisonings and assassinations, of murdered Popes and Emperors. The arts, comprehended in the general wreck, for ages lay buried in the ruins of learning and civilisation.

After this long and dark night, Sculpture, roused by the awakening call of Leo, began again to rear her head, and once more counted in her train of Votaries some inconsiderable names. Vasari, indeed, in the proem to his valuable work, has rescued from oblivion some more early Sculptures, whose merit, from our general attachment to the age of Leo, is often entirely, though unjustly disregarded ; but all, like lesser stars, vanish and fade away before the transcendent beauties of a Michael Angelo. To this great master have all succeeding ages looked up as the genuine archetype of excellence, viewing

with a distant and submissive veneration those noble works, which by their sublime mixture of elegance, character, and expression, seem to have borrowed almost a Grecian perfection. One common gloom of ignorance and barbarism overshadowed at this time both France and England. Their architecture was gothic, their painting confined to glass, and their attempts in Sculpture to a degree rude and imperfect. Francis, indeed, who in his visits to Italy had imbibed the principles of a more sound and cultivated taste, while he personally encouraged and employed both Rafaelli and M. Angelo, was by his agents at Florence forming a collection that comprised not only antiques, but the works of the most celebrated moderns. Primatticcio and Vignola, commissioned by him, had moulded at Rome the Venus, Laocoön, and Cleopatra, and other famous remains of ancient skill. France thus receiving the art almost in a state of maturity, and being assisted by such an ample variety of the most excellent models, we are less surprised, that within a century and a half, the French Sculpture should have attained so eminent a rank. The reign not unfrequently styled the age of Lewis XIV. is by historians of that nation imagined and painted as one of those uncommon efforts of nature, which gives birth to its most rare and distinguished productions. That great Monarch saw laboring for his immortality, in conjunction with Poussin and Le Brun, a Bernini, whom, by a most princely donation, he had invited from Rome, and a Gerardon, a native and most brilliant ornament of his own kingdom. France will for ever boast with pride and rapture the Baths of Apollo, and Tomb of Richelieu, those works of this her favorite son which have placed her sons but one degree below the most daring flights of ancient Greece. Puget immortalised himself by his masterly bust of Milo. Theoden and Le Gros have, even in Italy, the seat of the arts, left such invaluable monuments of their excellence, as will not only for ages blazon to the world their universal merit, but clearly prove they were not dragged into fame by a mere national predilection. This observation will more forcibly strike us, when we recollect, that in the beginning of that very age, Italy possessed her own Algerdi, whose truth of composition, and greatness of design

in his altar-piece of St. Peter's Church, has justly secured him an immortal name.

In the last century, Jones and Wren, those great reformers of the English taste, first modernised our Architecture, and taught us how dependent grace and beauty ever are on order and proportion. Contemporaries with them we behold Gibbons and Cibber rising above a crowd of inferior competitors. Many and eminent works of the first still remain, while the last, by his masterly execution of his figures of madness will for ever reflect honor on the British school. Rysbrach, Schemaker, and Roubillac, whom we may certainly be allowed to look upon as our adopted children, have since that time been evidences at least of our passion, if not our taste, for the art. But, now let our own and genuine offspring, a Bacon, or a Wilton, so worthily assert our national pretensions. Surely no attachment to a foreign school can justify an impolitic inattention to our own. The successful efforts of the French and Italian academies have at last experimentally demonstrated to us the beneficial tendency of such institutions, while the royal munificence in our late establishment has fully enabled us to confute those insufficient speculatists, who in their partial theories have presumptuously branded us with a national incapacity for the elegant manual arts. We shall now no longer behold the genius of the Sculptor chained down to monuments and sepulchral decorations, while English history presents so fair a scene, and national merit offers so many and such worthy subjects of his skill. These, at the same time that they fitly grace our cities and public edifices, will to every intelligent mind open a source of the most pleasing contemplation. Is there, can there be, an Englishman, but must with an enthusiastic exultation trace the skill of a fellow-citizen thus honorably embodied in the figure of a Locke or a Newton, of a Hardwicke, or a Wolfe? Thus while we cherish the rising art, let us by directing his skill within its proper channel render the artist an advantage as well as an ornament to his country. On this principle did the polite legislators of ancient times ever study to make the arts subservient to public virtue and morality. They rightly judged, that the sparks of a generous and useful emulation were naturally warmed into action by honorary memorials of deceased merit,

or animated representations of successful heroism. Thus was every meaner sentiment secluded; no little, no unworthy passion, could find room in a soul pre-occupied by this thirst of noble distinction. Thus did the heroes of former days renew their life in their descendents; and thus were cowards and voluptuaries shamed into courage and activity. By this powerful enchantment on the minds of posterity did the images of Harmodius and Aristogiton stand as the perpetual champions of Athens, and for ages kept alive the holy flame of liberty. National pride may in this point of view be termed the foster-mother of national virtue. The ancients, thus nursed in a perpetual contemplation of great and glorious objects, with these testimonies of a nation's gratitude before their eyes, instinctively caught the pious zeal of their fore-fathers, and prodigal of life esteemed their blood and fortune cheaply bartered for the welfare of their country. To spirits actuated by this glorious enthusiasm, every sculptured ruin became an animated monitor, every trophy, every column struck their eye with a sacred fascination; while their marble ancestors seemed starting into life, and beckoning them on to fame and immortality. By these perpetual remembrancers they were made sensible that ancestral honors are not an inheritance to be enjoyed in indolence and inactivity. Hence may we trace the latent seeds of that nobly emulous spirit which stimulated every rising generation to contest the palm with their illustrious progenitors. From this source flowed the manly tears of a rival Alexander over the tomb of Achilles. Nor was this beneficial influence confined solely to the active and exalted virtues: its operation was also extended over the paths of civil merit, and even shed a softened lustre on every tender charity, and affection of social life. The ancients held in equal estimation the memory of those worthies who had lived for their country, and the memory of those heroes who had died for their country. Thus in their courts of justice, the statues of a Solon or Lycurgus stood as lively memorials of a nation's reverence, and showed that great and wise legislators are held but second from the Gods; while the scrutinising eye and stern regard of a Draco or Zaleucus, whose marble brows breathed an awful severity, terrified the irresolute Judge from any iniquitous rever-

sion of the laws. Thus did every street, every portico, or public walk, present some memorial of departed merit, some striking lesson of useful instruction. Next, perhaps, to Codrus or Timoleon might stand the thundering Demosthenes or the subtile Aristotle; here Homer, and there Thales, or some other founder of a distinguished sect. The History of Greece might be studied in the street, as well as in the closet: the very ornaments of their houses were pregnant with utility, and while they entertained the eye, informed the judgment, and transmitted shining examples to the latest posterity. So prevalent and uniform were the effects expected from these sculptured monitors among the Romans, that their satirists and orators instanced the frequent neglect of them as a mark of aggravated degeneracy. Their bold figures, and glowing descriptions, represented the venerable statues as animated with shame and anger at the corruption of their race, painted them as domestic and ever present accusers. With a stern and indignant silence they conjured them by those precious monuments no longer to let their excesses tarnish their hereditary honors, or wound the peace of those illustrious shades, by whose sufferings and virtue those honors were purchased and acquired. Such great advantages did the ancients both expect and derive from a well-directed exercise of Sculpture; nor have we reason even in these days to suspect that its operation should vary, or its influence on the genius of a people be sensibly diminished.

Britain has ever warmly and abundantly discharged the debt of gratitude to her deceased benefactors; but let her now go further: she should begin to reap, in the certain encouragement of public virtue, the fruits of that laborious perfection, to which her patient ingenuity has raised the arts.

Now let the Painter, or Sculptor, do that justice to living merit, which we too frequently leave to be done by posterity, in a tardy and posthumous fame; let us tell the deserving, while they can enjoy the pleasing incense, that to be great and good, is to be revered and beloved; and that to ornament the shrine of public virtue is a grateful nation's first and nearest care.

JOHN GRATTAN.

*JUSTIN EMENDATED, AND ÆSCHYLUS
EXPLAINED.*

HOMINIBUS (sc. Scythis) inter se nulli fines; neque enim agrum exercent; nec domus ulla, aut tectum, aut sedes est, armenta et pecora semper pascentibus, et per incultas solitudines errare solitis: uxores, liberosque secum in plaustis vehunt, quibus, coriis imbrium hyemisque causâ tectis, pro domibus uruntur: justitia gentis ingeniis culta, non legibus: nullum scelus apud eos furto gravius; quippe sine tecti munimento pecora et armenta habentibus quid salvum esset, si furari liceret? Aurum et argentum non perinde ac reliqui mortales appetunt: lacte et melle vescuntur: lanæ iis usus ac vestium ignotus; et quanquam continuis frigoribus urantur, pellibus tamen ferinis, aut murinis utuntur: hæc continentia illis morum quoque justitiam edidit, nihil alienum concupiscentibus; quippe ibidem divitiarum cupido est, ubi et usus: atque utinam reliquis mortalibus similis moderatio et abstinencia alieni foret! profectò non tantum bellorum per omnia secula terris omnibus continuaretur, neque plus hominum ferrum et arma quàm naturalis factorum conditio raperet: prorsùs ut admirabile videatur, hoc illis naturam dare, quod Græci longâ sapientium doctrinâ, præceptisque philosophorum consequi nequeunt; cultosque mores incultæ barbariæ collatione superari: tantò plus in illis proficit vitiorum ignoratio, quàm in his cognitio virtutis. Justin. l. ii. c. 2.

It is a remarkable circumstance that none of the editors of this valuable, but neglected historian, have, as far as I know, observed the dislocation of a sentence in the passage, which is quoted above; yet, as soon as the error is shown, the most scrupulous critic will, perhaps, readily acknowledge it: I read the passage thus: Hominibus inter se nulli fines; neque enim agrum exercent; nec domus illis ulla, aut tectum, aut sedes

est, armenta et pecora semper pascentibus, et per incultas solitudines errare solitis: uxores, liberosque secum in plaustis vehunt, quibus, coriis, imbrium hyemisque causâ, tectis, pro domibus utuntur: lacte et melle vescuntur: lanæ iis usus ac vestium ignotus; et quanquam continuis frigoribus urantur, pellibus tamen ferinis, aut murinis utuntur: justitia gentis ingeniis culta, non legibus: nullum scelus apud eos furto gravius; quippe sine tecti munimento pecora, et armenta habentibus quid salvum esset, si furari liceret? Aurum, et argentum non perinde ac reliqui mortales appetunt: hæc continentia illis morum quoque justitiam edidit, nihil alienum concupiscentibus, quippe ibidem divitiarum cupido est, ubi et usus, etc.

I shall now proceed to offer some remarks, which were suggested by the perusal of this passage: Justin says, *Uxores, liberosque secum in plaustis vehunt, quibus coriis, imbrium hyemisque causâ, tectis, pro domibus utuntur.* In the *Variorum* Edition of 1669 we have the following note of Berneggeri: “Vix inhibeo manum rescripturientem *corticibus*, quæ vox è *curribus*, quod *coriis* in MS. quodam suprascriptum Bongarsius affirmat, facili literarum ductu formatur: certè plastra Scythica *corticibus* tecta facit et Amm. Marcellinus xxii. 19. xxxi. 6. Alanos ait vagari supersedentes plaustis, quæ operimentis curvatis corticum (tanquam imbricibus) per solitudines conserunt.”

This ingenious conjecture will derive an additional probability from the following accounts of modern Scythian houses: Mr. Bell of Antermony, in his relation of a journey to Pekin through China, says (Vol. i. p. 225:) “The Tonquy—have no houses, where they remain for any time, but range through the woods, and along rivers at pleasure; and wherever they come, they erect a few spars, inclining one to another at the top; these they COVER WITH PIECES OF BIRCHEN BARK, SEWED TOGETHER, leaving a hole at the top to let out the smoke: the fire is placed in the middle.” Again, he says (in Vol. ii. p. 144:) “Their (the Osteaks) manner of life is nearly the same with that of the Tonguse, who border with them to the eastward: in summer they live in the woods, in huts COVERED WITH BIRCHEN BARK.”

Æschylus, in his *Prometheus Desmotes* (v. 734. edition Blomfield) says :

Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις,
ἐκηβόλοις τόξοισιν ἐξηρτημένοι.

The learned Editor of this play presents us with the following note : “ *πλαγτὰς στέγας* suspicatur Dacierus, quòd putat Horatium hunc poetæ nostri verum expressisse in Ode 24. L. iii. 10. *Quorum plaustra vagas rite trahunt domos* : Sed neuter Scholiastes ingeniosæ suspicioni favet. L. Theobald.” The opinion of Dacier that Horace alludes to this passage of Æschylus is just as absurd, as to suppose that Herodotus alluded to Æschylus, who describes the Scythians in the same way (l. iv. c. 19.) *φερέοικοι ἐόντες πάντες, ἔωσι ἵπποτοξόται, ζῶντες μὴ ἀπὸ ἀρότου, ἀλλ' ἀπὸ κτηνέων, οἰκήματά τέ σφι ἢ ἐπὶ ζευγέων κ. τ. λ.* The fact is that the Scythian mode of life was well known, and we have no occasion to suppose that either Herodotus borrowed from Æschylus, or Horace borrowed from Æschylus : the conjecture of *πλαγτὰς* for *πλεκτὰς*, whatever ingenuity it may possess, seems unfortunately to betray the ignorance of Dacier, who, because he, probably, did not comprehend the meaning of *πλεκτὰς στέγας*, supposed the passage to be corrupt.

Stanley thus explains the word (Vol. i. p. 230. Butler, 8vo. edition :) “ *Sunt autem πλεκταὶ στέγαι, casæ* : Isidor. Origin. xv. 2. *Casa est agreste habitaculum palis, virgultis, arundinibusque contextum* : Auctor Pervigilii Veneris v. 6. *implicat casas virentes de flagello myrteo.*” The first Scholiast says : *Οἵτινες οἱ Σκύθαι ναίουσι καὶ κατοικοῦσι πλεκτὰς στέγας, καὶ ἀπὸ τῆς γῆς ἐπαιρόμενοι καὶ ὑφούμενοι· καὶ γὰρ ἐπάνω ἀμαξῶν (τοῦτο γὰρ δηλοῖ τὸ ἐπ' εὐκύκλοις ὄχοις) τὰς σκητὰς οἱ Σκύθαι ποιοῦνται τόξα ἔχοντες* : And the 2d Scholiast says : *πλεκτὰς στέγας, πεπληγμέναις οἰκίας.*

The following passage from Bell's *Travels* (Vol. i. p. 29.) will be the best comment upon the *πλεκταὶ στέγαι* of Æschylus. “ The [Kalmuck] Tartars had their tents pitched along the river-side : these tents are of a conical figure ; *there are several long poles erected, inclining to one another, which are fixed at the top into something like a hoop, that forms the circumference of an aperture for letting out the smoke, or admitting*

the light ; *across the poles are laid some small rods from 4 to 6 feet long, and fastened to them with thongs*: this frame is covered with pieces of felt, made of coarse wool and hair : these tents afford better shelter than any other kind, and are so contrived, as to be set up, taken down, folded, and packed up with great ease and quickness, and are so light that a camel may carry 5 or 6 of them.” There is a very curious description of a Tartar tent in the travels of the monk William de Rubriquis, inserted in the 1st Vol. of Harris’s Collection, p. 559 : “ *Their houses, in which they sleep, they raise upon a round foundation of wickers, artificially wrought and compacted together ; the roof consisting of wickers also meeting above in one little roundell, out of which there rises upwards a neck like a chimney, which they cover with white felt, and often they lay mortar, or white earth upon the felt with the powder of bones, that it may shine and look white : sometimes also they cover their houses with black felt : this cupola of their house they adorn with variety of pictures : before the door they hang a felt curiously painted over ; for they spend all their colored felt in painting vines, trees, birds, and beasts thereupon : these houses they make so large, that they contain 30 feet in breadth ; for measuring once the breadth between the wheel-ruts of one of their carts or wains, I found it to be 20 feet over, and when the house was upon the cart, it stretched over the wheels on each side 5 feet at least : I told 22 oxen in one draught drawing a house upon a cart, 11 in one row according to the breadth of the cart, and 11 more on the other side : the axle-tree of the cart was of a huge bigness, like the mast of a ship, and a fellow stood in the door of the house upon the forestall of the cart driving the oxen : they likewise make certain four-square baskets of slender twigs as big as great chests, and afterwards from one side to another they frame a hollow lid, or cover of such-like twigs, and make a door in it before : then they cover the said chest, or house with black felt, rubbed over with tallow, or sheep’s milk, to keep the rain from soaking through, which they likewise adorn with painting, or white feathers : into these chests they put their whole household stuff, or treasure, and bind them upon other carts, which are drawn by camels, that they may pass through rivers,*

neither do they ever take down these chests from their carts." Dr. Harris gives a print of both these Tartar houses, and these Tartar chests. Æschylus says above ἐπ' εὐκύκλοις ὄχοις. This epithet of εὐκύκλοις alludes to the *arched covering* of these waggons: thus Ammianus Marcellinus says in the passage cited above, that the Alani "vagari supersedentes"plaustris, quæ *operimentis curvatis* corticum (tanquam imbricibus) per solitudines conserunt." See also the description of the Kalmuck tents from Mr. Bell, but more particularly the first part of the quotation from Rubriquis.

E. H. BARKER.

Beverley, Feb. 14th.

ECCLESIASTICAL RESEARCHES.

THE following paper contains, it is presumed, some particulars respecting *Epaphroditus*, very worthy the attention of ecclesiastical inquirers. Suetonius in his life of Domitianus c. 14, 19. has thus written: *Epaphroditum à libellis capitali poenâ condemnavit, quòd post destitutionem Nero in adipiscendâ morte manu ejus adjutus existimabatur. Denique Flavium Clementem patruelem suum contemtissimæ inertiae repentè ex tenuissimâ suspicione tantùm non ipso ejus consulatu interemit. "He (Domitian) capitally condemned Epaphroditus his secretary, because he is supposed to have assisted Nero after the loss of his power, in destroying himself. Finally F. Clement, his own cousin, but a man of the most despicable inertness, he, on a sudden and upon very slight suspicion, put to death, though he had as yet hardly laid down the consulship."*

D. Cassius, Lib. lxxvii. 14. speaks more fully of these transactions. Καὶ ἐν τῷ αὐτῷ ἔτει ἄλλους τε πολλοὺς καὶ τὸν Φλάβιον Κλήμεντα ὑπατεύοντα, καίπερ ἀνέψιον ὄντα, καὶ γυναῖκα καὶ αὐτὴν συγγενῇ ἑαυτοῦ Φλάβιαν Δομιτίλλαν ἔχοντα, κατέσφαξεν ὁ Δομιτία-

νος. Ἐπηνέχθη δὲ ἀμφὸν ἐγκλήμα ἀθεοῦτος, ὃς ἦς καὶ ἄλλοι εἰς τὰ τῶν Ἰουδαίων ἦθη ἐξοκέλλοντες πολλοὶ κατεδικάσθησαν· καὶ οἱ μὲν ἀπέθανον, οἱ δὲ τῶν γούν οὐσίῳν ἐστερήθησαν· ἡ δὲ Δομιτίλλα ὑπερωρίσθη μόνον εἰς Πανδατέρειαν—καὶ τὸν Ἐπαφρόδιτον δὲ τοῦ Νερῶνος πρότερον μὲν ἐξεδιώξε, τότε δὲ καὶ ἐσφαξεν, ἐπικαλέσας αὐτῷ ὅτι μὴ ἡμύνῃ τῷ Νερῳ̃νι. *In this same year Domitian slew, with many others, Clement the Consul, though his own cousin, and married to a woman, who was also his relation. Against both these was alleged the crime of impiety, in consequence of having with precipitation embraced the Jewish institutions. Of these some were put to death; others were deprived of their property; but Domitilla was only banished to Pandateria. Epaphroditus, a freed-man of Nero, whom he had before banished, he then slew, under the charge of not having supported Nero.*

The first conclusion to be drawn from these accounts is that the *Clement*, here said to have been slain, was a convert to *Christianity*. The first object which the preachers of the gospel had at heart was to bring the heathen gods into disbelief and contempt. Hence the charge of *impiety* and *atheism* was every where urged against them. The spirit of paganism was blended with every circumstance of pleasure or of business, and those who embraced the gospel were induced (in some instances no doubt unnecessarily) to withdraw not only from the amusements, but also from the duties of society. *Clement* adopted this conduct; and *Suetonius* hence brands him as a man of *the most despicable inertness*. This accusation, as generally laid against the early believers, is thus complained of by *Tertullian*. *Alio quoque injuriarum titulo postulamus, et infructuosi in negotiis dicimur. Apolog. iv. 42.*

Epaphroditus is said by *Cassius* to have been a *freedman of Nero*: but *Suetonius* gives him the title of *à libellis*, meaning that he was employed by the emperor in decyphering and answering such letters, addresses, or petitions as were made to him. Hence his office corresponded to that which in modern language is filled by a *Secretary of State*, and he has been called *Master of Requests*. He was originally, it appears, a man of education, made a slave by the chance of war; but afterwards advanced to this high post of honor in the emperor's service by his industry and talents. From the above incidental

mention of him we might infer that he too was a believer in Jesus, and suffered with Clement in the same honorable cause. For Suetonius and Dion, though very different and independent writers, connect their sufferings together, which could not have been the case, unless the occasion of it had some connexion. It is moreover evident that Nero put Epaphroditus to death for some reason different from that specified by the above historians. Suetonius says that he was slain, because he assisted Nero in destroying himself, when now deprived of his power and pursued by the vengeance of the people: whereas Dion writes that he suffered, because he did not support the emperor after his downfall. Both these reasons are as frivolous and absurd as they are contradictory. Above thirty years had now elapsed since the fall of Nero; and Epaphroditus had already lived fifteen years under the reign, if not in the service, of Domitian. And what cause could there be for now putting him to death, unless it were that for which others suffered? The above historians, it is true, do not mention this as the real reason; but they were evidently ashamed of such a reason, though the true one; and they would have been glad to allege for the death of Clement any other pretence than the suspicion of atheism. Besides, Epaphroditus had already been persecuted by Domitian, and it follows from the train of Dion's narrative that he, as well as Clement, Domitilla, and Glabrio, were among the *many* who incurred the charge of atheism by precipitately flying to the Jewish Institutions. We have the authority of the Apostle Paul for saying that, in the reign of Nero, the gospel was made known to the whole palace, and to all others, Phil. i. 12. Epaphroditus was a learned and inquisitive man: and he appears to have been in the number of those illustrious persons, whom St. Paul had the honor and bliss of converting in Cæsar's household. The conclusion drawn from the above passages is thus directly supported by the testimony of St. Paul, Phil. ii. 25. "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow-soldier, an Apostle to you, and minister to my wants. For he longed after you all, and was *full of anguish*, (*ἀδυσμένων*) because that *ye had heard that he had been sick*. For indeed he was sick nigh unto death: but God had mercy on him; and

not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness, and hold such in reputation. Because for the work of Christ he was nigh unto death, nor regarding his life to supply your lack of service toward me."

In this passage there are very palpable incongruities, which can be removed only by one delicate circumstance in the history of Epaphroditus. The Philippians might be allowed to say, that they were full of anguish to hear that Epaphroditus was sick, but it is an idle use of language to say that he, when now recovered, was full of anguish because they had heard he had been sick. Besides, if the Christians at Philippi felt such interest in Epaphroditus, was it necessary in the Apostle to advise them to receive him with gladness in the Lord, and to hold such in reputation? Does not this advice imply that they were disposed to receive him *with reluctance* or not to receive him at all in the Lord, and to hold such *in contempt*? How is this incoherence to be removed? At the first promulgation of the gospel, those of the pagans who embraced it were expected to withdraw from the stations, which they had before occupied, especially if such stations were inconsistent with genuine piety and benevolence. Thus such converts as bore arms or were engaged in any department of Paganism in general gave up their profession as immoral; and thus with their opinions they changed their modes of living. It may be gathered from Suetonius and Dion that Epaphroditus showed his attachment to the new religion, not by any profession, but by his *conduct*, having had the prudence to remain at his post. Clement, it is evident, acted a different part; and hence while he is branded for *inertness* and *atheism*, the same charge is not made in words against Epaphroditus, who was even put to death without the imputation of being a Christian. As the emperor was at the head of the army, every man in his service was at least nominally a soldier: and his continuance in the court of so odious a monster as Nero, and in a profession so repugnant to the spirit of the gospel, must have necessarily sunk him as *weak* and timid in the estimation of his more ardent, but less prudent,

brethren. And it is highly interesting to observe that this is the point of light, in which he is placed and defended by the Apostle of the Gentiles. The term ἡσθένεισσι means *weakness* either in mind or in body; and the writer, after using it in the first of these senses, uses it again in the second; agreeably to a custom familiar to the Jewish and Christian writers, of employing the same word in the same place, in a literal and metaphorical acceptance. See Rom. iv. 18, 19.

The Christians at Philippi had heard that Epaphroditus had the weakness not to give up his connexion with the emperor, and perhaps in words not to have made a public avowal of his faith: such a report of him was doubtless propagated by some envious nominal believers; and this must have proved to that good man an unfeigned cause of sorrow. The clause therefore should be thus rendered, "For he longs to see you, and is full of anguish because ye have heard, that he has proved weak; and indeed he was weak, being *by sickness* nigh unto death." His sickness is explicitly said to have proceeded from the service of Christ, that is, from exposing his life to defend and supply the Apostle, while a prisoner of Nero. Epaphroditus must have naturally wished to visit the churches, in order to remove the prejudices which were cherished against him; and hence we perceive the propriety of the admonition to receive him *with gladness in the Lord*, and to hold such in estimation. At Rome, as in other places, there were men loud in their profession of the gospel, while they had yet no danger or difficulty to encounter. These changed their tone and left the Apostle to shift for himself, when the hour of trial arrived: Epaphroditus acted quite an opposite part. He made no profession, and continued in office, as if he had not been a believer; but when the season arrived, when he was called upon to honor, or to betray his faith, he stands forth and supports the Apostle at the hazard of his life. Touched with his generosity and firmness, the Apostle bears him in return the most honorable testimony, rendering prominent his character as a man not of words, but of deeds, and recommending him, and such persons as resembled him, to reverence and admiration, in opposition to those pretenders who were men not of deeds but of words. *Such men hold in*

estimation, because for the work of Christ he was nigh unto death.

As the Philippians had the temerity to censure Epaphroditus for weakness, the Apostle scruples not to remind them that *they* had been deficient in liberality towards him now in bonds, and as such unable to supply his own wants; while *he*, whom they had injured, had supplied that deficiency at the risk of his life. To soften the odium, which attached to Epaphroditus as a nominal *soldier* under Nero, St. Paul calls him my *fellow-soldier*; and in reference to his being a *minister* of the emperor, he styles him *a minister of my wants*.

In his epistle to the Colossians, St. Paul has farther these words: "*Epaphras* your countryman *a slave of Christ* saluteth you." Grotius and some others have observed that *Epaphras* is but an abbreviation of *Epaphroditus*, not to mention that in this place some copies have the latter reading. Epaphroditus then was a native of *Colossi*, and at this time a slave of the emperor. To this circumstance the Apostle alludes; and he endeavours to do away the odium which attached to him as a slave of Nero, by holding him forth as a slave of Christ: as though he had said, "Do not have any prejudice against him for being engaged in the service of the emperor: for he is truly and faithfully the servant of him, whose service is perfect freedom."

Soon after this, the Great Apostle of the Gentiles was sacrificed by the adversary on the altar of the gospel. But the providence of God brought to Rome and to the palace a man perfectly similar in principles and in character, who supplied in the heart of Epaphroditus the place of his deceased illustrious friend. This man was JOSEPHUS, who after twenty years' friendship and co-operation in the same great cause, thus writes in the introduction to his *Antiquities*. Ἦσαν δὲ τινες οἱ πόθῳ τῆς ιστορίας ἐπ' αὐτὴν με προύτρεπον καὶ μαλίστα δὲ πάντων Ἐπαφρόδιτος, ἀνὴρ ἅπασαν μὲν ἰδέαν παιδείας ἡγαπήκας, διαφερόντως δὲ χαίρων ἐμπειρίαις πραγμάτων· ἅτε δὴ μεγάλοις αὐτὸς ὁμιλήσας πράγμασι καὶ τύχαις πολυτρόποις, ἐν ἀπᾶσι δὲ θαυμάστην ἐπιδειξάμενος ἀγάθης φύσεως ἰσχυρὴν καὶ προαίρεσιν ἀρετῆς ἀμετακίνητον. Τούτῳ δὴ πειθόμενος, αἰεὶ τοῖς χρήσιμον ἢ καλὸν τι πράττειν δυναμένοις συμφιλο-

παλοῦντι προθυμότερον ἐπερρώσθην. Ἔτι καὶ ἐκείνο πρὸς τοῖς εἰρημένοις λογισάμενος οὐ παρεργῶς περὶ τε τῶν ἡμετέρων προγόνων, οἱ μεταδιδόναι τῶν τουτῶν ἤθελον, καὶ περὶ τῶν Ἑλλήνων, εἰ τινες αὐτῶν γνῶναι τὰ παρ' ἡμῶν ἐσπούδασαν, i. e. *There were some, who from their love to this subject have encouraged me to undertake it, and beyond all others Epaphroditus, a man who excels in every branch of literature, and especially in the knowledge of historical facts; as having been himself engaged in the management of important affairs, and having experienced various vicissitudes of fortune; in all which he has displayed the captivating energies of a mighty genius, and an inflexible adherence to virtue. By the admonition of this man, whose example and persuasion call upon all who have the power to engage in whatever is honorable and useful, I prosecuted this undertaking with more alacrity and decision, being at the same time not unmindful of my ancestors, who cheerfully imparted the knowledge of these things, nor of those Gentiles, who are eager to know the customs established among us.*

This must be deemed a paragraph singularly beautiful and important; as it presents us with a fine portrait of the man, who at the hazard of his life and fortune sided with the Apostle in the court of Nero. Such a character, drawn by the impartial pen of the Jewish historian, is itself an eloquent volume in favor of St. Paul and of the sacred cause, in which he was engaged. But the words of Josephus have a peculiar propriety, if considered in reference to the situation, which Epaphroditus occupied in the household of Cæsar. See Phil. iv. 23. As the Secretary or Minister of Nero, and perhaps of the succeeding emperors, he was himself engaged *in important affairs*. As he had been brought a slave from Colossi to Rome, where by his unspotted integrity and splendid talents, he reached a place of great trust and eminence, where, after he had been disgraced by persecution, he was again restored to honor; he had truly *experienced various vicissitudes of fortune*. He *displayed an inflexible adherence to virtue*; as in circumstances which menaced his fame, his property, and even his life, he embraced the gospel, and remained attached to it, displaying its happy influence on his temper and conduct, in the most cruel and profligate court, unawed by the terrors of ignominy and persecution

on one hand, and unseduced by the allurements of pleasure on the other. The pagan historians Suetonius, Tacitus, and Dion, envying Christianity the fame of this man's talents, and the lustre of his character, have not even hinted that he was a believer in it; though this was a fact, of which they could not possibly have been ignorant, and their apprehension of it appears evident from the context, in which they speak of his death.

It remains, after these noble testimonies to the character of Epaphroditus, to consider what an enemy has said of him. He is said to have been the master of the celebrated *Epictetus*; and in this relation his name has been handed down with infamy. *Arrian* represents *Epictetus*, c. 1. as treating Epaphroditus with great contempt, when interrogating him about a certain conspiracy against Nero; "If I have a mind," replied he, "to say any thing, I will tell it to your master." In c. 26. the same writer farther says, "I once saw a person weeping and embracing the knees of Epaphroditus, and deploring his hard fortune that he had *not fifty thousand pounds left*." What said Epaphroditus then? did he laugh at him as we should do? No, but he cried out with astonishment, "poor man! how could you be silent? how could you bear it?" Again in c. 19. we read, "Epaphroditus had a slave that was a shoemaker, whom, because he was good for nothing, he sold. This very fellow, being bought by a courtier, became shoemaker to Cæsar. Then you might have seen how Epaphroditus honored him." To these malicious representations may be added the following well-known story told by *Celsus*, that when his master (meaning *Epaphroditus*) tortured his leg, he, smiling, and not at all discomposed, said, you will break it: and when it was broken, he said, did not I tell you that you would break it?" These stories have been gravely believed by modern critics: and Epaphroditus has been roundly called a *brute* and a *monster*, of whom nothing is known worthy of remembrance, but that he was once the master of so renowned a slave. The early believers regarded slavery with the utmost abhorrence, as utterly repugnant to the dictates of nature and of the gospel. Epaphroditus must therefore have given *Epictetus* his freedom as soon as he had embraced Christianity.

As Epaphroditus was a grammarian and a man of learning,

Epictetus owed to him probably not only his liberty, but also his education, and the elements of his reputation as a philosopher.

Moreover, as Epictetus was brought up under a master who was a Christian, he must through him have been made acquainted with the doctrines of the gospel: he must have been taught and invited to read its records, and study the character of its Founder, not to mention that he must have seen and heard the Apostle Paul, who was the bosom friend of his master. These particulars will account for a leading feature, which distinguishes the discourses of Epictetus. They abound not only with the virtues and the sentiments, but even with the fundamental doctrines respecting God and Providence, which were taught by Christ and his apostles; though he continued to the last an enemy to them, and to their cause. And here two questions may be asked: If Epictetus had such obligations to Epaphroditus, how came he, and he alone, to place his character in such false and invidious light? and if he was so deeply indebted to the Jewish and Christian scriptures, how came he not to acknowledge it, nor even to take any notice of those scriptures? The reply to these questions, if it should appear to be founded in truth, will draw aside the thick veil which has hitherto concealed the deformities of Epictetus's character; and he will henceforth appear not the great philosopher and the wise man he was thought to be, but a DEFAMER, a VAGABOND, and IMPOSTOR; and his own discourses, and these only, shall be the criterion by which he shall be judged. At present I shall merely state my answer to the above questions. Epictetus has vilified Epaphroditus though intitled to his gratitude by his generosity, and to his reverence by his virtue and shining talents, because the latter embraced and endeavoured to propagate a religion, which the former despised. To use the language of an epigram, which was adopted by him, or applied to him by his friends, Epictetus was a *friend of the gods*, φίλος ἀθανάτοις, and he thought himself free in common with others to hate and malign one however distinguished, who sought to bring them into contempt. To aggravate his ingratitude and his baseness, he calumniated only when dead, and as such no longer capable of defending himself, a man, whom not one even among his

enemies presumed to reproach while yet living, and whom from the purity and greatness of his character the emperor himself destroyed under a frivolous and false pretence.

Epictetus was sensible that the moral code of the gospel far surpassed in excellence any system of virtue or duties taught by the philosophers of Greece and Rome: but not having the humility or magnanimity to profess himself the disciple of a crucified master, he has *imitated* and *copied* that code without acknowledging his obligations; and thus he endeavours to check the progress, and to defeat the end of the gospel, by clandestinely holding himself forth to the Pagan world as the rival of its Founders. This is the object which Arrian had in publishing, and Simplicius in commenting upon the discourses of Epictetus; and they have artfully applied to Epictetus virtues and sayings, which with little variation belonged to Jesus Christ. This is an assertion of great consequence, and on a future occasion, I shall substantiate it by proofs from their writings. Celsus in the above passage is an instance of the use, which the enemies of the gospel made of Epictetus in endeavouring to check its progress; as he there asserts that the patience, with which he endured the wrenching of his leg by his cruel master, exceeded the resignation, with which Jesus suffered death. It is here hardly necessary to add that the boasted qualities ascribed to Epictetus will in this view appear either altogether *fictitious* or greatly exaggerated.

J. J.

THE BRITONS OF THE CLASSICS,

STRABO¹ observes in his Geography, that “the woods are their towns; for, having fenced round a wide circular space with trees hewn down, they there place their huts, and fix stalls for their cattle; but not of long duration.”² They have dwellings of

¹ L. iv. p. 306. of the Amsterdam ed.

² P. 197, 301.

a round form, constructed of poles and wattled work, with very high pointed coverings of beams united at a point." Diodorus Siculus¹ asserts, that "they inhabit very wretched dwellings, composed for the most part of reeds (or straw) and wood." Cæsar² thus describes, not Londinium, but the capital of Cassivellaunus: "The Britons call a place, a town, when they have fortified thick impassable woods by means of a *vallum* and fosse, or a high bank and a ditch; in which sort of a place they are accustomed to assemble together, to avoid the invasion of enemies." Tacitus describing the strong holds, to which Caractacus resorted, observes: "They then fortified themselves on steep mountains; and, wherever there was any possibility of access in any part, he constructed a great bank of stones, like a *vallum*." I must refer the curious to the first volume of King's *Munimenta Antiqua* for prints and plans, both of the Welsh houses and fortresses, of which some are yet entire, and others in ruins, in every part of England, Scotland, Wales, and Ireland. No book, either in our tongue, or in any of the European languages, is so complete and satisfactory on this interesting and domestic subject: the prints are excellent. Diodorus Siculus³ also notices, that "the Britons laid up their corn in subterranean repositories, whence they used to take a portion every day; and, having bruised and dried the grain, made a kind of food from it of immediate use." Martin, in his description of the Western Isles, (p. 204.) describes this sort of diet, and the quick mode of preparing it, as yet continued. King, in the 48th, and following pages, of his first volume, *has detected, and delineated, these rude monuments of our ancestors.*

It is highly curious to trace the appearance of the *persons* of our forefathers and their manners. Cæsar⁴ remarks that "they painted themselves with *vitrum*,⁵ or woad;" and Herodian, that

¹ Diod. Sic. l. v. 209. p. 349. ed. Wess. ² Cæs. Bell. Gall. l. v. sect 17.

³ L. v. p. 347. ed. Wess.

⁴ Bell. Gall. l. v. sect. 10.

⁵ In the Gentleman's Magazine for 1790. p. 718. is the following passage, signed H. O. which deserves the notice of antiquaries and critics; "There is a passage in Cæsar's Commentaries relating to the ancient Britons, which has often engaged the attention of critics, but is not yet, I believe, clearly

“ some of them on the sea coast punctured, or *tattooed*, their bodies with figures resembling various kinds of animals; in consequence of which they also went without garments, that they might not cover, nor conceal, these marks. The other natives were, *in general*, clad with skins. They had long lank hair, but were shorn in every part of the body, except the head and upper lip.”¹ A wretched substitute for salt was obtained merely by pouring sea-water on the embers of burning wood.² The Irish drank the blood of animals, and even of their enemies.³ King, in the latter half of the first volume, gives prints of the altars, or *cromlechs*, yet entire, in many situations in Ireland, the Highlands, and England, on which human victims were cruelly murdered! The Druids were richly clad: some of them even wore golden chains, or collars, about their necks and arms; and had their garments dyed with various colors, and adorned with gold.⁴ Chains also, both of iron and gold, were worn by some of the chieftains and nobler ranks.⁵ These facts will appear so incredible, that the reader must be informed, that, in most of the tumuli, or old British graves, described in King, these ornaments are found in our days. It is a remarkable omission in Mr. King, that he did not quote the three verses from the fourteenth chapter of Isaiah, so descriptive of the Babylonian regal tumuli, similar to the British: “ All the kings

explained: Bell. Gall. l. v. sect. 10. ‘ *Omnes verò se Britanni vitro (al. glasto, lege glastro) inficiunt, quod cœruleum efficit colorem:*’ now *Glastrum*, (Britannicè *Glâstir*) means blue earth: this blue earth, oozing out in low grounds, in the form of soft mud, the Welsh take up, and expose to the sun: when it is a little dried, they roll it into round small pieces of about six or eight inches long: these pieces, when thoroughly hardened, resemble exactly the scoriæ of glass, and are of a blue color; and with these glass-like blue rolls dipped in water, they mark their sheep to this day: glass gives no color, but this glass-like mineral does, and that *color cœruleus*.” ED.

¹ Her. l. iii. sect. 47. Solinus, l. xxxv. Cæs. de Bell. Gall. l. v. sect. 14.

² Tac. Annal. l. xiii. c. 57. Plin. Nat. Hist. l. xiii. c. 7. Varro, de Re Rus. l. 1. c. 8. ³ Solinus, cap. 35. p. 166. ed. Basil. ⁴ Strabo, l. iv. p. 196-300. Cæs. de Bell. Gall. l. v. c. 14. ⁵ Tac. Ann. l. 12. c. 36. Herodian. l. 3. c. 47. Polybius, l. 3.

of the nations lie down in glory, each in his own sepulchre : To meet thee, O Sennacherib, Hades rouseth his mighty dead : he maketh them rise up from their thrones. All of them shall accost thee, and shall say unto thee, art thou become weak as we? Art thou made like unto us? Is then thy pride brought down to the grave? Is the vermin become thy couch, and the earth-worm thy covering?"

Strabo, at the end of his third book, says, that "the Cassiterides, or Islands of tin, were inhabited by men dressed in black garments, in tunics descending to the feet, a girdle around their breast; walking erect with a staff in their hand; and permitting the beard to grow like that of a goat. They subsist on their cattle, in general spending an erratic pastoral life."

Some of the common order of the Britons wore, instead of the skins of beasts, very thick coarse wrappers made of wool : a sort of blanket, or rug, fastened about the neck with a piece of sharp-pointed stick. They used also a coarse, slit, short vest, with sleeves; it barely reached down to the knees. As armour, they had a long two-handed sword, hanging by a chain on the right-hand side; a great long wooden shield,¹ as tall as a man; long spears; and a sort of missile wooden instrument, like a javelin, longer than an arrow, which they darted merely by the hand: modern writers call these two last-mentioned *Celtes*, fixed on the end of staves and sticks. Some of them used slings for stones, others had breastplates made of plates of iron, with hooks, or with wreathed chains : some had helmets of different forms. Many went to the battle nearly naked,² and some wound chains of iron around their necks and loins. They generally lay and reposed themselves on the bare ground, yet most of them ate their food sitting on seats. A very beautiful print is given by Mr. King at p. 101. of these various dresses. The plaid seems to be derived from them. The coins of the old British, which are engraved in Speed, in Borlase's Cornwall, in Gough's edition of Camden's Britannia, and in Plot's History of Oxfordshire, will explain these descriptions of the Classics.

¹ Strabo, l. iv. 196. p. 301. Diodorus, lib. v. p. 213-353. Tac. de Mor. Ger. c. 17.

² Diod. l. v. 213. p. 353. Herod. l. iii. c. 47.

Even Julius Cæsar had noticed that the Britons used either brass money, or iron circular coins reduced to a standard weight. In the scale of civilisation, therefore, the ancient Britons were as advanced in the era of Cæsar, as the Romans themselves at the expulsion of their kings; as the Grecians, in the age of Homer; as the Mexicans, at the Spanish Conquest; and as the modern Tartars.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IF you think that the following remarks on a passage in Tacitus, and on the calumny of the Asinine Worship of the Jews and primitive Christians, will be acceptable to any of your readers, I shall be obliged to you to insert them in your Journal.

I remain, your's &c.

J. T.

Northwich, 16th of May, 1811.

Tacitus, in his History, Lib. 5. after attempting to account for the exodus of the Jews out of Egypt, and their deliverance from perishing by thirst in the desert, adds, "*Effigiem animalis, quo monstrante errorem sitimque depulerant, penetrati sacra-verere;*" adopting a calumnious report, which he himself does not appear to have believed, for in the same Book he affirms "*Judæi mente solâ, unumque numen intelligunt.—Igitur nulla simulacra urbibus suis, nedum templis sunt.*" But why did he retail an unfounded calumny? Doubtless to depreciate a people, whom he, and his nation hated, on account of the exclusive nature of the religion they professed. Nor was he singular in this aspersion, for Apion had, before him, urged it against

them;¹ and according to Suidas², Democritus had trodden in the steps of Apion. There is however a difficulty in accounting for the rise of so odious a charge, as is evident from the diversity of opinion on the subject entertained by the learned. *Le Fevre*³ conjectures that the schismatic Temple erected in the province of Heliopolis, in Egypt, being called 'Ονιοῦ νόος and ὀνιεῖον; the surrounding Pagans invented the fable, that the Ass ('Ονος) was worshipped there. *Reland*⁴ contends, that the Vase which contained the Manna laid up in the Ark, was of the kind termed 'Ονοῦς, and that from the similarity of this word to 'Ονος, arose the belief of the Asinine worship of the Jews. The author of the work *Laus Asini*,⁵ believes that Οὔρανος was sometimes abbreviated and written Οὐνός, and that the Heathens, either from ignorance or malice, read it Οὔνος. Thysius⁶ supposes, that as the ass was appropriated to Bacchus, and the Pagans maintained, from the Institution of the Feast of Tabernacles, &c. that the Jews were worshippers of the Drunken God; the report might spread that they were adorers of the ass itself. *Dilherrus*⁷ believes that the calumny arose from misunderstanding the 24th verse of the 36th chapter of Genesis, where the words אֶת-הַיָּמִים, may be rendered according as they are differently pointed, either *Mules*, or *Waters*. *Jurieu*⁸ apprehends that he has adopted the most probable opinion, by assuming that the Pagans mistook one of the Faces of the Cherubim, particularly that of the Ox, for that of an Ass. Whilst the modest and profoundly learned *Bochart*⁹ thinks it not improbable that the foolish story arose from the frequent use in the Hebrew Scriptures of the words פִּי יְהוָה, which, when pronounced *Pi Jao*, are in sound similar to the Coptic ΠΙΕΩ an ass; and that on this circumstance Apion founded the calumny.

¹ Joseph. contra Apion. ² Suid. Lex. sub voce 'Ιούδατος.

³ Jurieu Hist. des Dogmes, Part 4me. Chap. 4.

⁴ Apud Saurin Discours Historiques, ac Tom. 2. Disc. 50. p. 150. 8vo. Edit.

⁵ Bochart Hieroz. Lib. 2. Cap. 18. Tom. 1.

⁶ A. Thysii Exercitationes Miscellaneæ, apud Crenii Fascic. Tom. 4. Exerc. 9. ⁷ Dilherri Farrago, apud Crenii Fascic. Tom. 8. Cap. 13.

⁸ Jurieu Hist. des Dogmes, Pt. 4. Ch. 4. p. 748.

⁹ Bochart Hieroz. Lib. 2. Cap. 18. Tom. 1. Edit. Lond.

Among so many discordant, and well defended opinions, it is not easy to decide which ought to be preferred. Instead of adopting any one to the exclusion of the rest, I would rather suppose that the report was raised and gained strength by the combined influence of most or all of these causes; to which may be added *another* from the language of the Prophetic Scriptures. I particularly allude to the memorable prophecy of Zechariah, chap. ix. ver. 9. “ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation, lowly, and riding upon *an Ass*, and upon a *Colt the Foal of an Ass*.” This prophecy was one which the Jews regarded with peculiar attention, referring it to the Messiah, and frequently dwelling upon the circumstance of his riding upon *an Ass*, as a proof of his humility. We find therefore the Talmudists endeavouring to reconcile what they considered as a discordancy in their Scriptures; for in Sanhed, cap. xi. fol. 98. it is said,¹ “ Rabbi Josuem filius Levi objecit, scriptum est de Messiâ. Dan. cap. vii. ver. 13. ‘ Et ecce cum nubibus cœli, sicut filius hominis venit.’ At Zachar. cap. ix. ver. 9. de eodem scriptum est ‘ Pauper et insidens asino.’ Resp. Si Israelitæ digni sunt, veniet cum nubibus cœli; si non sunt digni, veniet pauper, et asino insidens.” The Rabbins have also fabled² that the Ass, upon which the Messiah will ride, will be one with *a thousand excellencies*, and the same on which Abraham and the Prophets formerly rode. From this frequent writing and speaking of the Ass, the Heathens were probably confirmed in their foolish opinion that the stupid animal was an object of adoration among the Jews.

When Christianity began to be preached, the slander raised at first against the Jews was readily transferred to the Christians, by the opponents of the Gospel. Gronovius³ indeed supposes that the calumny against the Christians might originate in having their houses ornamented with paintings of Christ’s entry into Jerusalem; and Lord Hailes affirms,⁴ we are “ indebted

¹ Bochart Hieroz. Lib. 2. Cap. 27. ² Buxtorf Lex. Talmud. sub voce באר. Relandi Dissert. Miscell. pars altera, Dissert 9. p. 288, sub voce הור.

³ Minuc. Felix, cum not. var. Davisii, p. 56. n. 7.

⁴ Dalrymple’s Octavius, p. 143. note.

to Celsus for the discovery of the origin of a tale, at which Tertullian could only guess, and which was unknown to Minucius." I confess, however, I see nothing in the paintings of Christ's entry into Jerusalem, or in the fanciful scheme of Celsus, of Seven Celestial Intelligences, worshipped by the Christians, of which the Seventh bore the countenance of an Ass, that can justify the supposition of either of them being the cause of the detestable accusation against the followers of Christ. But it is well known that the Christians and Jews were frequently confounded with each other by their Pagan adversaries. Suetonius, when speaking of the reign of Claudius,¹ says, "*Judæos impulsore Chresto assidue tumultuantes Româ expulit.*" *Chrestus*, being thus spelt for *Christus*, from the Greeks sometimes spelling the word with a diphthong² *Χρῆστος*: agreeably to the words of Lactantius,³ *Quidam Christum, immutatâ literâ, soliti sunt dicere Chrestum.* Dio also in the Life of Domitian, speaking of Acilius Glabrio, a man of consular dignity, says he was accused of Atheism, and put to death for turning to *the Jewish* religion; which, as Baronius observes, (An. 94. n. 1.) must mean the Christian Religion, for which he was a martyr.⁴ Spartian also informs us that Caracalla's play-fellow was of *the Jewish* religion;⁵ though it is certain he was a Christian, since Tertullian assures us that Caracalla was nursed by a Christian, for after naming Proculus, a Christian, the steward of Euhodus, he adds,⁶ "*Quem et Antoninus optimè noverat, lacte Christiano educatus.*" The Jews and Christians being thus considered by their enemies, as professors of the same religion, nothing less could be expected, than that what was urged to depreciate the one, would be equally urged to injure the other, and both be liable to the same calumnies and injurious representations.

¹ Suet. Claud. c. 25.² Aug. de Civit. Dei.³ Lactant. lib. de verâ sapientiâ, cap. 7. and Hottingeri Eccles. Hist. t. 1. c. 1. § 3. p. 37.⁴ Bingham's Antiquities of the Christian Church. Vol. 1. § 10. p. 11. 8vo. Edit.⁵ Spart. in Caracal. c. 1.⁶ Bingham's Antiq. and Tertull. ad Scap. c. 4.

POEMA NUMISMATE ANNUO DIGNATUM, ET IN
CURIA CANTABRIGIENSI RECITATUM.

In obitum illustrissimæ Principissæ AMELIÆ.

FELIX ah! si longa dies, si cernere vultus
Natorum viridesque genas tibi justa dedissent
Stamina : sed mediâ cecidere abrupta juventâ
Gaudia, florentesque manu scidit Atropos annos ;
Qualia pallentes declinant lilia culmos,
Pubentesque rosæ primos moriuntur ad Austros,
Aut ubi verna novis expirat purpura pratis,

Stat. Sylv. iii. 3. 124.

ODE GRÆCA.

EΙΕΝ ὦν· βέβακεν ἐνεργτέρων γᾶν
ἂ κόρα, θάλος περ ἑοῖσ' ἀνάκτων·
εἶεν ὦν· σκότος τὸ πανύστατόν νιν
ἀμφεκάλυψε.

ἀλλὰ μὰν οὐ τοῦνομ' ὅμως ὀλεῖται,
οὐδ' αἰστώσει σ', ὃ χέρεσσι πάντα
οὐλίαις σφάλλων, Χρόνος· ἐν πατρώᾳ
ἔσσειαι αἶψα

εὐκλεῆς τὸ δῆν. Ἐπὶ παττάλοισιν,
ἀδέων δέσποινα μέτρων, ἔθ' εὐδεις,
χρυσέα φόρμιγξ; φέρ', ἐγειρέμεν χρῆ
πένθιμον ᾠδάν,

ὥς ὅτ', ἐν ὄρυμοῖς στοναχεῦσ', ἀηδῶν
οἰκτρὰ κωκύοισα παναμερεύει,
ἄμμορος τεκνῶν, ἃ ποκ' ἐσπάραξεν
αἰετὸς, ὄρνις

ἁλίου κἄνασσα πετρᾶν· Πέφευγε,
τᾶν κορᾶν ἄγαλμα Βριταννικάων,
κατθανοῖς· οὐκ ἔστιν ὅπως κιχάνη
νόστιμον ἄμαρ.

ἀλλ' ἔην καλὰ, Χάριτές τ' ἐν ἄκροις,
ἄβρὰ παίζοισαι, βλεφάροις γέλασσαν,
ἐν δὲ φῶς παρήϊσιν ἦν ἰδεῖν νε-
άνιδος ὥρας·

φεῦ· μάτην ἄρ' ἱμερόεσσα Πειθῶ
ἐγκάτιζε χεῖλεσι, καὶ λαλεύσῃ
νέκταρος πολὺ γλυκίων ἀπὸ γλώτ-
τας ῥέεν αὐδά.

οὐδὲν οὐ χραίσμησε τὸ κάλλος· οὐδὲν
οὐ Τύχας δωρήματ'· ἴδ' ὥς ἀκμάζει
τὸ ῥόδον βαιὸν χρόνον, εἶαρος παῖς,
καὶ ταχὺ γηρᾷ.

δύσμορον στένω σε, κόρα· τέθνηκας
ἡρινῶ καιρῷ πολύκλαυτος ἄβας·
οὐχὶ σαῖς εὐναῖς ποκα λαμπάδων γα-
μήλιον αἶγλαν

ἀ τεκοῖσ' ἀνέσχεθεν· οὐδ' ὑπῆρχε
 σοὶ γλυκὺ βλάστημα τεκνῶν, βίοιο
 κάρτ' ἐράσμιον γάνος, ἐλπίδων τε
 φέρτατον ἄνθος.

ὄλβιοι μάλ' εἰσὶν, ὅσοις γελαῖ τι
 παῖς ἐν ἀγκαλῆσι λάλημ' ἀναυδον,
 καὶ τι μᾶλλον ἢ τι λάλημ' ἀπ' ὀμμά-
 των καταφαίνει.

οὐ τόδ' ἦν σοὶ μόρσιμον· οὐ βρέφος τι
 φίλτατον, μίμημ' ἐπιτίθιον τεῦ,
 μαμμίαν¹ κίκλησκέ σε· φεῦ γλυκεῖα
 φροντὶς ὄλωλε.

ὄλβιοι μάλ' εἰσὶν, ὅσοις ἄγευστος
 τῶν κακῶν λάμπει βίος· οὐδ' ἄμνησε
 νερτέρων κοπὶς, πρὶν ἂν ἐξίκωνται
 γήραος οὐδον.

οὐ τόδ' ἦν πεπρωμένον· οὐ παρῆν σοὶ
 γηροβοσκεῖν τοὺς τοκέας· θάνες γὰρ,
 κοῦφον ὥς σκιᾶς ὄναρ; ἢ νέφους εἶ-
 δωλον ἀμαυρόν.

ἢ μάλ' ἀρρήκτον μένος ἐστὶ Μοίρας,
 νηλεές τ' ἦτορ· Βοτανᾶν μὲν ὁδμὰ,
 ἀ' ν μέσῳ λειμῶνι θανοῖσ', ἐς ἀλλό-
 ὑστερον αὖθις

¹ Vide Pierson. ad Mær. p. 258.

βλαστάνει θέρος· καταβαίνομεν δὲ
 ἄρμεις, οἱ σόφοι, καθάπαξ ἐς Αἴδου—
 εὐδομές τ' ἀτέρμον' ἄγαν, καὶ οὐκ-ἐ-
 γέρσιμον ὕπνον.

Σέμν' ἄναξ, τὸ δ' ἦσθ' ἂν ἔτ' Ὀλβιος, σοὶ
 εἴ γε μή τις, ὠμὸς ἐὼν, ἀλάστωρ
 ἐκ θεῶν, τόδ' ὕβρισεν αὖ, θύγατρός τ'
 εὖνιν ἔθηκε·

ἀλλὰ μὰν οὐδ' Ὀλβιὸν ἐσθ' ὅλως τι
 τοῖς βροτοῖς, τοῖς ἀμερίοις· τὸ μέλλον,
 οὔτις ἐσθ', ὃς οἶδε· τὸ γὰρ, παλαιῶν
 ἔρνος ἀνάκτων,

πρᾶν ποκ' εὐδαίμων, ἔπαθες μεγίστων
 κλαυμάτων ἐπάξια· πῶς φράσαιμ' ἂν
 σὸν κακῶν κλύδων', ὅτ' ὑπερπικρῶς αἰ-
 ῶνος ἀμέρῃη

γῆραος βάκτρευμα τὸ σὸν φίλιστον ;
 ἄρα μεμνησθαί σε τὰ τᾶσδ' οἴω
 εὐφρόνας, ὅτ' ἄλγεσι μυρίοισιν
 οὐδας ἵκανες

ἀθλίως δαμείς· ὅτε, προσγελῶσα
 τὸν γέλων πανύστατον, ἐξόλωλε,
 καὶν μέσῳ καλὰ θανάτῳ, τεοῦ τὸ
 χάρμα βίοιο,—

ἂν τὸ πρὶν κίκλησκες ΑΜΗΛΙΑΝ· Φεῦ·
 Φροῦδα νῦν σοὶ πάντα τάδ'· οὐκ ἔτ' ἔστιν·
 ἐν νέκροις γὰρ οὔσα παλίντροπὸς ποθ'
 ἵξεται αὖθις;

ἃ γέρον δύστανε, δι' ἀλγέων τὸ
 ἀγρίων ἔβας, ὅτε δεμνίοισι
 κειμένα ψυχὸρράγεεν· λέγειν τι
 ἔσχετο φωνά

δύσφατον ποθεῖντι· τεῶν ἀπ' ὅσων
 δακρύων εἵβοντο ῥοαί, τὸ δ' ἔστης
 νέκρος ὧς, ὑπάνικ' ἔτ' ἐμπνεοίσας
 χεῖρα πιάζε

χεῖρ,—ὅτε σμίκρον τι λυγροῖ ἔρωτος
 δακτύλῳ τῷ σῷ περίαπτε τέκμαρ·—
 ἄρ' ἔην τότε, εἰ πότε, Μοῖρ', ἄγαν σὸς
 πικρὸς οἶστος.

ἀλλ', ἀναξ, μὴ κλαῖε· τί τέγγεται σὸν
 ὄμμα λυπρὸν δακρυόφιν; θανεῖν χρή
 τοὺς βροτούς· καὶ γὰρ τίς ὑπεκδραμεῖται
 δίκτυον Ἄτας;

χαῖρέ μοι, χαῖρ' αὖθις, ἀναξ· ἔτ' ἔσται
 εὐδία σοι μειλιτόεσσ'· ἔτ' αὖθις
 ἔσσεια μάκαρ· τὸ γὰρ ἦκ' ἐπ' ἄκρον
 γῆρας ἰκάνεις,

ὥς δ' ἐν δυσμῇσιν ἀποίχεται Φῶς
 Ἑσπέρου πάγχρυσον, ὃς οὐρανούχων
 ἀστέρων κάλλιστος, ὅσοι κατ' αἰθέρ',
 ἴσταται ἄστῃρ.

JACOBUS BAILEY,

Coll. Trin. alum.

In Comitiiis Maximis.

1811.

POEMA NUMISMATE ANNUO DIGNATUM, ET IN
 CURIA CANTABRIGIENSI RECITATUM.

Prælium cum Gallis in BUSACI montibus commissum.

ODE LATINA.

CUR clariori luce superbien,
 Pater diei, surgis? amabiles
 Cur aura respirans susurros
 Verrit agros levioꛑe flabꛑo?

Risus amœnos cur, vaga flumina,
 Ridetis? Albent nubila et ætheris
 Tractus, et exultans pererrat
 Flamma comâ trepidânte cœlum.

Amplector omen lætus; et audio
 Per pura cœli concava non melos
 Terrestre: mens ardescit—ipse
 Surripior mihi. Parce, quisquis

Pulsas negatam terrigenis lyram,
 O ! parce raptis sensibus ! ut modi
 Tument triumphales, movetur
 Lætitiâ trepidante pectus.

“ Io peractum est ! Gallia libero
 “ Perculsa rursum sternitur impetu !
 “ Dedêre jam pœnas tyranni,
 “ Et merito cecidêre fato.

“ Quid densa possunt agmina servitî
 “ Contra Britannæ fulmina dexteræ ?
 “ Nonne ipsa servorum sine ictu
 “ Tela cadunt, gladiique hebescunt ?

“ Tagi per oras tollite liberi
 “ Pæana, cives, tollite, et ingruat
 “ Clamor repercussus per antra
 “ Oceani Angliacas ad oras.”

Cœleste cessat carmen ; at audio
 Fœcunda leto fulmina ! Quò feror ?
 Quò, Musa, per rupes et atras
 Proripis attonitum cavernas ?

Videre ferro saxa micantia
 Flammissque rubris jam videor ; procul
 Mors inter incedit tenebras,
 Sanguineâque equitans procellâ

Rumpit doloris triste silentium,
 Ut tristiori voce cubilia
 Ferarum et arcanos recessus
 Percutiat, trepidasque rupes.

Vos, vos, locorum numina, (nec leve
Montes Busaci numen habent sacri)

Vos ite, victricesque turmas
Ducite, sulphureis amicta

Frontes minaces nubibus ; hostium
Primas catervas sternite ; dexteræ
Dementis audaces rapinas,
Sacrilegumque luant furorem.

Quò nunc tumentis crista superbiæ ?
Quò nunc inanes iræ, et inanior
Fastus recessit ? Quin per arces
Rumpite iter socias Britannis !

Non apta Gallis prælia liberas
Inter cohortes ; Vos potiùs chori
Amoris et molles triumphi,
Et solitæ decuere fraudes.

Ite, et trementi fingite compedes
Impunè duras Italiæ ! Lupis
Sævire, et in molles rapacem
Spargere oves licuit furorem.

Hic cum Britannis pugna Leonibus ;
Hic liberorum foedera pectorum ;
Gens tota Lusitana dignam
Versat avis sociisque flammam.

Europa, gaude ! tolle, Britannia,
Pæana princeps ! sed neque gaudia et
Pompas triumphales acerbi
Lacryma dedecorat doloris.

Raptos honesto ne pudeat tuos
 Lugere fato ! Sed facili nece
 Premuntur Heroes, levique
 Nocte jacent, placidoque somno.

Fugam retrorsum vertite, Vultures !
 Hic, hic, Britannus dormit ! ab æthere
 Saltem hoc recedas, atque parcas
 Gramineo, Boreas, sepulcro.

Esto ; atque pressus cespite frigido
 Quiescat Heros—Huc roseum decus
 Ver fundet, huc nectens coronas
 Flora suas feret, haud inanes

Datura cæsis inferias ; loco
 Sol parcet, ipsa et Luna morabitur
 Et sæpe per noctem querelas
 Audiet, æthereosque planctus.

Esto ; quiescunt ; non ita Brittonum
 Quiescit ardor ; rursus Iberiæ
 Per saxa lætatosque montes
 Arma sonant fremitusque belli.

Vidêre Gades murmura prælii, et
 Robur Britannæ fulmineum manûs,
 Calpeque saxorum coronâ
 Indomitam redimita frontem.

Vidêre clades æquora pristini
 Oblita nondum funeris ; æthere
 Visa umbra Nelsoni relicto
 Attonitos agitare Gallos,

Sic templa¹ Persam Delphica inanibus
Minis petentem reppulit in fugam
Grassata non mortale Forma,
Dextram hominum superante dextrâ.

Nutritus ergo sanguine Brittonum
Erumpet ignis ; latiùs undique
Regina Libertas sorori
Sceptra dabit moderanda Paci.

Nec vana fingo somnia ; dum loquor,
Tremens fugaci barbarus agmine
Se raptor effundit ; Britannus
Ense premit radiante Vindex.

Hinc spem recentem suscipio ; velut
Noctu vaganti per nemus avium
Aurora si flavos Eoo
Efferat Oceano capillos,

Omen diei laudat, et aureâ
Ridet beatus luce, superbior
Sol donec ardenti tenebras
Axe fuget trepidamque noctem.

GEORGIUS WADDINGTON,

Coll. Trin.alum.

In Comitibus Maximis.

1811.

¹ Vide Herodot. lib. 8. cap. 38.

*EPIGRAMMATA NUMISMATE ANNUO DIGNATA,
ET IN CURIA CANTABRIGIENSI RECITATA.*

Η ΣΙΓΗΝ ΚΑΙΡΙΟΝ Η ΛΟΓΟΝ ΩΦΕΛΙΜΟΝ.

*ΕΙ φρονέεις, πάντων ἀφρονέστατος ἔσσεαι ἀνδρῶν,
Τὸν λόγον ἐγκρύπτων ἐν πραπίσι δυοφεραῖς.
Εἰ δὲ σὺ, μαρὸς ἐὼν, τόσον χρόνον ὥδε σιωπᾷς,
Οὐτὶς ἀνὴρ, τῶν νῦν, μᾶλλον ἐϋφρονέει.
Χαίρετε, μαρὸι ἅπαντες· ἀπαιδεύτου γὰρ ἐόντος
Σιγῶσ' ἀφροσύνη σωφροσύνη πέλεται.*

In Psittacum.

*QUAM bellè minio rubent et auro
Plumæ! quàm nitido micat colore
Rostrum, lævius Indicis lapillis!
Quàm lucent oculi tui coruscùm!
O! si sit modò lingua talis ori,
Qualis corporis est tui venustas,
Non cedas niveo, miselle, cygno,
Non tu lusciniæ leves querelas
Unquam defugias, minor canendo:
Sed pro carmine garrulas loquelas,
Pro gratis numeris procacitates
Fundis multiloquas, sonos molestos.
Fronti nulla fides;—vel aurum et omne
Effulgens decus exuas tuum; vel,
Mirantes ut amemus hos colores,
Ut plumæ placeant tuæ, sileto.*

JACOBUS BAILEY,

Coll. Trin. alum.

In Comitiiis Maximis.

CRITICAL REMARKS

On the English Version of the Old Testament.

NO. III.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

EXODUS. Chap. I.

V. 1. **T**HE English version gives the sense with sufficient exactness; but there is a want of conciseness in the translation, which is apparent when the original is consulted. This is an objection which frequently recurs;—the fault may lie in the structure of our language.

V. 5. *And all the souls that came out of the loins of Jacob were seventy souls.* This version gives the meaning without offence to delicacy, which is precisely the case in the original, וְיָדֵי כָל נֶפֶשׁ יִצְחָק יָרֵךְ-עֶקֶב שִׁבְעִים נֶפֶשׁ. Jerome has most absurdly translated these words, *Erunt igitur omnes animæ eorum, qui egressi sunt de femore Jacob septuaginta.* Thus the readers of the vulgate must suppose, that Jacob's powers of procreation resided in his thigh. The LXX, in no very classical Greek, avoid the literal interpretation, while they yet express the general meaning;—Ἦσαν δὲ πᾶσαι ψυχὰς ἐξ Ἰακώβ πέντε καὶ ἑβδομήκοντα. The Greek numbers are inaccurate.

V. 6. *And all that generation.* I do not mean to object to this translation; but I must observe, that דֹּר does not properly signify *a generation*. The Lexicographers, indeed, give it this interpretation, as if it were a primitive sense of the word: but this seems erroneous. The original meaning of דֹּר implies *circuit*, or *revolution*; and, therefore, when applied to a family, or race of men, is properly understood to signify *a generation*.

V. 11. *Pithom and Raamses.* The LXX either found a remarkable addition in the *codices* from which they translated, or they introduced of their own accord an extraordinary interpolation. They add, *Καὶ Ὀν, ἥ ἐστὶν Ἡλιοπόλις*—and *On, which is Heliopolis*, or, “city of the Sun.” But in the 41st chapter of Genesis, the LXX expressly say, that Joseph was married to the daughter of the Priest of *Heliopolis*. This city then was already built at the period, to which the present chapter refers; and there is consequently an apparent contradiction. Now I can scarcely believe, that the Alexandrian Jews, who were employed in translating the Pentateuch, would have been guilty of such a useless deviation from the original; and that the whole interpolation amounted to this, that they added, by way of explanation after the word *On*, “which is Heliopolis.” In Genesis they do not give the word *On* at all, but substitute for it Heliopolis, because *On* appears to have been the Egyptian name of the city of the Sun. But the LXX evidently fell into a mistake, when they wrote Heliopolis for *On* in Genesis. The Egyptians called their cities by the names of their Gods, without any addition, such as we find in Hebrew, Phœnician, and Greek—(*Kirjath-Baal, Bith-Shemosh, Heliopolis*, &c. for example,) and named them simply *Buto, Bubastis, Canopus, Busiris*, &c. In the same manner the city was called *On*, after the God *On*, who, as Cyrillus attests, was no other than the Sun; and Joseph’s wife was the daughter of the Priest, not of *On* “the city,” but of *On* “the God.” This reconciles the scriptures with themselves, if in the ancient *codices* the word *On* really did occur in this place, which I am much inclined to believe it did.

It appears evident to me, that the persecution of the Israelites by Pharaoh was not less a religious than a political persecution. Pharaoh knew not Joseph, and he acknowledged not Jehovah. It was, then, extremely likely, in order fully to subjugate and humiliate the Hebrews, that he should make them build treasure cities, which were called by the names, and erected in honor of the idols of Egypt. I am inclined to think, that *Pithom* and *Raamses* were the names of two Egyptian deities. The first name is clearly Egyptian; but we may suspect, that it has been Hebraised in its form. I imagine that it must have

been pronounced in Egyptian, ΠΙ-ΧΟΥ—*Pi-dsom*; for we have here the article *pi*, and *dsom*, which was a solar title in Egypt, (see Jablonski, l. ii. c. 3.) *Dsom*, likewise called *Chon*, was the same with Hercules; and was, like him, a type of the Sun in his annual course through the signs of the zodiac.

Raamses (רעמסס) is interpreted in the Onomasticon *fregit tributo*. The Egyptians then gave a Hebrew name to one of their cities. This does not appear very probable: according to the Syrians, the daughter of Pharaoh was called רעמסס; *Raamusa*; and I suspect, that *Raamses*, and *Raamusa*, are very nearly allied in signification. The word *raam*, or *ram*, signifying *concussion*, but more particularly the concussion of the air occasioned by thunder, appears to have been in very general use throughout the East: but as the Sun was considered as the God of Thunder, the title was transferred to that luminary. The *Rama* of the Indians, according to Sir W. Jones, was no other than that type of the Sun, called Dionysus by the Greeks. Some etymologists have gone so far as to denominate Abraham, *Ab-Ram*, Sol-pater. Even in the West this name of *Ram* became a title which was given to the God of Thunder; and Bochart derives the Celtic *Taramis* from *raam*. He seems, however, manifestly to err, when he says, that the word is תרעם, the ת being servile, and prefixed to רעם *raam*, thunder. The Sun was worshipped over great part of the East, and in all the Northern regions of Europe, under the Chaldean name of תור or תר, *tor*, or *thor*, (the Bull,) and the symbol of the Sun. Now I have no great doubt, that the word *Taramis* is composed of *tor* (variously pronounced *taur*, *tar*, &c.) and *raam*, or *ram*, thunder. But to return to *Raamses*, it is evident, that this was an Egyptian name, and clearly the same with *Rhameses*, which Mr. Bryant, in his 4th volume shows to have been a solar title in Egypt. The word רעם *raam*, appears, as I have already said, to have been of very general and ancient usage; and, therefore, I do not presume too much, especially after finding the Egyptian names *Raamusi*, and *Rhameses*, in concluding, that it was known to the Egyptians, as well as to the Hebrews, the Syrians, the Chaldeans, and the Indians, in the East, and to the Celts in the

West. But what is the meaning of the last syllable *DD*? In Hebrew, this word signifies *a kind of caterpillar, or grub*; and could not easily come into the composition of a proper name. But in Egyptian *ꜥ* *ses*, or *sis*, signifies *dominus*; and *Raam-ses*, in Egyptian, ought accordingly to signify *the Lord of Thunder*—The *Ζεύς ὁ βρόνταος* of the Greeks, and the *Jupiter tonans* of the Latins.

V. 14. *In mortar, and in brick, and in all manner of service in the field.* Such, without doubt, is the obvious interpretation. But the Old Testament is, throughout, full of symbolical language. Those who judge of it from the productions of modern times, or who form their notions concerning its style, even from Greek and Roman standards of taste, will wholly misconceive its spirit. The genius of the Orientalists has led them in all times, but particularly in remoter ages, to seek for allegorical and ænigmatical expressions; and nowhere more than in the scriptures, do we find this typical language employed.

He who reads even the historical parts of the Pentateuch, as he would do an old English Chronicle, will never comprehend the meaning of the author. There were two objects, which seem to have been principally in the view of Moses. The first was to reclaim the Hebrews from idolatry, and the second was to typify to them the glorious advent of the Messiah. If I were to say, that the whole of the Exodus is itself a type, I should not perhaps express myself too strongly; but I confine myself to the consideration of the two objects, which I have stated as having been principally in the view of Moses. It is impossible, in these short notes, to explain myself further; but I am convinced, that every person, who will weigh the meanings of words, few of which are confined to one sense, will quickly perceive how many curious and important subjects, relative to the above-mentioned objects, are ænigmatically conveyed in the language of the sacred historian.

I find myself obliged, however, before I proceed, to take notice of two objections, which have been suggested to me.

1st. It has been observed, that if it had been the intention of Moses to make such frequent references to the two objects mentioned above, it would have been more natural for him to

have spoken in *direct* terms, which could not have been misunderstood. If he wished to reclaim the Jews from idolatry, why, it is asked, should he have employed the language of ænigma; or if he desired to typify the coming of a Christ, should he have employed obscure symbols, and ambiguous language? But chiefly it is urged, that Moses, as a faithful historian, could never have confounded fact with fable, nor have mingled allegorical fictions with records which announced nothing but the relation of real events. These arguments are more plausible than just. It is not for me to decide upon the plans of Providence; but I see, that the advent of Christ is foretold in figurative and ænigmatical language throughout the whole of the Old Testament. Upon the same principle, therefore, with the objectors, I might ask, why did not Isaiah, for example, tell in *direct* language the whole circumstances relating to Jesus Christ—the day when he should be born, and the hour when he should die? There could then have been no mistake. I can only say, that this was not apparently the scheme of Providence. Upon the subject of allegory being introduced into history it is easy to declaim. But I must remark, that the ancient orientalists do not appear to have written what we choose to call real histories, with any of the notions which we are pleased to entertain, in an age, when manners, customs, language, religion, laws, and time, have put so vast a distance between them and us. The ancient records of Egypt appear at last, thanks to Bryant, Gebelin, and a few other writers, to be mere astronomical and mythological fictions. He who would read the Persian Zendavesta, and the Indian Vedam, as true histories, had better satiate his credulity in believing in the Arabian Nights, or Gulliver's Travels. The most ancient author after Moses, of whom we have any fragments is, perhaps, Sancho-niatho, and who doubts that his pretended history of individuals was any thing else than an account of the cosmogony, which was accredited among the Phœnicians? The orientalists then, and especially in the early ages of the world, had different notions from us concerning history; and where any important lessons in morals, science, or religion, could be taught, the real historical personage was quickly shrouded under the veil of allegory. If truth were not always expected, truth needed not

to be always told; and we might as well quarrel with Homer for making his Gods descend on the plain of Troy, as with Sanchoniatho for recording a marriage between *Ouranos* and *Ghe*,—the Heavens and the Earth. It was then the custom among the orientalist in ancient times to teach lessons in morals, science, and religion, under the guise of recording events; and it was surely not less their custom to employ allegorical, symbolical, and ænigmatical language. I pretend, that many allusions are made both to the true religion and the false in the writings of Moses, which can only be discovered by an attentive perusal of the original.

2. It has been likewise objected to me, that the Masorah so fixes the meaning of words in the original, that it is impossible that they should bear a double sense, by which, while historical events are related, either religious or prophetic meanings, independent of the obvious interpretation, should be conveyed. For my own part, I must freely confess, that I conceive the Masoretic punctuation to be of no authority whatever. It was invented by the Jews several centuries after the Christian era, and consequently many centuries after the captivity, when the genuine Hebrew ceased to be a living language. There is unquestionable evidence, I think, that the Jews did not employ the Chaldaic characters in writing before the captivity; but that they used the Phœnician, or Samaritan. No points, therefore, existed in the writings of Moses; and really, why Christians should choose to receive the decision of the Jewish Masorites upon the import of Hebrew words, is itself a curious example of docility upon one hand, and of imposition on the other. How much, indeed, the Hebrew scriptures may have suffered from the Masorites, it would now be difficult to say. The obscure origin, the long duration, and the subsequent success of this sect of medlers with the sacred text, augur nothing in their favor. *Auctores masoræ*, says Elias Levita, *fuerunt centeni et milleni, unâ generatione post aliam; neque cognitum nobis tempus principii nec finis eorum*. It is, however, pretty well ascertained, that their labors did not commence before the sixth century.

Now, to return to the words before us, (Exod. c. i. v. 14.) I think allusion may be here made to the idolatrous superstitions,

which the Egyptians might have compelled the Jews to observe. Let us analyse the words.

בעברה קשה, *with hard bondage*. These words may be translated *with hard religious service*. See Parkhurst, in voce עבר.

בחמר, *in mortar*. חמר may signify *an ass*, (see Gen. xlix. 14.) But an ass, as Plutarch and Ælian attest, was the symbol of Typhon among the Egyptians; and we find, that even down to the time of Apion Grammaticus, the Egyptians reproached the Jews with worshipping this symbol. In celebrating their religious rites in the months *Payni* and *Phaophi*, which answer to our June and October, the Egyptians, as we learn from Plutarch, baked cakes, on which the image of an ass bound was represented. In order to humiliate the Hebrews, and to pervert their minds from the true religion, it is not unlikely, that the Egyptians compelled them to observe these idolatrous practices. Scaliger (*Emend. tempor.*) pretends, that פענה, the name given by Pharaoh to Joseph, was no other, than that of the month *Payni*, when the symbol of the ass was offered up as a sacrifice.

ובלבנים, *and in brick*. I am much inclined to think that allusion is here made to some idolatrous rite. לבנה signifies *a brick*, but it also signifies *the moon*, the principal Goddess of the Tsabaists; and that the Jewish idolators always connected this word with the worship of the celestial bodies I strongly suspect. The resemblance of the name for a brick could only have varied slightly in sound, if it varied at all from that given to the moon. It is made an accusation against the Jews in Isaiah, xxxv. 3. that they burned incense על-הלבנים, *upon the bricks*, (not altars of bricks, as in our version). It was, then, because these bricks were idolatrous symbols, as groves and gardens were, that the people were called rebellious for burning incense upon them.

ובכול עברה בשרה, *and in all manner of service in the field*. But the service, as the Hebrew word well authorises us to say, was probably religious service, or rather idolatrous worship, for עברה may mean the service performed either to the true God, or to the false ones, and it is evidently to be understood here in the latter sense. שדה certainly signifies *a field*; but I cannot

help thinking, that this was one of the names under which the *magna mater*, or *Dea Multimammia*, was worshipped. This Goddess was no other than Isis. *Hinc est quod continuatis UBERIBUS corpus Deæ (Isidis) densetur, quia terræ vel rerum naturæ alit nutritur universitas. Macrobi. Saturnal. l. i. c. 20.*

It is said in Deuteronomy, xxxii. 17. that the Jews sacrificed לַשְׂדִּים, *to Shedim*, and our translators seem erroneously to translate *unto Devils*; because I do not imagine that these false Deities derived their name from שָׂד, *to destroy*, but rather from שָׂדָה, *to pour forth*, or, perhaps, at once from שָׂד, *a breast*, the allusion being evident to the *Dea Multimammia*. Now in the case before us, I think it very possible, that allusion was made to the worship of Isis, who was truly שָׂדָה, or *Multimammia*, and whose idol seems to have been adored by many names, and from remote antiquity.

While then we are still to preserve the literal and historical sense, we may understand that Moses ænigmatically indicated the idolatrous rites, which the Egyptians compelled the Israelites to perform. They made their lives bitter with rigid idolatrous servitude—on account of the symbol of Typhon—on account of the types of the moon—with all idolatrous service on account of the many-breasted idol in later times called Isis by the Greeks, for we are ignorant of the real Egyptian name.

V. 19. כִּי חַיִּות, *for they are lively*. I do not believe this to be the meaning, even if we understand *full of life*, or *healthy*, by *lively*. It seems to me, that we ought to translate, *Because the Hebrew women are not as the Egyptian women,—like wild beasts, they are delivered, ere the midwives come in unto them.* The LXX manifestly abandon the original, when they translate τράκτους γὰρ, &c.

CHAPTER 2.

V. 4. *And his sister stood afar off.* From the preceding verses it is not obvious that Moses had a sister; or, indeed, that he could have had one. אָחֵתוֹ seems to me rather to signify *his female attendant*.

It would be equally rash and irreverent to express any doubts of the historical truths conveyed in this and in the succeeding chapter, but I cannot help considering, that there is a typical

*Opposite
to p. 70.*

*Classical Journal,
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IMAGO DEÆ MULTIMAMMEÆ.

exile at Babylon, and the words in the text are clearly a type of this. Now Moses kept the flock of *Jethro* his father-in-law. Here the name of *Reuel*, the befriended of God, who had, however, become the Priest of the Sun, is changed into that of *Jethro*; and this was required by the type, and cannot, I think, be easily explained without the type be considered. *Jethro* (see the Onomasticon) signifies *the remnant*; and it was only a remnant of the people that returned from Babylon to inhabit their ancient possessions. All Samaria was repopled by strangers, and the original inhabitants were dispersed over other regions. But Moses came to the Mountain of God—to *Horeb*. God afterwards established his service there, but the service of idols had been mingled with his. *Horeb* signifies *desolation*. When the Jews, on account of their idolatry, were led away captives to Babylon, then was the reason clear why the Mountain of God was called *Horeb*, that is, *desolation*. If all this be not typical, I shall be happy to be corrected.

We now come to the appearance of Jehovah in the burning bush. In the first instance the revelation is made to Moses by Jehovah, as the God of Abraham, Isaac, and Jacob; and the promised land is announced with the extirpation of the Canaanites, &c. Now without presuming to deny that there were such people as those enumerated here, I cannot help thinking, that by the words employed, we have an indication, that after the return from the captivity, the various sects of Tsabaists and idolators should cease to exist among the Jews: the worship of Jehovah should be restored, as God of Abraham, without alloy, previous to the coming of the Messiah; and this we know to have been the case. Let us now examine the proper names, and judge, whether there be not a typical meaning here, as well as in the succeeding books, where these names recur. Perhaps this examination may throw light on some of the historical details given us concerning the extirpation of the Canaanites. Most certainly if it be found, that this extirpation was decreed against systems of idolatry, rather than against nations, it will be more easy to reconcile the vengeance of Heaven, with the notions which our limited minds are capable of forming concerning the justice and mercy of the Deity.

The first mentioned are **הכנעני**, *the Canaanites*, whom the Rabbins, Commentators, and Lexicographers, will have to be a nation of merchants. **כנע** signifies *to put down*, and when a merchant sells his goods, he puts them down before you. It is, therefore, obvious, that a *putter down* is synonymous with a merchant. But in spite of this ingenious derivation, I am inclined to think, that the word had a very different origin, and a very different meaning. Besides, it is not obvious why a nation of merchants should be denounced by Heaven. It was idolatry, and not commerce, which it was the object of the Divine interference to destroy. The God of time, or the planet Saturn, of which the orbit was supposed to bound the solar system, was one of the idols of the Tsabaists; but as the planets were always considered with reference to the Sun, the object of heathen worship, the names of the planets are occasionally confounded with solar titles. Saturn, the God of time, was adored by the Egyptians, the idolatrous Jews, and the Syrians, under the name of *Chon*, *Chiun*, and *Chaon*. These names are clearly taken from **כון**, *to fix*, or *constitute*, or *establish*,—or, if you will, *to direct*. **כון-עו**, or without the *vau* **כנ-עו**, *Canaan*, is a word that indicates *the establishment*, or *direction of time*. By the *Canaanites*, therefore, I think, allusion may have been made to the worshippers of *Moloch* and *Chiun*; and to that system of astrology, which was the parent of Tsabaism, and which was taught by the calendars. I shall have much to say on this subject in another place.

החתי, *The Hittites*. The Lexicographers, (Rumel. Onom. &c.) make this word signify *Consternations*. What nation ever called itself by so strange a name? I believe the *Hittites* signified *the worshippers of fire*. See Parkhurst, *in voce* **חתה**, and consult Bryant concerning the radical *aith*.

האמרי, *The Amorites*. This name, whether we trace it to the Hebrew, or to the Chaldaic, must signify either the *Speakers*, or the *Branches*, or the *Lambs*, any one of which appellations appears very strange, when applied to a people. But when we recollect the symbols of Tsabaism, we shall, perhaps, detect the latent meaning. The celestial hosts were typified by branches of trees; and this I have very amply proved in another place. Hence wherever Tsabaism spread, from India

to Britain, groves and trees were held sacred by the worshippers of the stars; and hence the frequent allusions to these symbols in scripture. But the Amorites may have more particularly indicated the worshippers of Ammon, or of the Sun in *Aries*. This sign was called **אִמֹר** *Amor*, the *Lamb*, by the Chaldeans.

הַפְּרִזִּי, *The Perizites*. These are said to have been inhabitants of villages. But this was no crime. Could it then be on this account, that they were to be driven out and extirpated? I strongly suspect, that this word has been misunderstood. In Chaldaic, Ethiopian, and Egyptian, **רִז** signifies *cabbala*, *mystery*, &c. The word, then, may have come from Egypt, and being preceded by the Egyptian article **פ**, might not have been understood. If I be right, the Perizites were *Cabbalists*, whose mummary was all originally founded on the idolatry of the Tsabaists. *Razael*, or *Rizael*, literally the *Cabbala of God*, was feigned to have been an angel, under whose protection Adam was placed by these mysterious triflers.

הַחִוִּי, *The Hivites*. It is said in the Onomasticon, that the *Hivites* were so called, because they dwelt in caves like serpents. But this is no reason for their being exterminated. I rather think, that the *Hivites* were worshippers of the serpent, who are known more generally by the name of *Ophites*. The idolatry of these *Ophites* was extremely ancient. The great constellation which we call *Hydra*, was named **חַוְוָה**, or **חַוְוִיָּא**, by the Chaldeans.

יְבוּסִי, *Jebusites*. According to Rumelin, the *Jebusites* signified *Conculcationes*. The Jebusites are said (in Chron. b. i. c. 11.) to have been the inhabitants of Jerusalem, then called *Jebus*, when David took the castle of Zion, (see also Joshua, c. xv. v. 63.) But whence is the name? Let us observe, that the people who bore it were not Hebrews, and that, therefore, the *samech* may have been easily pronounced for the *shin*. We should then read the name in Hebrew **יְבוּשִׁי**, *Jebushites*; for it is really difficult to believe, that any people were called *Jebusites*, *Conculcationes*. Now the *Jebushites* may have been so called from the worship of an idol of the Moon, called **בִּשְׁת**, or **בִּסְת**, by the Hebrews and Chaldeans. This was no other than the *Busta* of the Egyptians, called *Bubastis* by the Greeks. The name of this idol may be traced to **בוּש**, and the indecency of

the emblem may be inferred from the word, to which the name is referred. But consult Jablonski, l. 2. Kircher, Œd. 1. and Parkhurst and Castelli, *in voce* *כורש*.

It appears then to me, that by Israel's taking the place of the Canaanites, Hittites, Amorites, Perizites, Hivites, and Jebusites, is typified the establishment of the true religion, on the ruins of the various systems of idolatry, which then prevailed in the world.

I am, Sir,
Your humble Servant,

W. DRUMMOND.

April 24th, 1811.

POEMA PRÆMIO DIGNATUM.

Χείρων ——— δικαιοτάτος Κενταύρων.

QUI sævos inter comites probitatis et æqui
Assiduus fautor, sub quo præcepta magistro
Hausere heroës, sua qui mitescere sæcla
Edocuit, carum Graiis Chirona poetis
Sit mihi fas etiam tenui celebrare Camœnâ.

Hospitii immemorem, malè dignum Ixiona cœlo,
Quum falsâ illudit Junonis imagine nubes,
Progenuisse novo Centauros fertur amore,
Durum immane genus : quos inter magna refulsit
Saturni et Philyræ tanto splendore propago,
Quanto alias terræ glebas supereminet aurum.
Corpore semifero natus, sed mente animoque
Concipiens divum numen ; neque nomine solùm,
Nec genitore vigeat, sed stirpe perennius omni
Ipse sui factis monumentum condit honoris.

Anne igitur mirum, tanti quum pandere laudes
 Fert animus, nimiae si pondus materiæ
 Turbat et incertum cohibet; redolentibus Hyblæ
 Qualis ubi arbustis, vel odori qualis Hymetti
 Mellis apem huc illuc volitantem copia lassat?
 Queis etenim studiis, quâ non inclaruit arte
 Philyrides? Nemorum sapiens tranquilla recessu
 Tempora fallebat; rudia inter sæcla Minervæ
 Usque vacans; ausus quali per inane meatu
 Sidera voluntur scrutari, atque orbibus orbes
 Mente sequi implicitos: citharæ modò pollice chordas
 Divino pulsante, melos per amœna vireta
 Fundere suaviloquum, cujus dulcedine captæ,
 His latebris Heliconæ novem potuere sorores
 Posthabuisse suum. Ipse etiam cœlestia Apollo
 Dona illi, et varias facilis superaddidit artes.
 Scire potestates herbarum, et pocula doctâ
 Nempè dedit miscere manu; stillantia tabo
 Vulnere lenire, et, requiem cruciata dolori
 Queis membra inveniant, succos inspergere molles.
 Neve pharetratâ sileam concessa Dianâ
 Spicula Chironi; quo non solertior alter
 Conreptum validis arcum incurvare lacertis,
 Hortarive canes, aut prædam agitare fugacem.

Ergò etiam studiis juveniles fingere alumnos
 Cordi erat, et multos quoniam cultura per annos
 Pectora ditârat, fructum impertire laboris.
 Inde animi illustres, ea quot virtutibus ætas,
 Fertilis heroum, genuit, stimulante citati
 Non nisi Chironis summa ad fastigia honorum
 Pervenere manu; mortali immunia fato
 Impiger his vitæ sapientis sæcla dicavit.

Sic etiam Antilochus nequaquam ignobilis illum
 Præceptorem habuit, patrem qui Nestora plenâ

Imbuerat sophiâ ; quo præceptore disertus
Consilia, eloquium, atque omnes quascunque trahebat
Mentis opes,—simul et decus et munimen Achivis.
Sic Anchisiades, et cui sua fortiter arma
Opposuit, clarus Diomedes Marte, peritum
Excoluere senem ; et belli Diomede labores
Qui socio prudens perferre solebat Ulysses.
Castora quid dicam, quid fratrem Castoris, undas
Sistere bellorum, mirando et amore celebres ?
Quid dicam Alciden ? cujus super æthera latè
Fama volat ; cujus seros memoranda per annos
Facta Deûm adjungere choris, cœloque locârunt.
Teque, Coronides, Centauri hos inter alumnos
Phœbigena, eximii soboles benè digna parentis,
Cui dedit ardentem morborum aut vulneris æstum
Arte salutari mollire, animamque fugacem,
Pallentes Erebi quum jam propè viserat oras,
Cunctatam stabilire, et vix non solvere fato.

Ipse etiam docilem Chironi præbuit aurem
Impiger Æacides.—Ea gloria prima Pelasgis,
Hectoris exitium, Trojæ populator, Homero
Cui celebratus honor contemnit fata, magistrum
Chirona extimuit :—Chironis jussa facessens,
Quæ manus eversas populorum diruit arces,
Solicitare chelyn non dedignata solebat.
Nomen Achilleum, et modò visa expalluit arma
Ilion, at sacræ monitis tamen ille senectæ
Paruit haud segnis ; generoso hinc pectus honesto
Imbutum, hinc famæ, vitam qui respuit, ardor.

Eia age, si quis honor Pelidem impellere ad arma,
Atque opera illius sua ritè vocavit Ulysses ;
Quæ non promeruit, quo dignus nomine, tantum
Pelidem, heroum tantum qui protulit agmen ?
Ora silent, animus decus ingens contemplando
Perculsus, cœlo cumulatis laudibus æquat.

Attamen hunc tandem, qui clarum extollere lumen
 E tenebris primus potuit, tela illita viro
 Lernæo violant, miserisque doloribus angunt.
 Adgemuit, teli infandum quum viderat ausum
 Amphitryoniades ; per et alta cacumina montes
 Hæmonii, et saltus, arva et quæcunque Boötes
 Lustrat Hyperboreus latè adgemuere cavernis ;
 Et novus insedit sylvis nigrantibus horror.

Ille quidem, immisso jam corda dolore subactus,
 Supplice voce Jovem implorat, quæ mortis ademta est
 Conditio, ut reddat, vitæ neque damnet amaræ.

Hisce favens precibus summi moderator Olympi
 Annuit ; et liquido Chiron micat æthere sidus.

H. H. JOY,

Ex Æde Christi, Oxon.

1805.

Remarks on the Preface to "MUSÆ CANTABRIGIENSES, seu carmina quædam numismate aureo Cantabrigiæ ornata, et Procancellarii permissu edita. Lond. In Æd. Valp. pr. d. Id. Jan. 1810. veneunt apud Lunn," &c. &c.

THIS Preface, which is written throughout in a style of singular elegance, is, notwithstanding, reprehensible both on the score of imperfection, and of incorrectness. What particularly comes within the reach of our attention at present, is the theory (if we may so term it) of the sapphic stanza, as far as concerns Greek composition in that metre.

“Nos,” says the author of the Preface in question, “non ingratum facturos esse credimus, si *regulas quasdam et observationes* proferamus, *quæ Sapphicorum*, ut aiunt, et *Alcaicorum carminum scriptoribus fructui sint;*” &c. Of the remarks on the Alcaic stanza, we say nothing; but we have reason to fear, that “*regulæ*” and “*observationes*” of this kind, so incomplete, so inconsistently arranged, will not convey much of the “*fructus*” to the “*scriptores carminum sapphicorum.*”

Agreeably with a proposition like this, we had a right to expect a copious, and at the same time a distinct, account, both of the metrical construction, and of the rhythm, in this species of verse. Not one word is said of the latter, so indispensably necessary in all poetical composition. As to the metrical construction, we have two trite rules laid down:

1. “*Divisionem vocis in fine tertii tantùm versûs fieri licet; non autem in fine primi, secundi, et quarti.*”

2. “*Vocalis eliditur à Sappho et Catullo in fine tertii versûs, ab Horatio in fine primi, secundi, et tertii.*”

We object not to the truth of these rules; the former of which is so palpable, if a man will take the trouble to cast his eye over the fragments of Sappho. The latter is also true; but what have we to do with Horace *here*? when from the context we naturally supposed, that the peculiarities of *Sappho's* metre exclusively were to be discussed? Did our author think the latter part of this second rule sufficient by itself to instruct a man how to write *Latin Sapphics* instead of *Alcaics*, if he was so disposed? which a candidate for Sir William Browne's medals might do, without any violation of the law laid down, in which no metre is specified;—“*quicumque carmen Latinum ad exemplum Horatii felicissimè excuderit;*” (Pref. p. i.) But if this be extraneous, “*à fortiori*,” as the logicians say, is the introduction of Catullus extraneous.

After this, striking both Horace and Catullus out of the question, (which we wish he had done a little sooner,) he expresses himself of *Greek Sapphics* only:—“*Nobis autem regula in Græcis ita se habere videtur. Monosyllaba in ε desinentia elidi licet in fine cujusvis versûs, præter Adonicum:*

hypermonosyllaba verò non nisi in fine tertii; duo enim priores versus integri sunt et absoluti, tertius verò atque Adonicus in unum decurrunt."

From the opening of this sentence we are naturally led to suppose, that our author is differing from some proposition before laid down, either by himself, or by some one else: hence we conclude, that he means this *regula*, which, like a codicil, is appended to the second general rule, to be an objection to the assertion to which it is attached. "Vocalis eliditur à Sappho—in fine *tertii* versûs;" where every one will understand by "*tertii*," *tertii tantum*.—He then goes on, "*Nobis autem regula—ita* (sc. *aliter*) *se habere videtur*. [Nempe] monosyllaba in ε desinentia elidi licet in fine *cujusvis* versûs, *præter Adonicum*."

Now, are these two general rules the author's own, or did he extract them "in puro" from the Monthly Review, to which he alludes before?—"regulas—quorum præcipuas debemus censori literario rei metricæ peritissimo, Monthly Review, xxv. p. 4. et seq." If they are his own, why did he not omit such parts as were not immediately connected with the subject in hand, but totally ἀπροσδιόνυσα? If they are taken from the Monthly Review, (which unfortunately we have not by us at this moment,) the same reason may be objected.

The rules, taken by themselves, are perfectly correct, and tell us very distinctly, *that every line in the Greek Sapphic stanza, except the third, must necessarily close with a complete word, without either break or elision; that in the third line this is indifferent*, (to what extent he says nothing) *and that there are instances in Horace of a vowel elided at the end of the first, second, and third lines*.

As to the author's objection to that part of the second rule, which expressly says, that no elision can take place, under any circumstances, at the end of any line but the third; (if we understand the words rightly) we can say little for its accuracy. *Young Editors* (and such from internal evidence we conceive the author of the Preface to be) are too fond of laying down general principles, and will, from an unfortunate propensity to this habit, make almost any sacrifice to obtain their end in this respect: we suspect that our young Editor is given to this

practice, and that we can with considerable propriety apply to him the words of the learned friend of Tyrwhitt, (see Brunck's note on Sophocles' *Electr.* 21.) whose critical acumen is not surpassed, perhaps not equalled, by any scholar of the present day; and whose learning and judgment were, we will venture to say, little inferior to the learning and judgment of the author of the Preface to the "*Musæ Cantabrigienses.*"—"Argumenta sumit (says he, speaking of a man somewhat hypercritical) ex poetarum depravatis versibus." Let us see how far the truth of this extends to the case before us: in the first place, the only line (if we may judge from Sappho's fragments) that can, allowing it to be correct, support this objection, (and from his reading *ἔαγε* a little after with the Æolic digamma prefixed, he can have had no other in his eye,) is the following, as it is commonly read:

ἀλλὰ καμμέν γλῶσσα ἔαγε, λέπτον δ' ———

Or, as he prefers;

ἀλλὰ καμμέν γλῶσσα ἔαγε, λέπτον δ' ———

Did he believe this reading right? and that nothing was wanting to perfect the line, but the *elegant* insertion of the Æolic digamma?

Toup, 'tis true, thought the passage, in the state in which he received it, corrupt,—he altered, and succeeded little better than our Editor, reading with Manutius,

ἀλλὰ καμμέν γλῶσσ' ἔαγε, ἂν δὲ λέπτον ———

The elision thus formed in the middle of the line, is intolerably harsh, and sanctioned (if we mistake not) by no legal authority; but, whatever Toup's blunder might be, he did not believe that a short vowel, either in a polysyllable, or a monosyllable, could be elided at the end of any line, but the third in the Sapphic stanza. The oldest editions of Sappho's fragments read the line thus:

ἀλλὰ καμμέν γλῶσσ' ἔαγ', ἂν δὲ λέπτον ———

Then the whole will run thus:

ἀλλὰ καμμέν γλῶσσ' ἔαγ', ἂν δὲ λέπτον

αὐτίκα χροῶ πῦρ ὑποδεδρόμαχεν. ———

“Sed et lingua fracta est; et statim subtilis ignis sensim subiit cutem.” More freely, and giving the full sense of the passage: “Sed et lingua mea torpet debilitata, atque illicò subtilis ignis sensim, ut ita dicam, et pedetentim corpus meum subiit, et totam me surripuit.”

The force of the original is beautifully preserved in Catullus's translation;

“Lingua sed torpet; tenuis sub artus

“Flamma *dimanat*,”—————

There is not a word in the Latin language, which could have corresponded with ὑποδεδρόμακεν so closely, so exactly, as “*dimanat*,” the component parts of the two words perfectly coincide; “*dimano*” strictly is “to flow or gush *gradually*,” many other words so compounded may be adduced, which imply the idea of *sensim*; thus we have, “*direpo*,” to creep *gradually, slowly*; so also “*dilapsus*,” as in Livy, “*Ædem vetustate dilapsam refecit*,” where *delapsam* would have been improper: “*dimoveo*,” too, as in Horace about Regulus,—

—————“Non aliter tamen

Dimovit obstantes propinquos

Et populum reditus morantem;

Quàm si clientum longa negotia,

Dijudicatà lite, relinqueret,

Tendens Venafranos in agros

Aut Lacedæmonium Tarentum.”

We have quoted the whole passage, in order that it may more immediately appear from the connexion the word has with every part of it, that it must necessarily signify “*gradually removed*,” if it were not so, the whole would be absurd; otherwise how could it be said of Regulus, “*Dimovit—propinquos—non aliter quàm si relinqueret, &c.—tendens, &c.*” the context imperiously calls for this signification.

To return to the matter in hand, evidence is strongly in our favor, that Catullus read the line as the oldest editions, and amongst them those of H. Stephens did. But why was not Toup content with Stephens's reading? and what could induce our author to reject *every* previous reading? Toup thought that the penult of ἔαγε was uniformly long, for which he substituted “*prorsùs ἀμέτρωε*,” (as Brunck observes,) ἔαγη; which

word, by the way, occurs in Homer with the penult both long and short :

ναυθῆς, ᾧ δὲ πολλά περὶ ῥόπαλ' ἀμφὶς ἑᾶγῃ.

Iliad A. 558.

νῦν δέ μοι ἐν χεῖρεσσ' ἑᾶγῃ ξίφος· ἐκ δέ μοι ἔγχορος.

Γ. 367.

and it was not, as the Editor supposes, on account of the *hiatus*, that Toup rejected ἑαγε.

But why any alteration from the original ἑαγε? we know that the form ἦγα, contracted from ἑαγα, exists: if so, the quantity of the α in the uncontracted word must be short; for every school-boy, who has been drilled through the clumsiness of modern Greek Grammar, will tell you, "si vocalis longa, aut diphthongus, sequitur ε, fit contractio tollendo ε." Consequently, if the penult of ἑαγα was long, the contraction would be ᾗγα, which (except in the Doric dialect) we do not believe to exist; but, since the contracted form is ἦγα and not ᾗγα, the penult of ἑαγα must be short.

Unluckily for Toup, our Editor, and his digamma, we find in the Cyclops of Euripides the very word, of which Brunck had said, "Tmesis est: κατέαγε μὲν γλῶσσα."

κακόν γε πρὸς κακῷ, τὸ κράνιον

Παίσας κατέαγα.——— Cycl 678.

Here, it must be confessed, the passage before us does not positively determine, whether κατέαγα is used in a passive or an active sense; either way is defensible; but this is of no consequence to us in the present case, since the *quantity* is all we are contending for, which, we believe, we have satisfactorily decided.

Those who are inclined, either from ignorance, or obstinacy, to defend the final elision, must first prove, that the penult of ἑαγε is long, uniformly long. 'Tis true, that by the "hocus-pocus" of transposition, the authority which I have produced might *apparently* be rendered ineffectual, viz. by reading,

κακόν γε πρὸς κακῷ, τὸ κράνιον

κατέαγα παίσας———

But an alteration like this, except upon the authority of MSS. would be impudent and absurd. And when we consider that

the penult of the word must be short, if the canon about contraction before quoted be true, (of which there can be little doubt) we are strongly inclined to believe, that the passage in the Cyclops is correct. The MSS. from which Aldus printed his edition, evidently read it thus.

Besides, there is another very strong reason why the line ought not to be read,

ἀλλὰ καμμέν γλῶσσα ἔαγε, λέπτον δ' ———

By this alteration, granting for a while that the final elision is allowable, there is a word totally expunged, which is of high importance in its place, and which Catullus (if we may judge from his translation) read in his copy,

ἀλλὰ καμμέν γλῶσσ' ἔαγ. ἌΝ δὲ λέπτον
αὐτίκα χρῶ πῦρ ὑποδεδρόμακεν· ———

is the reading of Stephens, and of the earliest editions : Stephens, it appears, is the only man who knew any thing about the matter, as he has clearly shown by his accentuation of ἌΝ; Toup, we fear, (“ pace tanti viri dicatur”) passed over the word in silence, not knowing what to make of it ; according to *his* accentuation,

————— ἌΝ δὲ λέπτον
αὐτίκα χρῶ πῦρ ὑποδεδρόμακεν· ———

We should translate, “ atque illicò subtilis ignis sensim cutem meam subiisset ;” which was evidently not Sappho’s meaning. The ἄν, which is to be referred to χρῶ, is a fragment of the preposition ἀνά, and often stands before an initial consonant : thus in Homer :

Βῆρ' ἴμεν ἌΝ τ' ἐ μάχην καὶ ἌΝΑ κλόνον ἐγχεΐων.
Iliad, τ. 319.

And again,

Στησόμεθ' ἌΝ πύργους. ——— Σ. 278.

And in Pindar,

————— Εἰ δὲ τέτραπται
Θεοδότων ἔργων κέλευθον ἌΝ καθαράν. Isthm. v. 28.

¹ It may be needless to say, that ἌΝ, in this case, receives its accent from the enclitic τι.

In the passage before us, 'AN signifies UP and THROUGH-OUT, viz. FROM TOP TO BOTTOM; so in the beginning of the Iliad;

————— ὁ γὰρ βασιλῆϊ χολωθεῖς
Νοῦσον 'ANA στρατὸν ὤρσε κακὴν, ὁ. δ. λ.

And again;

'Εννήμαρ μὲν 'ANA στρατὸν ὥχ'ετο κῆλα θεοῖο,

Where we should render 'ANA in English by *right through*, viz. *from top to bottom*, so as to leave no part untouched: 'AN χρῶ therefore signifies, *right through my body*, i. e. *so that every part was affected*.

On the supposition that this difficulty is removed, there remains no objection on the score of any other line in the fragments of Sappho, so that with considerable security we may lay down the following canon;

“In Greek Sapphic verse, *no final elision*, either of a monosyllable or polysyllable *is allowed, except in the third line.*”

In the Ode of Erinne, (who was cotemporary with Sappho,) there is not the slightest shadow of an instance; and from the general strain of Greek poetry, we know that the Greeks were much more chary of *final elisions* than the Latins; the latter admit them even in Heroics, whereas (if we mistake not) the former have not a single instance, where either a monosyllable or a polysyllable is elided at the end of an hexameter line.

As to the *hiatus*, of which our Editor complains so much; “*Vocalium hiatus nimis licenter quidam admiserunt; quod in constrictis hujusmodi metris minùs rectè fieri judicamus;*”—we certainly agree with him, as far as *single vowels* are concerned; but our opinion is, that where a final diphthong precedes an initial vowel, it is uniformly *short*, and that instances of this kind ought to be avoided no more in Greek Sapphics than in Greek Heroics.

Thus, in the fragment preserved by Longinus, we have φαίνομαΙ "Απνους; and in an extract from Sappho, found in Macrobius's Saturnal. book v. §. 21.

----- καὶ-----
 νῆ δ' ἄρα πάντες
 ----- καρχήσι' ἔχον, -----
 ----- κ Α Γ "Ελειβον, ἀρά-
 σαντο δὲ πάντες
 'Εσλὰ τῷ γαμβρῷ. -----

Which, when regularly arranged, evidently forms part of two Sapphic stanzas.

But our Editor has been negligent here as well as elsewhere; and the whole clause, from “*Nobis*,” down to “*decurrunt*,” seems to have been written purposely to introduce the *flashing* emendation by means of the *Æolic* digamma; which Brunck knew was necessary here, as well as either our Editor, or Terentianus Maurus. Much better would his time have been employed, if he had turned over the leaves of more useful books than Terentianus Maurus, from which he might have extracted what would have been beneficial to the “*Scriptores Sapphicorum carminum*.”

Had he favored us with a scale of the metre, showing what syllables are admissible in different places, (the initial ditrochæus by the way, which in one fragment of Sappho occurs eight times within the space of seven stanzas, he never once mentions :) how the pauses should be varied, what forms are peculiar to Sappho, what may be introduced from other authors, under what restrictions the break and elision at the end of the third line should be used, and a few other necessary points, we might have thanked him for the little exertion requisite, and have excused his Latinity, had it not been quite so elegant, so “*inops rerum*,” provided a certain proportion of beneficial instruction had been blended with it.

At present we have nothing more to say on the subject, except that traces of similar imperfection and inaccuracy may be found in tolerable abundance throughout the whole of the Preface; some of which have been discussed by a learned Reviewer, (*Quarterly Review*, Art. VII.) We shall content ourselves with wishing, that in case our Editor should have to superintend the publishing of the remaining compositions, as he seems to intimate in p. ii. of his Preface; “*Diu multùmque*

nobis cogitantibus tandem visum est non omnia simul in lucem edere, sed potius carminum fasciculum, quem si placidâ fronte exceperit juvenus nostra studiosa, reliqua etiam, et præclara quidem ea, aliquando edi fortè possint;” he will either give us a correct and complete account of what he purposes to serve up as a *dessert* to the young imitators of Sappho (“quæ Sapphicorum, ut aiunt, carminum scriptoribus *fructui* sint,” Pref. p. iv.) or will at all events favor us with a total silence.

Such is our creed on the subject, and as such we give it to the public: if, however, the reasons which we have adduced, and the grounds which we have gone upon, should appear censurable, either to the Editor, or to any other person, we shall be very happy to receive any objections to our opinion through the medium of the Journal; when we shall be pleased to admit or applaud them in the same proportion that they are decisive or specious.

M. D.

July 18. 1811.

GREEK INSCRIPTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I Shall be happy in supplying occasionally the pages of your Journal with some Inscriptions, chiefly Greek, copied by me in Asia Minor and Greece, in the years 1806 and 1807, and which have never yet been printed. I shall subjoin a few explanatory remarks.

ROBERT WALPOLE.

Tilbuster Lodge, Godstone,

Surry, July 30.

NO. I.

Greek Inscription, in a Turkish Cemetery, close to Guzel-Hissar, the antient Tralles.

ΘΗΙΓΑΥΚΤΤΑΘΗΠΑΤΡΙΔΙ
 ΜΑΡ·ΑΥΡ·ΑΝΔΡΕΑΣΣΤΝ
 ΘΗΙΓΥΝΑΙΚΙΚΑ·ΘΕΟΔΩΡ
 ΑΚΑΙΤΟΙΣΠΑΙΣΙΝ
 ΙΟΥΔΙΑΝΩΙΑΝΔΡΕΑ
 ΘΕΟΔΩΡΩΙΤΟΥΣ
 ΕΠΙΧΡΥΣΟΥΣΕΡΩ
 ΤΑΣΙΗΚΑΙΤΑΣΒ
 ΝΕΙΚΑΣΣΥΝΤΑΙΣ
 ΒΑΣΕΣΙΝΕΚΤΩΝ
 ΙΔΙΩΝΑΝΕΘΗΚΕΝ.

“ M. Aurelius Andreas, with his wife Theodora, and his children Julianus, Andreas, Theodorus, has consecrated to his beloved country, at his own expence, the 18 golden Loves, and 2 Victories, with their bases.”

I have supplied the first and last letters of the first line, as they are erased from the marble, which now stands, as a tomb stone, in the Cemetery, as you approach Guzel-Hissar from the East. Dr. Chandler thought this place was the antient Magnesia ad Mæandrum: this is not true; it was Tralles.

The *base*, as well as what was placed on it, is frequently mentioned in Inscriptions;—thus in Gruter *mxviii. 3.* “ Genium cum basi marmoreâ.” In Gudius, *Inscrip. Ant. vi. 5.* “ signum æreum cum basi marmoreâ.” Dorville has observed, that the base and foundation of the building are mentioned sometimes; as in Vignolius, *cum basi et hypobasi*; and in the Marm. Campano, we read, *cum basi et epistyl*:—

To the Rev. Mr. Maurice, Author of the *Indian Antiquities, on Pagan Trinities, including Remarks on Passages of Pausanias, on Appian, and on the 43d C. of Tacitus's Germany.*

LETTER II.

PART I.

SIR,

SINCE I wrote my last Letter to you, I have met with the following passage in Pausanias (B. 2. c. 22.)¹: “Beyond the tomb [of Pelasgus] is a small structure of brass, which supports the images of Diana, of Jupiter, and of Minerva, a work of some antiquity: Lyceas has in some verses recorded the fact that this [trinity] is the representation of *Jupiter Machinator*.” This passage, which establishes the fact *that the Grecians worshipped a trinity in unity*, fully justifies the translation, which I gave in my first Letter, of another passage in this valuable antiquary.

Pausanias says in B. 1. c. 28., when he is describing the Areopagite district of Athens:² “Here are the images of Pluto, of Mercury, and of Tellus, to whom all such persons, whether citizens or strangers, as have vindicated their innocence in the Court of Areopagus, are required to sacrifice.” Again, in B. 1. c. 2.³ “In a temple of Ceres, at the entrance of Athens, there are images of the Goddess herself, of her daughter, and of Bacchus, with a torch in his hand.” Here you see the same doctrine of a trinity in unity: it was the temple of Ceres, but a trinity in unity was worshipped there: thus, in the passage above, the structure, which is there said

¹ Πέραν δὲ τοῦ τάφου χαλκίῳ ἐστὶν οὐ μέγα, ἀνέχει δὲ αὐτὸ ἀγάλματα ἀρχαῖα, Ἀρτίμιδος, καὶ Διὸς, καὶ Ἀθηναῖς· Λυκίας δὲ οὖν ἐποίησε Μηχανεύς τὸ ἄγαλμα εἶναι Διὸς, καὶ Ἀργείων ἔφη τοὺς ἐπὶ Ἴλιον στρατεύσαντας, ἐνταῦθα ὁμόσαι παραμένειν πολέμοινας, ἔστ' ἂν ἡ τὸ Ἴλιον ἔλωσιν, ἢ μαχομένους τελευτῇ σφῶς ἐπιλάβῃ. κ. τ. λ.

² Κεῖται δὲ καὶ Πλούτων, καὶ Ἑρμῆς, καὶ Γῆς ἄγαλμα· ἐνταῦθα θύουσι μὲν ὅσοις ἐν Ἀρείῳ πάγῳ τὴν αἰτίαν ἐξεγένετο ἀπολύσασθαι· θύουσί τε καὶ ἄλλως ξίνοι τε ὁμοίως καὶ ἄστοι.

³ Πλησίον ναὸς ἐστὶ Δήμητρος· ἀγάλματα δὲ αὐτῇ τε, καὶ ἡ παῖς, καὶ δ' ἃ ἔχων Ἰακχος.

to have supported *three images*, is called *the image of Jupiter Machinator*: thus the temple at Rome, which was consecrated to the joint worship of Jupiter, of Juno, and of Minerva, was called *the temple of Jupiter Capitolinus*. Perhaps, Sir, you may suppose that this trinity, which consisted of Ceres, of Proserpine, and of Bacchus, was an accidental assemblage: these three divine personages, however, often represented the Grecian trinity: thus Pausanias groups them together in B. 2. c. xi.¹: these were the three deities, who were worshipped in the Eleusinian mysteries, as the following passage from Pausanias² (B. 8. c. 25.) will prove: “The river Lado then continues its course to *the temple of the Eleusinian Ceres*, which is situated in the territories of the Thelpusians: the three statues in it are each seven feet high, and all of marble; they represent *Ceres, Proserpine, and Bacchus*.” I shall submit to your consideration, in the present Letter, two other passages of Pausanias (whose work forms a complete summary of the Grecian religion, and should, therefore, be the constant study of all those scholars, who undertake to illustrate this important subject), and shall reserve some other passages for a future Letter. Pausanias says in³ B. 2. c. 2. that “by a temple dedicated to all the Gods, there were placed three statues of Jupiter in the open air, of which one had no title, a second was styled *the terrestrial*, and the third was styled *the highest*.” Here you see another representation of the trinity: Pausanias says that one of these images had no title; what the title should have been, will immediately occur to you, if you consider that the other titles were *the God of the Heaven*, and *the God of the Earth*: the title should have been [Θαλάσσιος] *the God of the Sea*. The subsequent passage of Pausanias⁴ from B. 2. c. 24. will con-

¹ Ἐν ἀριστερᾷ τῆς ὁδοῦ---Πυραία καλούμενόν ἐστιν ἄλσος, ἱερὸν δὲ ἐν αὐτῷ Προστασίας Διμήτρος καὶ Κόρης· ἐν ταῦθα ἐφ' ἐαυτῶν οἱ ἄνδρες εὐρτήν ἄγουσι· τὸν δὲ νυμφῶνα καλούμενον, ταῖς γυναῖξιν εὐρτάζειν παρίκασιν· καὶ ἀγάλματα Διονύσου, καὶ Διμήτρος, καὶ Κόρης, τὰ πρόσωπα ἐν τῷ νυμφῶνι ἐστίν.

² Ἐπὶ Διμήτρος ἱερὸν κάτεισιν Ἐλευσινιάς· τὸ δὲ ἱερὸν τοῦτο ἐστι μὲν Θεῖου Περσεφόνης ἐν ὄροις· ἀγάλματα δὲ ἐν αὐτῷ, ποδῶν ἐπὶ τὰ οὐκ ἀποδεδὸν ἔχαστον, Διμήτρος ἐστι τε ἡ παῖς, καὶ ὁ Διόνυσος· τὰ πάντα ὁμοίως λίθου.

³ Τὰ δὲ τοῦ Διὸς καὶ ταῦτα ὄντα ἐν ὑπαίθρῳ, τὸ μὲν ἐπὶ κλῆσιν οὐκ εἶχε, τὸν δὲ αὐτῶν χθόνιος, καὶ τὸν τρίτον καλοῦσιν Ὑψίστος.

⁴ Ἐν ταῦθα δὲ ἀναθήματα κείμενα καὶ ἄλλα, καὶ Ζεὺς ἑξάανον, δύο μὲν ἢ πεφύκμεν ἔχον ὀφθαλμοὺς, τρίτον δὲ ἐπὶ τοῦ μετώπου· τοῦτον τὸν Δία Πριάμῳ φασὶν

firm the conjecture: he there says, that “ in a temple of Minerva was placed a wooden image of Jupiter with three eyes; two of them were placed in the natural position, and the other was placed on the forehead:” He adds, “ one may naturally suppose that Jupiter is represented with three eyes as *the God of the Heaven*, as *the God of the Earth*, and as *the God of the Sea*.” But this Jupiter with his three eyes was, though Pausanias was ignorant of the fact, an emblem of the trinity. This inquisitive antiquary has recorded the curious tradition that it came from Troy. Now, Sir, you will immediately recollect that the Trojans acknowledged a trinity in the divine nature, and that the *Dii Penates*, or the *Cabiri*, of the Romans, came from Troy! The Scholiast upon Apollonius of Rhodes¹ (in B. 1. v. 917.) supposes that the Cabiri derived their name from a district of Phrygia; so well known was it to have been their parent country! I may add, as a confirmation of the supposed eastern origin of this three-eyed Jupiter, that it is an oriental emblem of the trinity, as will appear by the subsequent quotations from the Atlas Chinesis of Montanus, translated by Ogilby. We read in p. 569, vol. 2 & 3, “ The modern learned, or followers of this first sect, who are overwhelmed in idolatry, divide generally their idols, or false gods, into three orders, viz. celestial, terrestrial, and infernal: *In the celestial they acknowledge a*

εἶναι τῷ Λαομέδοντος πατρῶν, ἐν ὑπαίθρῳ τῆς αὐλῆς ἰδρυμένον, καὶ ὅτε ἡλίσκετο ὑπὸ Ἑλλήνων Ἴλιον, ἐπὶ τούτου κατέφυγεν ὁ Πρίαμος τὸν ὧμόν· ἐπεὶ δὲ τὰ λάφυρα ἐγέμοντο, λαμβάνει Σθένεος, ὁ Καπανέως, αὐτόν, καὶ ἀνάκειται μὲν διὰ τοῦτο ἐνταῦθα· τρεῖς δὲ ὀφθαλμοὺς ἔχειν ἐπὶ τῷδε ἂν τις τεκμαίροιο αὐτόν· διὰ γὰρ ἐν οὐρανῷ βασιλεύειν, οὗτος μὲν λόγος κοινὸς πάντων ἐστὶν ἀνθρώπων· ὃν δὲ ἄρχειν φασὶν ὑπὸ γῆς, ἔστιν ἕκτος τῶν Ὀμήρου διὰ ὀνομάζον καὶ τοῦτον,

Ζεὺς τε καταχθόνιος, καὶ ἑπαινή Περσεφῶνεια. [Il. θ. v. 457.]

Αἰσχύλος δὲ, ὁ Εὐφοριῶνος, καλεῖ διὰ καὶ τὸν ἐν θαλάσσῃ· τρισὶν αὖν δρώντα ἐποίησεν ὀφθαλμοῖς· ὅστις δὴ αὖν ὁ ποιήσας, ἅτε ἐν ταῖς τρισὶ ταῖς λεγομέναις λήξεσιν ἄρχοντα τὸν αὐτὸν τοῦτον Θεόν. Pausanias says here, that Æschylus calls Jupiter *the God of the Sea*. I have met with one other instance in the poems of C. S. Sidonius Apollinaris (Carmen xxii. v. 158.)

Sacra tridentiferi Jovis hic armenta profundo.

Pluto is styled by the Latin Poets *Jupiter inferus*, *Stygius*.

¹ Κάθειροι δὲ δοκοῦσι, προσαγορεύσθαι ἀπὸ Καθέρων τῶν κατὰ Φρυγίαν ὄρων· ἐπὶ ἘΝΤΕΤΘΕΝ ΜΕΤΗΝΕΧΘΕΑΝ.

trinity of one godhead, which they worship, and serve by the name of a Goddess called *Pussa*; which, with the Greeks, we might call *Cybele*, and with the Egyptians *Isis*, and *Mother of the Gods*: This *Pussa* (according to the Chinese saying) is the governess of nature, or, to speak properly, the *Chinese Isis*, or *Cybele*, by whose power they believe that all things are preserved and made fruitful as the three inserted figures relate:” We are then told, that in the first figure, “on her forehead, just above her eyes, is a round speck, or *O*, in form of a third eye.” Again, in the description of the second print, p. 570, “on her forehead is a speck, or *O*, in manner of a third eye, for a testimony of her being able to see all things.” Again, in the description of the fourth print, p. 572, “The fourth figure appearing in the middle represents the idol *Fe*, or *Fo*, which signifies *Preserver*: on his forehead is a speck, or *O*, instead of a third eye; on the right side sits the Goddess *Pussa*, and hath likewise a sign for a third eye on the forehead.” Again, in the account of the deified *Xekia*, (who is said, in p. 574, to have received his knowledge “from four *Gioghis*, which are hermits of India”) we are told in p. 576, that “his image is represented in the temples, in the shape of a fair youth, with a third eye in his forehead.”

PART II.

I hasten now to make my promised remarks upon the passage, which I quoted in my first letter, from the 43d c. of Tacitus’s *Germany*: it is thus translated in the concise, and, I may add, the accurate version of Dr. Aikin.¹ “In the country of the latter [*Naharvali*] is a grove consecrated to religious rites of great antiquity: a priest presides over them, dressed in woman’s apparel; but the gods worshipped there, are said, according to the Roman interpretation, to be *Castor and Pollux*: their attributes are the same; their name *Alcis*: no images, indeed, or vestiges of foreign superstition appear in their worship, but they are revered under the character of young men and brothers.” Not one of the commentators upon Tacitus, whom I have seen, has thrown any light upon

¹ Apud Naharvalos antiquæ religionis lucus ostenditur: præsidet sacerdos muliebri ornatu; sed deos, interpretatione Romanâ, *Castorem Pollucemque* memorant: ea vis numini: nomen *Alcis*: nulla simulacra, nullum peregrinæ superstitionis vestigium; ut fratres tamen, ut juvenes venerantur.

this curious passage : it is, however, evident *that there was a two-fold distinction in this divinity, that his name was Alcis, and that the priest, who attended him, was dressed in the clothes of a woman ;* but Tacitus must be mistaken in referring this duality to Castor, and Pollux : perhaps the reason why the priest was enjoined to wear a female dress, was to point out the androgynous nature of the deity ; for we know, from the Northern Antiquities of Mallet, that the Scandinavians considered their deity as a *hermaphrodite*. With respect to the word *Alcis*, I find it to be the name of a woman in Pausanias B. ix. c. 17.), and the name of a man in B. iv. c. 9. Lempriere, in his Classical Dictionary, says from Apollodorus that one of the daughters of Ægyptus was called *Alcis* ; and Livy,¹ in the 51st c. of his 42d B. says that the Macedonians call their Minerva *Alcis*, and informs us that Perseus made to her a royal sacrifice of one hundred victims : Cicero says, if I mistake not, in his Nature of the Gods, that one person, in one of the three orders of *Anaces*, whom he mentions, is named *Alco*. A friend has suggested that the word *Alcis* is derived from the Hebrew אל *Al*, i. e. “*the powerful one*.” The two last hypostases of the trinity were, as you well know, considered as emanations from Jupiter : in the course of time, these, the real *Dioscuri*, were confounded with *Castor* and *Pollux*, the fabulous *Dioscuri*, who were known only to the Grecians, as Herodotus² expressly asserts in the 43d c. of his 2d B. *Castor* and *Pollux* were always represented as brothers, and as young men ; and the real *Dioscuri*, or *Cherubim of the Classics*, were also represented as brothers, and as youths.³ I hope that I have proved to your satisfaction, in my first Letter, *that the Samothracian Cabiri were the Pelasgic trinity*. Now it is well known to every scholar,

¹ Citium (Macedoniæ oppidum est) copias omnes contrahit ; ipse centum hostiis sacrificio regaliter Minervæ, quam vocat *Alciden*, confecto—, profectus Citium est.

² Αἰγύπτιοι οὔτε Ποσειδέωνος, οὔτε Διοσκούρων, τὰ δνόματά φασι εἶδέναι, οὐδέ τι Θεοὶ οὔτοι ἐν τοῖσι ἄλλοισι Θεοῖσι ἀποδεχάται.

³ Heyne, in the 9th Excursus of the Second Æneid on the *Dii Penates*, says, “*Quia, duorum adolescentum, prisco more, tanquam fratrum junctorum, signa oculis occurrebant, confusi tandem illi sunt cum Dioscuris.*” This profound scholar had before mentioned a very curious fact from Dionysius of Halicarnassus, which I shall give in his own words : “*Dion. Halic. 1, 63: Romæ in Æde Deum Penatium sub Veliâ—duos Genios, seu Adolescentes, sedentium habitu et hastam manu tenentium, viderat, eoque Timæi fidem elevat, qui mera κηρύχεια [sc. Penates], caduceos, esse ab indigenis audierat ; fortè tamen nec hoc falso, si id ad informia rudis artis opera referas.*”

that the Samothracian Gods have often been confounded with Castor and Pollux'; but if these Samothracian gods were a trinity, I imagine that I hear you ask, how could this have been the case? I reply, that though the Cabiri might appear by the visible representations in the Samothracian temples as a Duad *yet the image of the Great Third was left to the imagination to conceive.* Pausanias says in a passage cited in my last Letter, that "the people of Amphissa observe a religious solemnity in the honor of the youths, who are called *Anactes*: men differ in their opinions about the nature of these gods; some say that they are *Castor and Pollux*, or the *DioscURI*; some believe them to be the *Curetæ*; while others, who pretend to a more accurate knowledge of these abstruse matters, identify them with the *Cabiri*." This passage supplies us with two important facts: it not only proves that Castor and Pollux, the fabulous DioscURI, were often confounded with the real DioscURI, but also proves that the Cabiri, or Pelasgic trinity, were often considered by the Grecians as a Duad, *because*, as I have intimated above, *there was often no visible representation of the Creator.* I may appeal to the Scholiast² of Apollonius the Rhodian, who says, in a passage to which I have before referred, *that in ancient times there were only two Cabiri.* I may appeal again to Pausanias, who says in B. viii. c. 20.³ that "among the Clitorians there is a temple erected to the *DioscURI*, who are there called the *Great Gods*," or Cabiri. I may also appeal to the fact, which has been stated in a note from Dionysius of Halicarnassus, that, in the temple of the *Penates*, erected under the eminence of Velia, near the Roman Forum, there was a visible representation *only of two gods*, and that this Duad was represented *as two young men.* I wish you particularly to notice the fact that this was the temple of the *Dii Penates*; but the *Dii Penates* were, as Bishop Horsley and yourself have

¹ Gesner says, in his Latin Thesaurus, under Samothraces: "*Dii Samothraces vulgò putabantur Castor et Pollux, sed refellit hanc opinionem Varro de L. L. 4, 10. et ita potiùs statuit: 'Hi mas, et fœmina, et hi, quos Augurum [sc. Romanorum] libri scriptos habent sic, Divi Potes, et sunt pro illis, qui in Samothrace Θεοὶ δύνετοι: hæc duo cælum et terra, quod anima et corpus, humidum et frigidum.'*" I may here remark, that this passage of Varro completely identifies the Samothracian Gods with the *Divi Potes*, or *Penates*, or *Cabiri* of the Romans.

² Οἱ δὲ δύο εἶναι τοὺς Καθεῖρους φασὶ πρότερον, πρεσβύτερον μὲν Διὰ, νεώτερον δὲ Διόνυσον.

³ Κλειτορίοις δὲ καὶ Διοσκουῶν, καλουμένων δὲ ΘΕΩΝ ΜΕΓΑΛΩΝ, ἔστιν ἱερόν ὅσον τέσσαρα ἀπὲχον στάδια ἀπὸ τῆς πόλεως, καὶ ἀγάλματά ἐστιν αὐτοῖς χαλκῇ.

shown, the *Roman Trinity*, and therefore these two youths were the real *Dioscuri*, the *Alcis* of the Germans, the *Anactes* of Pausanias, and the *Duad* of Varro.

But this temple of the Penates appears to me to be the identical temple, which is generally called the temple of Castor and Pollux. Dionysius says, in the passage, to which I have before referred, that the temple of the Penates was situated by the Roman Forum, not far from the temple of Vesta.¹ Now, if you turn to Suetonius's *Lives of the Twelve Cæsars*, examine the 10th c. of the first book, as well as the 22d c. of the fourth book, read the notes in the *Variorum* edition by Berneggerus and by Torrentius; and then turn to the note of Marlianus in the *Variorum* edition of Valerius Maximus, you will find that these critics are greatly puzzled to discover the exact situation of the temple of these fabulous *Dioscuri*, from the apparent contradiction in some passages of the classical writers. I do not mean to enter into a full discussion of this subject at the present moment, and it will be sufficient for me to produce one testimony in the support of my assertion, that the temple of the *Penates* has often been confounded with the temple of Castor and Pollux. Marlianus, in the note, to which I have referred, says from Appian, that "when Asellius the Prætor happened one day to be sacrificing to *Castor* and *Pollux* in the Forum, some one discharged the contents of a cup upon a stone, and the Prætor ran to the temple of Vesta." "Hence," says Marlianus,² "it is evident that the temple of *Castor* and *Pollux* was near to the temple of *Vesta*." Now, Sir, it was, as we are told by Heynè, in the note above, the temple of the *Penates*, which was contiguous to the temple of *Vesta*: hence, then, you see that Appian has confounded the real, and the fabulous *Dioscuri*. If we suppose (as we may suppose with a great probability, from what has been said above) that the temple, erected to *Castor* and *Pollux*, was placed in a different part of the Forum from the temple of the Penates, and bear in our minds the remembrance of the confusion between the fabulous, and the real *Dioscuri*, all the critical difficulties, which arise from the

¹ Heynè, in the Excursus mentioned above, says: "Penatium ædes Romæ fuit sub Veliâ, non longè ab æde Vestæ, v. Dionys. ibid, incendio Neroniano deleta: v. Tac. Ann. xv. 41; non enim rectè alii tradiderunt in Vestæ templo Penates servatos: v. ad Tac. l. c. Cf. Donat 3, 3. de urbe Româ."

² Appianus autem commemorat Asellium, Prætorem, fortè sacra Castori et Polluci in foro facientem, cùm quidam lapide phialam excussisset, ad Vestæ ædem cucurrisse: ex quibus verbis apparet ædem Castorum prope Vestæ, forumque Romanum ita sitam, ut à fronte hoc, illum verò à tergo habuerit.

apparent contradictions in different writers about the situation of the temple of *Castor* and *Pollux*, may be easily solved.

I shall close this body of evidence with the direct testimony of Pausanias, who says in B. 1. c. 31.¹ that “the Cephalestians particularly worship the *Dioscuri*; for this is the appellation, which they give to the Great Gods,” or Cabiri. Again Pausanias says, in B. 3. c. 24.² that “on a small promontory at Brasie stand some images of brass, about the height of one foot, with caps on their heads: I know not whether they are worshipped as the *Dioscuri*, or as the *Corybantes*: however, they are three in number.” This passage is very curious: it establishes the truth of the remark, that the *Dioscuri* of the classics do not always mean *Castor* and *Pollux*; for we are expressly told here that there were *three* images: Pausanias confesses that he could not discover whether these images were the *Dioscuri*, or the *Corybantes*: Now the real, as well as the fabulous, *Dioscuri*, were only two in number: it is unnecessary to show that these images could not be intended to represent the *Corybantes*; the only supposition, therefore, is, that this was a representation of the trinity.

There now remains for me only to ask whether the *Alcis* of Tacitus, and the *Dioscuri* of the classics, is not the same with the *Hebrew Schechinah* with the *Cherubim* overshadowing the mercy-seat? Whether the *Cherubim* are not the *Fratres*, and the *Juvenes* of Tacitus? You have given in vol. iv. p. 402, an engraving of this Hebrew symbol, which, as you remark, Philo asserts to be emblematical of the two Powers of God, sometimes called, as you well know, the two Hands of God. The real *Dioscuri*, or *Cherubim* of the classics, are often represented, as we have seen in the extract from Heynè, with their hands joined, as if they were overshadowing the Great Supreme, who is generally placed in the centre, when three figures are given, as I shall have occasion to observe in my third Letter.

I am, Reverend Sir,

With every sentiment of respect,

E. H. BARKER.

Beverley, April 5th, 1811.

¹ Κεφαλῆσι δὲ οἱ Διόσκουροι νομίζονται μάλιστα· μεγάλους γὰρ σφᾶς οἱ ταυτῇ Θεοὺς ἐνομάζουσι.

² Ἀκρα δὲ ἔστιν ἐν ταῖς Βρῆσιαῖς μικρὰ, προέχουσα ἡρέμα ἐς τὴν θάλασσαν· καὶ ἐπ' αὐτῇ χαλκοὶ ποδῶν ἐστήκασιν οὐ μείζονες πῖλους ἐπὶ ταῖς κεφαλαῖς ἔχοντες· οὐκ οἶδα ἂν Διόσκουρους σφᾶς, ἢ Κορύβαντας νομίζουσι· ΤΡΕΙΣ Δ' ὄντων εἶσι.

IMITATIONS OF HORACE,

By PROFESSOR PORSON.

From the Spirit of the Public Journals, for 1797.

THE Poet makes a voyage to Britain, in pursuance of his promise—lib. 3. Ode iv. line 33.—“Visam Britannos hospitibus feros”—“I will visit the Britons, inhospitable to strangers.” The vessel in which he sailed was called the *Britannia*, whether from the place of its destination, or from the circumstance of being built of British wood, I cannot determine; but, I believe, for both reasons. After a tedious voyage, at last he arrived safe at Portsmouth.—The ship was grievously shattered; but the Captain determined to go out again immediately, before she was well refitted, and while the weather was very unpromising.—Several of the crew were heard to mutter, in consequence of this proceeding; upon which the Captain, by advice of the pilot, put them in irons. But the most curious incident was (if we may believe Quintilian), that Horace was indicted for a libel, as if, under the allegory of a ship, he had intended to paint the dangers and distresses of the commonwealth—Whoever peruses my version, will see how groundless and absurd this accusation was—The reader need only keep in mind that the Poet, more safe at shore, makes this pathetic address to the vessel, in which his life and fortunes were so lately risked—

TO THE GOOD SHIP BRITANNIA.

BRITANNIA, while fresh storms are brewing,
 I wonder what the devil you're doing!
 Put back to harbour, might and main,
 Nor venture out to sea again:
 Your hull's too tender long to last,
 You're fain to try a jury-mast;
 Your tackle's old, your timber's crazy,
 The winds are high, the weather hazy;
 Your anchor's lost, you've sprung a leak;
 Hark, how the ropes and cordage creak!

A rag of canvass scarce remains ;
 Your pilot idly beats his brains—
 A cub that knows not stem from stern,
 Too high t' obey, too proud to learn—
 In vain you worry Heav'n with pray'rs :
 Think you that Heav'n one farthing cares
 Whether a sailor prays or swears ?
 In vain you sport your threadbare joke,
 And call yourself " Old Heart of Oak."
 No seaman, that can box his-compass,
 Trusts to your daubs, or titles pompous.
 Take heed, lest Boreas plays the mocker,
 And cry—" 'Tis snug in Davy's locker."
 Though while on board as sick as hell,
 At shore, old girl, I wish you well.
 Beware of shoals—of wind and weather,
 And try to keep your planks together ;
 Or else the rav'nous sea will gorge,
 And lodge you next the Royal George.

Q. HORAT. FLAC. CARM. LIB. I. ODE XIV.

O NAVIS ! referent in mare te novi
 Fluctus ? ô ! quid agis ? fortiter occupa
 Portum. Nonne vides, ut
 Nudum remigio latus,
 Et malus celeri saucius Africo,
 Antennæque gemant ? Ac sine funibus
 Vix durare carinæ
 Possint imperiosius
 Æquor ? Non tibi sunt integra lintea,
 Non Dî, quos iterum pressa voces malo.
 Quamvis Pontica pinus,
 Sylvæ filia nobilis—
 Jactes et genus, et nomen inutile :
 Nil pictis timidus navita puppibus
 Fidit—Tu, nisi ventis
 Debes ludibrium, cave.

Nuper sollicitum quæ mihi tædium;
 Nunc desiderium, curaque non levis,
 Interfusa nitentes
 Vites æquora Cycladas!

UNDERSTANDING¹ that my last translation of an Ode of Horace did not displease the best judges, I have taken the liberty to send you a second attempt, which I submit to your candor. It may seem matter of wonder to you, as it does to me, that neither Quintilian, nor Will Baxter, nor any other hunter of allegories, should find out the real drift of this Ode, which is so very easy to be discovered. The case, in short, is as follows.—Augustus, in the midst of peace and tranquillity, felt, or feigned, an alarm, on account of some books written by persons suspected of an attachment to the party of Cato and Brutus, and recommending republican principles. Now, Horace having been a colonel in Brutus's army, and being rather too free in professing his religious sentiments, naturally passed for an atheist and a republican. Augustus published an edict to tell his subjects how happy they all were, in spite of the suggestions of malcontents; commanding them to stick close to their old religions; and threatening, that whoever was not active in assisting the government, should be treated as an enemy to church and state. Upon this occasion Horace read—or affected to read, for I will not take my oath to his sincerity—a recantation. In one part of the Ode he says: “Jupiter, who generally thunders and lightens in cloudy weather, now has driven his chariot through the serene air.” This is so plain an emblem of Augustus fulminating his censures in a time of perfect tranquillity, that it needs no farther comment. Our author refers to this circumstance again, *CARM.* vii. 5. “*Cælo tonantem credidimus Jovem regnare: præsens Divus habebitur Augustus*”—“We have believed that Jupiter reigns thundering from heaven: Augustus shall be esteemed a present God.” In

¹ This Letter and Translation allude, with great delicacy, ingenuity, and *finesse*, to the alarm about republican principles, raised at the beginning of the present war.

another place he expressly calls Augustus Jupiter—*Epist.* i. 19—43. “*Rides, ait, et Jovis auribus ista servas*”—“You joke,” says he, “and reserve your verses for the ear of Jove.” For all sovereigns, while they are in power, are compared to the Sovereign of the Gods, however weak, wicked, or worthless they may be—

Nihil est quod credere de se

Non possit, cùm laudatur Dis æqua potestas.

I must not forget to add, that this Edict of the Emperor was followed by numerous addresses from large bodies of the men, who were once called Romans. Allowing the reality of the plots, lamenting the decay of piety, and promising to resist all innovation, and to defend his sacred Cæsarean Majesty with their lives and fortunes.

HORACE, BOOK I. ODE XXXIV.

TILL now I held free-thinking notions,
Gave little heed to my devotions,
Scarce went to church four times a-year,
And then slept more than pray'd, I fear :
But now I'm quite an alter'd man—
I quit the course I lately ran ;
And giving heterodoxy o'er,
Unlearn my irreligious lore.
Yet, lest you entertain a doubt,
I'll tell you how it came about.

Jove seldom lets his lightnings fly,
Except when clouds obscure the sky,
As well you know ; but, t'other morning,
He thunder'd without previous warning,
And flash'd in such a perfect calm,
It gave me a religious qualm :
Nor me alone—the frightful sound
Reach'd to the country's utmost bound ;
And ev'ry river in the nation
From concave shores made replication.¹

¹ Shakespeare's *Julius Cæsar*, Act I. Scene I.

The brutish clods, in shape of cits,
 Were almost frighten'd into fits.
 Henceforth I bow to ev'ry altar,
 And wish all infidels a halter.
 I see what pow'r your Gods can show,
 Change low with high, and high with low ;
 Pull down the lofty from his place,
 And in his stead exalt the base :
 Thus Fortune's gifts some lose, some gain,
 While mortals gaze and guess in vain.

HORAT. LIB. I. ODE XXXIV.

PARCUS deorum cultor et infrequens,
 Insanientis dum sapientiæ
 Consultus erro, nunc retrorsum
 Vela dare, atque iterare cursus
 Cogor relictòs—Namque Diespiter,
 Igni corusco nubila dividens,
 Plerumque, per purum tonantes,
 Egit equos, volucremque currum :
 Quo bruta tellus, et vaga flumina,
 Quo Styx, et invisi horrida Tænari
 Sedes, Atlanteusque finis
 Concutitur—Valet ima summis
 Mutare, et insignem attenuat Deus,
 Obscura promens—Hinc apicem rapax
 Fortuna cum stridore acuto
 Sustulit : hìc posuisse gaudet.

WE have several Translations of Horace ; but none that I have seen appear to do the author justice. There is in Horace a grace, a delicacy, a liveliness, a fulness of expression, and a harmony of versification, that at once captivate the ear and the heart. I need not explain to you how far short of these excellencies our translators in general have fallen. Having myself studied this poet with uncommon attention I have, with all my

might, endeavoured to preserve these qualities in my version, of which I send you the inclosed Ode as a specimen. If you judge it to have less merit than the partial parent believes, you will still allow it, I hope, to soar above the common flights of modern poetry. It is not heavy as lead, like Mr. —; nor dull as ditch-water, like Anna Matilda; nor mad as a March-hare, like our present excellent Laureat; nor stupid — but I should never make an end, if I went on with my comparisons. If this sample takes, I mean to publish a translation of the whole by subscription: it will be printed on wire-wove paper, and hot-pressed—not to exceed two volumes quarto. A great number of engravings will be added by the most eminent artists. The obscenities will be left out of the common copies; but printed separately for the use of the curious and critical readers. The passages that have an improper political tendency will be carefully omitted; such as—

———Sed magis

Pugnas, et exactos tyrannos

Densum humeris bibit aure vulgus.

“The clustering mob is more delighted to hear of battles and the expulsion of tyrants.”

Or that address to Fortune—

Purpurei metuunt tyranni,

Injurioso ne pede proruas

Stantem columnam: neu populus frequens

Ad arma cessantes, ad arma

Concitet, imperiumque frangat.

“Purple tyrants dread thee, O Fortune, lest thou shouldst kick down the standing pillar [of existing circumstances]; lest the *thronging populace should summon the loiterers TO ARMS, TO ARMS*; and demolish the empire.”

But these passages are very few, and shall be studiously suppressed. Luckily, Horace is full of loyal effusions, which I shall endeavour to render with spirit as well as fidelity. What, for instance, can be more applicable than the following passage to the present war?

—————Diu

Latèque victrices catervæ,
 Consiliis Juvenis repressæ,
 Sensere, quid mens rite, quid indoles
 Nutrita faustis sub penetralibus
 Posset—quid Augusti *paternus*
 In pueros *animus* Neronis.

“ The armies, so long and so far victorious, were checked by the conduct of a young Prince, and became sensible what could be done by a mind and a disposition duly nurtured under an auspicious roof—what could be achieved by the *paterna affection* of Augustus to the young Neroes.”

But it is time to release you from this tedious preface, and give you my specimen.—Why, thus it runs, then :

HORACE, BOOK I. ODE XXVII. TRANSLATED.

Fy, friends ! were glasses made for fighting,
 And not your hearts and heads to lighten ?
 Quit, quit, for shame, the savage fashion,
 Nor fall in such a bloody passion.

“ Pistols and ball for six !” what sport !
 How distant from “ Fresh lights and Port !”
 Get rid of this ungodly rancour :
 And bring your—elbows to an anchor.

Why, though your stuff is plaguy heady,
 I'll try to hold one bumper steady,
 Let Ned but say, what wench's eyes
 Gave him the wound, of which he dies.

You won't—then, d—— if I drink !
 A proper question this to blink !
 Come, come ; for whomsoe'er you feel
 Those pains, you always sin genteel.

And were your girl the dirtiest drab—
 (You know I never was a blab)
 Out with it ; whisper soft and low ;—
 What ! is it she ? the filthy frow !

You've got a roaring sea to tame,
 Boy, worthy of a better flame !

What Lapland witch, what cunning man,
 Can free you from this haridan?
 St. George himself, who slew the dragon,
 Would idly waste his strength this hag on.

HORAT. CARM. I. 27.

Natis in usum lætitiæ scyphis
 Pugnare, Thracum est; tollite barbarum
 Morem, verecundumque Bacchum
 Sanguineis prohibete rixis.

Vino et lucernis Medus acinaces
 Immane quantum discrepat: impium
 Lenite clamorem, sodales,
 Et cubito remanete presso.

Vultis severi me quoque sumere
 Partem Falerni? Dicat Opuntia
 Frater Megillæ, quo beatus
 Vulnere, quâ pereat sagittâ.

Cessat voluntas? Non aliâ bibam
 Mercede: quæ te cunque domat Venus,
 Non erubescendis adurit
 Ignibus, ingenuoque semper

Amore peccas. Quicquid habes, age;
 Depone tutis auribus. Ah miser!
 Quantâ laborabas Charybdi,
 Digne puer meliore flammâ!

Quæ saga, quis te solvere Thessalis
 Magus venenis, quis poterit Deus?
 Vix illigatum te triformi
 Pegasus expediet chimærà.

A CHART OF TEN NUMERALS IN TWO HUNDRED TONGUES.

Ordo.	Genus.	Species.	Religion.		
Noah's three sons.					
1. Assyrians.	Assyrians. Arabians. South Persians. Egyptians.	Chaldee, Hebrew, etc.	} All are Moslems.		
2. { Khathai- Seythians.....	North Persians. Scythians intra et extra Imaum, &c.	Armenians,—Christians. The Goths of Europe, the Massagetæ.—extinct.		} Ditto.	
3. Sarmatæ. Sar-madai. Sarmatæ.	Medes. Parthians. Samaritans.	Vendi Heruli Lettes. Livonians.	Poles. Russians. Kossacs.		Georgians. Circassians.
4. Seres..... Indi.	Siamese. of the Balic tongue, &c. Hindoos.	The Northern and Southern East-Indians.	} Few indeed are Christians.		
5. Sinæ	Chinese Japanese.	} A few are converted.			

Barbaric Nations from the North to the South, according to their degrees
of barbarism.

6.	<i>Samoieds</i>	<i>Ostiaks, Yurals &c.</i>			
7.	<i>Yakuts</i>	<i>Yukagirs.</i>	Expelled Tartars.	} Nearly all are Greek Christians.	
8.	<i>Koriacs</i>	<i>Tchukchi.</i>			
9.	<i>Kampchadals</i>	<i>Kurilians</i>	resemble the Japanese.		
<i>Prince William's Sound.</i>					
10.	<i>Mandshours, Manchews, or Tonguses</i>	<i>Lamuts.</i>	The ruling people in China.	} A few are Christians.	
11.	<i>Monguls.</i>	<i>Calmucs</i>	<i>Soongars Tonguts. Burats.</i>		

} Nearly all
are Greek
Christians.

} A few are
Christians.

} Ditto of
the Russian
church.

A Chart of 10 Numerals

12. Tatars, or Huns.	Turks. Khosars. Uzes, or Siberians.	Nogays. Bashkirs. Kirguises, or Kaizaks. Teleuts.
13. Finns.	Finlanders. Esthonians. Laplanders. Hungarians.	Permians, or Biarms. Livonians. Votiaks, and Chermishes. Voguls, and Ostiacs.
14. Kadiac-Island.	Eskimaux.	Norton-Sound.

By this route the New World was peopled.

THE MOTHER-TONGUES.

THE DIALECTS.

	Hebrew.	Chaldee.	Arabic.	Arab of Morocco.	2d specimen in French pro- nunciation.
1	Ahd	hd	wegd	wahud	ouaed
2	snim	tnin	hn	thaneine	tnein
3	slus	tlitai	hlth	thalata	tleta
4	arbo	rbioai	rhbo	arba	arba
5	hmse	hmisai	chems	kumsa	kemsa
6	ss	stital	sheds	setta	setta
7	sboie	sbioae	hlsebo	sebba	saba
8	smine	tmnia	mnhh	timinia	temenia
9	tse	tsoa	tshgh	taseud	tsaend
10	osr	oshra	oshr	ashra	ashara
100	mat	mat	mhbh	mia	
1000	alp	alpha		elf	

Brebes,
and *Shilhi.* the same. the same. *Punic, or* The Modern
Maltese. *Ethiopic, or* The dead
the Abyssinian. *Sanscrit,*
Christians.

1	yeau	ian	yeat	huchet	ehud	sam
2	seen	sin	snet	tnei	sanui	pari
3	crat	querad	crat	llieta	salus	ida
4	koost	quoz	arba	herbha	rebua	idvat
5	summost	cemouf	kenisa	chamsa	kamus	
6	suth—east	seddisse	east	sitta	areb	
7	sad	sa	saba	sebo	sanbat	
8	tempt	tem	tempt	tmiena		
9	tzau	tza	tzau	disha		
10	murrow	maraoah	ashora	hashra		
100						
1000	woappodon					

		<i>Afghan in the German pronun- ciation.</i>		<i>Welsh.</i>	<i>2d speci- men.</i>	<i>Irish.</i>	<i>Biscayan.</i>
<i>Persian.</i>	<i>the same.</i>						
1	Yek —	yeck —	jau —	un —	yn —	aon —	bat
2	du —	dew —	dua —	dau —	doy —	do —	bi
3	seh —	se —	dre —	trair —	tri —	teora —	iru
4	chebar —	char —	satur —	pedair —	peduar —	kethra —	lau
5	penge —	panch —	pinsa —	pump —	pymp —	kuig —	bost
6	shesh —	shesh —	spay —	chwech —	xuex —	seishear —	sey
7	heft —	haft —	ne —	saith —	—	sheaxd —	shaspi
8	hesht —	hasht —	ate —	wyth —	—	ocht —	shorci
9	nuh —	no —	nehe —	naw —	—	niji —	vedracy
10	deh —	dah —	las —	deg —	—	deix —	amar
	ashoora —	—	—	—	—	—	—
100	sad —	—	sil —	—	—	—	—

300,000 Chris-
tians in
*Ceylon, or
Cingalese.*

		<i>Moors, Gipsej, or Hindustani.</i>	<i>Malabar, or Tamul.</i>	<i>the same.</i>	
<i>Sanscrit.</i>					
			latitude 10.°		latitude 8.°
1	Ec —	ek —	onn-u —	unnu, — undu.	ek-kai
2	dwau —	duy —	rend-u —	rendu, — rindu.	de-kai
3	traya —	tin —	mun-u —	mundu —	tun-ai
4	chatur —	tzar —	nal-u —	nal —	hatar-ai
5	páncha —	penge	anj-u —	anji, — anju.	pah-ai
6	shat —	tzo —	aar-u. —	aru —	high-ai
7	sapta —	tatee	ail-u —	elu —	hatt-ai
8	ashta —	aatsa	ett-u —	ettu, — ittu.	attai
9	nova —	nouy	on- —	om- —	namma-
			padd-u —	bedu —	yai
10	dasa —	dass —	patt-u —	pattu —	daha-
20			irru —	irue- — du	yai
			—	—	ivees-sai
100			paddu —	—	—

A few
Christians
in

Three in the Burmah Empire. *Myammau,* *Siam,*
or *or* *Taiyay. Tailong.*
Burmah. Tainay.

<i>Roonga.</i>	<i>Rossawn.</i>	<i>Banga.</i>				
1	awg	aik	ak	teet	noong	noo
2	doo	doo	de	hueet	so	sang
3	teen	teen	teen	thoum	sam	sam
4	tchair	tsar	sa-ree	lay	see	shee
5	pan-so-ee	paus	pas	ngaw	haw	haaw
6	saw	tso	tsoe	kiaouk	hoc	houk
7	sat	sat	hat	kuhneet	kyaet	sayt
8	aw-toa	as-to	awt	sheet	payt	payt
9	no-nav	no	no	ko	ka-wo	kaw
10	dus-so-a	dos	dos	tazay	seet	sheet
20						
100						

FOUR DIALECTS OF
ONE TONGUE.

	<i>Moitay.</i>	<i>Koloun.</i>	<i>Passooko.</i>	<i>Maploo.</i>	<i>Play. 1.</i>	<i>Play. 2.</i>	<i>Moan.</i>
1	a-maw	moo	tay-doe	ra-doe	lay-doe	lay-doe	mooi
2	a-nee	palme	kee-doe	ree-doe	nee-doe	nee-doe	bau
3	a-hoom	pa-toon	so-doe	song-doe	soung-doe	soung-doe	pooi
4	ma-ree	poon-hee	loo-ee-doe	lee-du	lee-doe	lee-doe	pou
5	man-gaw	poon-ho	yay-doe	yay-doe	yay-doe	yay-doe	soon
6	to-rok	poo-souk	hoo-doe	hoo-doe	koo-doe	koo-doe	te-raw
7	ta-rayt	poo-aes-ac	noo-ee-doe	may-doe	noae-doe	noae-du	ka-po
8	nee-paw	poo-oesay	hoo-doe	ho-doe	ko-doe	ko-doe	tat-sam
9	ma-pil	poon-go	koo-ee-doe	koo-ee-doe	koo-ee-doe	koo-ee-doe	kas-see
10	tar-raw	poo-liaw	tat-chee.	tait-chee	tas-see	tayt-see	tso

			On the North of Bengal is Kookist, or Lunkits.	North of Thibet is. Tancut.	lat. 15°. Cochin- China. its con- verts.	lat. 30.° in its centre! China ditto. two other specimens.	lat. 35.° Japan. its con- verts.
Few Christians in Siam.	the same.						
1 aey	cheic	kat-ka	dgi	mot	y	i.	cheed
2 gie, or dzi	gnea	nee-ka	nee	hai	eul	lan	no
3 saem	soom	toom-ka	sum	teng	san	san	sanh
4 sie	zea	lee-ka	che	ben	ssee	si	see
5 ha	gna	runga-ka	gno	lang	ou	u	go
6 hcok	tru	rook-a	duk	lak	lou	leo	lacq
7 tset	toon	seree-ka	dunn	bai	tsi	tzi	shit
8 pet	ghe	rikt-ka	dja	tang	pa	pa	peeh
9 cau	goo	koa-ka	gu	chin	kieou	tziu	caow
10 sieb	chutum- bha	soom- ka	dju- tamba	taap	che	shi	chap
11 sieb-eet	chu-chiec					shiy	che- pé
							sjuits sjunits

Half are Christians, and nearly half are Mahometans, in these three.

	<i>Ghazi-Kumuk.</i> lat. 45.°	<i>Atuschaë.</i> lat. 45.°	<i>Kartel.</i> lat. 45.°	All are Christians of <i>Mingrelia.</i> and <i>Georgia.</i> lat. 45.°	<i>Kisti.</i> lat. 45.°	<i>Zechetschen</i> or <i>Tscherkassian.</i> lat. 45.°	All are Christians in <i>Circassia</i> lat. 45.°	<i>Osses.</i>
1	zava	za-zanaul	er-ti	ar-ti	za	zah	ssi	giu
2	kiva	quial-kial	o-ri	shi-ri	si	schey	ten	duwa
3	schem-ba	abal-haeval	sa-mi	su-mi	ko	kglo	shoce	erte
4	muk-va.	ohval	ots-chi	ant-schi	tie	pey	d'ille	schpar
5	che-va	chu-jal	clu-ti	chu-ti	pghie	pghy	tghu	founts
6	rech-va	wree-kal	e-ku-si	anschi	ghalgh	taelaegh	gosche	aschsches
7	e-ru-l-va	ur-u-zal	schue-di	skoiti	uor	wourgh	hille	aaf
8	mai-va	mai-zal	rva	rva	par	parr	ige	ascht
9	u-ru-t-schva	urbtschanal	zehra	tschchora	iss	iss	mghu	ferast
10	atz-ba	jæc-zal	d-ti	vi-ti	id	idde	pschoe	dess

The 17 or 20 Dialects of Australia, or the South Sea.

	<i>Acheen.</i>	<i>Java.</i> in l. 8°. 5'.	<i>Madagas- ker.</i> in l. 20°. 5'	<i>Mongeraye.</i> in l. °	<i>Macassar.</i> in l. °	<i>Savu.</i> in l. °
1	sah	see-jee	e-raike	ee-sa-koo	say-dee	us-se
2	dua	ro-ro	dooe	lo-la-ye	dooa	rooe
3	tloo	tul-loo	te-loo	loo-lee-too	tul-loo	tul-loo
4	paat	pa-pat	e-phat	lo-pah	pa-me	uppa
5	lumung	lee-mo	lee-moo	lee-mo	lee-ma	lu-mee
6	nam	na-nam	enena	da-ho	a-nan	un-na
7	too-joo	pee-too	phee-too	phee-too	pee-too	pe-too
8	d'lap-pan	o-loo	va-loo	a-pho	ar-roo-a	a-roo
9	sa-koo-rang	sanga	see-vee	see-wa	as-sar-ra	saio
10	sap-loo	sa-poo-loo	phoo-loo	too-roo	sa-poo-loo	sin-goo-roo

Or S.S. Islanders, or of the Polynesia in Pinkerton's Geography.

<i>Neeas</i>	<i>Lampoon</i>	<i>Rejang</i>	<i>Batta</i>	<i>Otaheite</i>	<i>Malay.</i>	<i>Owhyhée.</i>
sem-booa	syé.	do	sa-dah	at-a.hay	satoo	tihi
dembooa	rowah	dooy	duo	e-roo-a	duo	earna
tu-loo	tul-loo	tel-lou	toloo	torhoo	teego	toro
oo-pha	am-pah	'm pat	o-pat	at-taa	ampat	hah
lee-ma	lee-mah	le-mo	lee-mah	e-ree-ma	lumo	areema
oonoo	an-nam	noom	onam	a-ono	anam	ahono
phee-too	pee-too	too-joo-a	pai-too	ahee-too	toojoo	aheto
ooalloo	ooal-loo	de-la-poon	ooal-loo	awar-roo	slappan	heeva
see-wa	see-wah	sembilan	see-ah	a-ee va	sambilan	hoome
phoo-loo	poo-loo	de-poo-loo	sa-poo-loo	ahoo-roo	sapooloo	

10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Magindanao. in l. 7. ° N.	Ceram, or Malucca.
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	New Zealand. in l. 40. ° S.	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Chinese.	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Sumatra. in l. 1. °	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Pelew Isles. lat. 7. °	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Poggy Isles.	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Washitah, by a French Voyager.	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	Papua, and Waygiou. lat. 3. °	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	The Sydney, or New S. Wales.	
10 san- poolu	9 scaow oteeo	8 walu oaloo	7 petoo opeeto	6 anom oloma	5 lima oleema	4 apat opatoo	3 tulu otoloo	2 daua olooa	1 Isa oecenta	New Caledonia.	

Danish.	Swedish.	German.	Anglo-Saxon.	Mæso-Gothic. lat. 45.	Latin.	Greek.
1 een	en	ein	an		unus	heis
2 to	two	zwey	tva		duo	duo
3 tre	tre	drey	threo		tres	treis
4 fire	fyra	vier	feover	fidvor	quatuor	tesseres
5 fem	fem	funf	fif		quinque	pente
6 sex	sex	sechs	six	saihs	sex	hex
7 syv	sju	sieven	seofon	sibun	septem	hepta
8 aatte	otta	acht	eahta		octo	octo
9 ni	nie	neun	nigen		novem	ennea
10 ti	tie	zehen	theo	tailhun	decem	deka
100 et hundrede	ett hundrade	hundert			centum	hekaton
1000 en tusend	ett tusende	tausend				

	<i>Slavonic.</i>	<i>Russ.</i>	<i>Bohemian</i> lat. 50. °	<i>Livonian.</i> lat. 56. °	<i>Lithuanian</i> lat. 57. °	<i>Italian.</i>	<i>Portu- guese.</i>	<i>Spanish.</i>	<i>French.</i>
1	Yeden	iedin	geden	weens	wiennu	un	hum	uno	un
2	dva	dva	dwa	diwi	dwi	due	dous	dos	deux
3	tri	tri	tri	tribs	trys	tre	tres	tres	trois
4	czvoro	tchetire.	ctyry	diwid- esmits	diwid- essints	quattro	quatro	quatro	quatre
5	piench	pett	pet	peezi	penki	cinq	cinco	cinco	cing
6	shest	schest	ssest	seschi	sesi	sei	seis	seys	six
7	sem	senime	sedum	septinas	septinis	sette	sete	siete	sept
8		vossemn	osm	astonas	assstonos	otto	oito	ocho	huit
9		nevett	dewet	dewini	dewyni	nove	nove	nueve	neuf
10	decint	desett	deset	dess- mits	dessints	dieci	dez	diez	dix
100		sto				cento		ciento	cent

The Christian <i>Finns in</i> Hackl.Col.v.1			The converted <i>Yakuts, oldest Turkmens.</i> lat. 65. °		
	<i>Finns.</i>	<i>Hungar.</i>	<i>Turkish.</i>		
1	ofte	yxi	e-gy	beer	bir
2	noumpte	kaxi	ket-to	e-kee	ikke
3	colme	kol-me	ha-rom	ewch	ews
4	nellye	nel-jae	ne-gy	dewrt	tirt
5	vitte	wiide	ot	beash	bes
6	cowte	kuude	hat	al-tee	alta
7	keydeem	seit-ze-mae	het	yed-te	setti
8	kaffts	kaeh-dex-ae	ny-oltz	se-kez	ogos
9	owghchte	yhdexae	kil-entz	doc-koz	taoos
10	locke	kym-me-ne	tiz	one	on
100			rezacha		

	<i>Mongouls, or Kalmuks, or Kalkas, or Uirat Clets Eleuth, or Kalpaks. latitude 45°.</i>		<i>Burats. °.</i>	<i>Lamouts, or Tonguse. lat. 57°.</i>	<i>Manshow, or Manchew. lat. 44°.</i>
1	nege	nege	nege	oumionn	enu
2	chour	chojur	koir	djiour	dio
3	gurba	gurba	gurban	elann	lan
4	durba	darbo	derbyn	digonn	uin
5	tabu	tabu	tabun	tomgonn	suindja
6	dsurga	surga	dsergon	nioungann	nynguinn
7	dolo	dolo	dolon	nadann	naadan
8	naima	naima	najaman	djepkann	iaachun
9	jussu	jessu	jihun	ouiounnv	une
10	arban	arba	arban	mer	toan
100	dso	dzo	dson		

Probably parts of Bible in these six; and the Bible entire in the above three.

	<i>Yukagir.</i>	<i>Kamshatha. lat. 60°.</i>	<i>Jesso and Kurile Islands lat. 45°.</i>	<i>Aleutian in Sauer's lat. 53°.</i>	<i>Oonulaska. lat. 54°.</i>	<i>The same.</i>
1	irken	kemmis	tchine	attakon	taradac	attousek
2	antachlon	nittanoo	ton	alluk	alac	ariak
3	ialon	tshusquat	tché	kankoon	kanoogn	pingajuah
4	ielahlon	tskascha	yne	shitshin	sechn	sissamet
5	enganlon	koomdas	aschiné	tshang	chang	tellimat
6	malghialon	kiikoas	yhampé	attoon	atqo	
7	purchion	ittach-tenu	araou-ampé	ainng	coloo	
8	malgia- lachlon.	tshok-tenu	toubi- schampe	kamtsiing	kamching	
9	chuniirki- ellendzshien	tshaktanak	tchineli- schampé	sitching	seching	
10	kuniella	komtook	hou-ampé	hasuk	hase	

N. B. America was peopled by this rout clearly.

A Chart of 10 Numerals

As one plain indication of the multitude of tongues into which the Holy Bible has not yet been translated, this Chart of Numerals has been collected by me, and is dedicated to the SUBSCRIBERS and the COMMITTEE of the BIBLE SOCIETY, to DR. VALPY, to GRANVILLE SHARP, ESQ. as a laborious proof of the Author's high respect for the Society, and his wishes for its success.

Probably a Bible in these three, translated by Russian Priests. Two roving tribes in Siberia.									
<i>Koriak.</i>		<i>Tchoutchi.</i>		<i>Kudiale Island.</i>		<i>Norton-Sound.</i>		<i>Four in Polar America. A Bible in the Greenland, and the Christian Esquimaux.</i>	
1	emmann	ineenn	alcheluk	adowjak	atousek	atouset			
2	niekh	nireakh	malogh	alba	arial	mardluk			
3	nioukh	nioukh	pingaien	pingashook	pingajiah	pingassut			
4	niakh	urakh	stamen	shetamik	sisamat	sisamat			
5	moullanguinn	moulliguenn	talman	dallamik	tellinat	tellinat			
6	emmann-moullanguinn	innann-moulliguenn	agovin-ligin			arpanget attausek			
7	niakh-moullanguinn	nirakh-moulliguenn	malchongun			arpanget-mardluk			
8	nioukh-moullanguinn	annvrotkinn	inglugin			kollin-flot			
9	khonnai-tchinkinn	khonat-chinki	kollenn-guenn			seehing			
10	mouineguitkinn	mouinguikinn	kollen			kollit			
100	moullanguinn-khalik	mouit liguing-khlip guitkinn							

The following six tribes of Pagans and of Schamanists lie on the Polar Shore of Western America.

Kadiak 1. and Cooke's River.	Three specimens of the Nootka- Sound tongue. lat. 49.°			Naudowessie. lat. 44.°	Queen Charlotte's Island. lat. 51.°
1 asthlenach	sorwek	tsawak	sahuac	wonchiaw	saonchon
2 malch-uach	athlac	akkla	atla	noompaw	stonck
3 pinglulin	catsa	katsitsa	catza	yawmo- nee	sloones
4 staach-man	moo	moo	nu	toboh	stanchon
5 talch-man	soutcha	sockath	sutchu	sawbut- tee	cletz
6 inglulin	noctpoo	nofpo	nupu	shawco	clounetch
7	athlapoo	atslepoo	atlipu	shawco- pee	sguat
8	athiaquell	atlaquolthl	aticual	shahin- dohin	staschan- ha
9	sarvacquell	tsawaquulthl	tzahuacuatl	nebochung- anong.	quens- chans-cthou
10 coollin	highhoo	haecoo	ayo	wegochung- anong	clash

Port Des Français. lat. 59.° or 58.	Prince William's Sound. lat. 60.°	lat. 58.°	Norfolk Sound. lat. 54.°	The same.	Same.
1 keirrk	chilke	clake	clerrg	kaik-e	tlaasch
2 theirh	tai-ha	taike	terrk	terg	taasch
3 neisk	tok-ke	nusk	notchk	netx	noosch
4 ta-ak-houn	chu-ke-lo	takoon	takoun	tacoung	tackoon
5 keit-schine	koe-heene	kacheene	kitchin	keitchine	keichin
6 klei-tou-chou	ta-ku-lai	claytoo- shoe	kle-touschou	kei- touchou	ctletus- chush
7 taka-tou-chou	kei-chil-ho	tacka- too-shoe	takrra- touschou	tra- touchou	takatus- chush
8 netskatou-chou	kliew	nuska- too-shoe	netska- touschou	neixca- touchou	nooscha- tus-chush
9 koue-hok		coo-shuk	kous- chok	kouchak- kou	koos- chush
10 tchinecate		cheene- caught	tchinkart	tchinecate	chincart
100 chinecaterha					

A Chart of 10 Numerals

Eight tribes who rove in Canada, or in the North-West: probably a Bible in each of these tongues, as these tribes, formerly Pagans and Schamanists, have been in part converted during the past 200 years.

Elliot's

Kinsienaur. Bible, or the Estechemines. Chippeuyan Huron. Algonquin the same the same. Delaware, lat. 39°. Mahikwas.

1	2	3	4	5	6	7	8	9	10
pey-ac	nish-eu	nish-tou	new-ay	ni-an-nan	ne-gon-ta-woe-sic	nish-woi-sic	jian-na-new	shack	mi-ta-tat
ne-qut	nee-see	shwe	ya-on	na-pan-na-tashit	ne-gutta-tashit	nes-aus-uk-tashit	schwo-suk-erooiguen tashit	pasako-ogun	pe-roch
bech-kon	nich	nach	iau	preucht	cha-chit	con-ta-chit		pencho-quem	
slachy	naghur	tagh-y	dengk-y	sason-lachee	alki-tar-hy-y	wanting-	alki-deing-y	cakina-hanoth-na	ca-noth-na
eskate	teni	hachin	dac	onyche	houhalea	sotaret	ateret	nechon	assam
pa-shik	ninch	nis-sou	nean	na-ran	nin-gout-was-sou	nin-cho-was-sou	nis-so-was-sou	shon-gas-sou	mit-taus-sou
pecheik	nige	niswois	nean	nanan	nigouta-waswois	nigi-nin-cho-waswois	she-wassois	shang-wassois	mit-wassois
pegik	ninch	nissowe	neou	nanou	nin-gout-waswois	ninch-nin-cho-waswois	niss-ouasson	chang-ouasson	mit-asson
ci-ut-te	nis-sa	nala	naee-vo	pa-reen-ach	ci-at-tas	nis-sas	ha-as	paes-chun	thae-raen
on-skak	tig-gene	ache	va-jene	wisck	ja-jack	tza-dack	tic-kerom	wa-de-rom	wa-sha

Probably parts of the Bible in these three.

<i>Cherokee.</i> lat. 34.°	<i>Chickasaw, or</i> <i>Chactaw.</i> lat. 32.°	<i>Muskohge, or</i> <i>Creek.</i> lat. 32.°
1 so quo	cheplapha	hommai
2 tahre	tooga-lo	hokko-le
3 choch	tootchena	toot chena
4 nank-ke	oosta	oh sta
5 ishke	tathlabe	chakape
6 soo-ta-re	hamah-le	eepahge
7 kareko-ge	un-too-ga-lo	holoaphage
8 suh-nay-ra	un-tootchena	cheene-pa
9 soh-nay-ra	chak-ka-le	ohstape
10 skoeh	po-koo-le	poko-le

Probably part of the Bible in these two. | All the Bible in these two.

<i>Ecclcmach.</i> lat. 37.°	<i>the same, by</i> <i>a German.</i>	<i>Mexican.</i> lat. 20.°	<i>Inca, or</i> <i>Quichua.</i>	<i>Peru.</i>	<i>Rumser.</i> lat. 34.°	<i>Achastians,</i> about lat. 37.°
1 pek	pek	ce	huc	quine	enjala	moukala
2 ou-lach	ulhai	ome	yscag	epu	ultis	outis
3 oulef	julep	jei	quimca	quila	kappes	capcs
4 amna hou	jamajus	nahui	tahua	meli	ultitzim	outiti
5 pemaka	pamajala	macu-illi	chumpi- picheca	kechu	haliizu	is
6 pe-koulana	pegualanai	chi-cuace	cocta	cayu	hali- shakem	etesake
7 houlakoala	jula- jualanai	chi-come	canchis	selge	kapkama- shakem	kalcis
8 koulefala	julep- jualanai	chi-cuci	puçac		ultunai- shakem	oulous- marakhen
9 kamakoual	jamajus- jualanai	chiucnahui	yscon- chunac		pakke	pak
10 tomoila	tomoila	matlactli		mari	tamchaigt	tonta
100			pachac	pataca		
1000			huananca	huananca		

All, or parts of these twelve tribes, have been perverted by, and some are now hearing, Mahometan preachers.

	<i>Bornou.</i> lat. 20.°	<i>Cashna.</i> lat. 18.°	<i>Feloops.</i> lat. 13.°
1	lakka	deiyah	enory
2	endee	beeyou	sickaba, or cookaba
3	nieskoo	okoo	sisajee
4	dekoo	foodoo	sibakeer
5	okoo	beat	footuck
6	araskoo	sheedah	footuck- enory
7	hushoo	bookai	footuck- cookaba
8	tallore	takoos	footuck- sisajee
9	lilkar	tarrah	footuck- sibakeer
10	meiko	goumah	siban- konyen

	<i>Jaloffs.</i> lat. 15.°	<i>the same.</i>	<i>Manna.</i> <i>Jallomkadoo.</i> or <i>Sosoo.</i> Alone Christians. lat. 90.°	<i>Serawoollies.</i> <i>Kasson, Kaarta.</i> <i>Ludamar, near</i> <i>Bombara.</i> lat. 13.°	<i>Bombara</i> and <i>Mandingoes.</i> lat. 11.°	<i>River</i> <i>Gambia.</i> lat. 12.°
1	wean	an or ben	kidding	bani	killin	killin
2	yar	yar	fidding	fillo	foola	foola
3	yat	niet	sarra	sicco	sabba	saba
4	yan-et	nianet	nani	narrato	nani	nane
5	jud-om	gur-um	soolo	karrago	lolo	lolo
6	N. B. add		seni	toomo	woro	
7	judom or 5		soolo-ma- fidding	nero	oronglo	
8	to wean, yar,		soola-ma- sarra	sego	sie	sac
9	yat, yanet;		soola-ma- nani	kabbo	conunta	conuntee
10	fook		nuff	tamo	tang	tang
11	fook-aug, wean					

The Mahometan Foolahs. lat. 17.° the same. A Bible in the Soo-soo. lat. 9.° Parts in the Bullom and Timmanee, near to Sierra Leona. or lat. 9.°

1 kalen	go	ki-ring	nim-bul	pin
2 fula	deddee	fi-ring	nin-ting	prung
3 seba	tettee	shu-kung	nin-raa	pisa-as
4 nani	nee	naani	nin-hy-ul	pa-an-lee
5 lulu	jouee	shoo-li	nin-men	to-mat
6 uruh	jego	she-ni	men-bul	rokin
7 urnklu	je-	shu-li-fi-ring	men-ting	day-ring
8 saee	deedee je-	shu-li-ma- shu-kung	men-raa	day-sa-as
9 kanuntee	tettee je-nee	shu-li-ma-na- a-ni	men-hy-ul	day-ngaanlee
10 dan	sappo	foo	wa-a-ang	to-fot
11		foo-nungki-ring		

Pagan Tibboo. lat. 23.°	Pagan Runga.	A Bible in the Hottentot. lat. 32.° the same.	Pagan tribe in Lagoa Bay. lat. 34.°	A Bible in the Caffr. lat. 25.°
1 trono	kadenda	koi-se	quaë	chin-gea eenye
2	em-birr	kam-se	kam	seberey zimbe- anie
3 agesso	attik	aru-se	gona	trirarou zin- tatee
4 fusso	mendih	gna-to-i	hakæ	moonaw zeen- ne
5 fo		me-tuka	gose	thanou zin- cano
6	su-bo ti- keda	kru bi		thanou-na- chenge-va zin- tantaat
7	ow	gna-tig-na		thanou-na- trebeze zin- none
8	sebateis	gnin-ka		thanou- tri-rar-ou zin-toam- na-eae
9	atih	tu-mink- ma		thanou-na- maun-aw tuam- numye
10 markum	buff	gomat-se	koumau	leeshung

CODICIS MSTI AVIENI COLLATIO.

EDITORIBUS 8.

CUM in Miscellaneis vestris Criticis Mstorum Collationes locum habeant, non omnino forsan ingratum fuerit, si ex optimæ notæ Codice variantes in Avieni fabulis lectiones memorabiliores cum eruditorum choro communicatæ fuerint. Extat autem hic, quem dico, liber, mirâ arte in membranis pulcherrimis scriptus, inter Mstos Galeanos, quos adservat instructissima Sanctæ Trinitatis Collegii apud Cantabrigienses bibliotheca. In Catalogo *Mstorum in Angliâ et Hiberniâ* numeratur 6124. 290. vol II. part 1.

Antequàm in fabulas transimus, notandum videtur quod in hoc Msto legitur, “ Epistola Aviani ad Theodosium;” illa quidem, quam L. Greg. Gyraldus suæ Avieni vitæ intexuit, et quam in Phædri et Avieni editione Maïttairianâ post *dedicationem* insertam videbitis. In hâc nihil varietatis observatione dignum inter librum editum et scriptum inveni, nisi quod in lineâ quindecimâ, cùm ediderunt *quas Græcis iambis Gabrias repetens*, in Msto habetur *quas et Babrius auctor iambis pedibus repetens*.

Sequitur “ *Proœmium*,” quod, quia in Editione Maïttairianâ non comparet, nescio an in ceteris, hic insertum volui : quamvis ab Avieni manu profectum non ausim affirmare.¹

“ Lector, non fabulas spectes, sed tende magis quid.

“ Rure morans quid agam, respondi pauca, rogatus.

“ Mane Deum exoro, famulos parvosque reviso;

“ Partitusque meis justos indico labores :

“ Indè lego, Phœbumque cio, Musamque laccio :

“ Tunc oleo corpus fungor, mollique palæstrâ

“ Stringo, libens ; animo gaudensque, ac fœnore liber.

“ Prandeo, poto, cano, ludo, lavo, cœno, quiesco.”

Illud obiter observandum, quod, si hæc Avieni sunt, in versu tertio *Deum* dixit poeta, ut Theodosio gratularetur ; Theodosius enim uterque Christianam fidem vehementer vindicavit. In sexto versu, pro *fungor*, videtur legendum *ungor*. In sequente, *Stringo*, barbarum quiddam sonat : illud vero proculdubio voluit auctor, quicumque fuerit, se corpus exercendô attenuare.

Jam vero ad ipsas fabulas animum vertamus, quarum auctor in hoc Codice *Avianus*, non *Avienus*, audit.

M. D. B.

¹ Vide Martialis Epig. l. iv. 90. EDIT.

Codicis Msti Avieni collatio cum Editione Maittairiana, quæ anno 1713. prodiit.

- Fab. II. ver. 6. toto...die.]
totum...diem MS.
11. sublimes ..in auras]
sublimis...in auris.
- IV. 8. paulatim crescere] pau-
latim increscere
- V. 12. pavidos ..boves] pavidas
..boves.
- VI. 13 & 14. Hi versus,
qui Epimythii vocan-
tur, ab hoc Codice ab-
sunt; quod et in fabulis
nonnullis aliis factum;
non male, ut vide-
tur, cum ista Epimy-
thea Disticha monasticum
quiddam plerumque sa-
piunt.
- VII. 3. quidam] quondam.
9. et nexis] innexis.
14. Alloquitur] aggreditur.
- VIII. 6. magnum precibus solli-
citasse Jovem] magnis.
- IX. 7. Horum alter] Horum
unus.
- X. 13 & 14.] Hi versus desunt.
- XI. 7. Confringeret] Contin-
geret.
10. brevi cum] brevi est
cum.
- XI. 15 & 16.] Desunt.
- XII. 9. profers] prodis.
13. 14. 15. 16.] Desunt.
- XIII. 5. Post ubi] Hunc ubi.
13 & 14.] Desunt.
- XIV. 15. 16. 17. 18.] Desunt.
- XV. 11. innumerus plumas
variaverit ordo] innumeras.
15 & 16.] Desunt.
- XVII. 2. rabidas ..feras] pavi-
das ..boves.
15. medio] media.
19 & 20.] Desunt.
- XVIII. 4. ovans] amans.
7. tentare] temerare.
13. Sed postquam] Sic post-
quam.
ibid. tauros disjunxit] animos
disjunxit.
15. ex ipsis] ex illis.
16. Qui cupit ex nostra]
Qui cupiet nostra.
- XIX. 3. cunctis certamen haberi]
cunctis abjectum et haberi.
6. in astra] in æthra.
15 & 16.] Desunt.
- XX. 16. vota diurna] vota fu-
tura.
17 & 18.] Desunt.
- XXII. 7. Præstabit facilis] Præ-
standi facilis.
ibid. rogaverit] poposcerit.
- XXIII. 4. compositurus] exposi-
turus.
11. fati.] facti.
- XXIV. 10. Infremit] Ingemit.
11. nostri] vestri.
- XXV. 1. extremam ..ad oram]
extrema ..in ora.
10. fallacis...votis] fallaci...
voto.
17 & 18.] Desunt.

xxvi. 13 & 14.] Desunt.

xxviii. 1. recusanti] result-
anti.

13. informi] informis.

16. posse.] posset.

xxix. 3. membrorum] nimbo-
rum.

7. simul aspiciens] simul
aspexit.

22. ore] ora.

23 & 24.] Desunt.

xxx 5. excepti] exculpti.

15. toties in damna..demens
posset]demens in damna...
toties posset.

18. peccatis abstinuisse] a
peccatis abstinuisse.

xxxi. 11. Disce tamen] Disce
igitur.

12. facies] facias.

xxxii. 3. depositis] dispositis.

9. congressus .. ausus] con-
gressum .. ausum.

xxxiii. 2. daret.] dabat.

xxxiv. 2. ante sua] ante mala.

13. tunderet] conderet.

xxxv. 3. eduxit] deducit.

10. relinquit] remittit.

11. at hirsuto] ab hirsuto.

16. in meliora refert] vocat.

xxxvi. 12. ire prope] ire popæ.

18. cum miseros .. tegat] quam
miseros .. regat.

xxxvii.] Hæc et sequens
fabula non leguntur in
Msto.

xxxix. 10. affirmes] affirmans.

15. ausus] ausis.

16. ipse malos] esse malos.

xl. 2. ibat in arca] ibat inire.

xli. 11. hac .. figura] hanc
figuram.

12. imber aquis] imber agens.

17. post hæc] posthac.

xlii. 4. adstitit] constitit.

5. Impius] Impiger.

8. Immerita pecudum morte]
Immiti tristis morte.

10. Heu, mihi] Hei tibi.

11. exue] exime.

14. rabidi .. lupi] rapido ..
lupo. Hic enim, ut et
alii fere omnes, MS. rabi-
dus in rapidus, ubicunque
ea vox occurrit, conver-
tit.

15. subduntur] subeuntur.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Lull with *Amelia's* liquid name the Nine,
And sweetly flow thro' all the royal line, POPE.

SIR,

As you will of course give place to the Prize
Ode on the Death of the Princess Amelia, you will allow,
perhaps, a few remarks to accompany its publication.

The subject is easy enough, and well suited to Greek

sapphics. For however melancholy in itself and august in its associations, he must be a *δαῖνός σοφιστής*, who could raise much more out of it after all than—Versus inopes rerum nugæque canoræ: and this task Mr. Bailey has not unhappily fulfilled. But if, after making good the first part of the distich, his ambition extend seriously to realise the second; a greater, a more substantial, and a more gloomy work is opening before him, in the setting of the Georgium Sidus itself——of that star, whose eventful career if traced for half a century in our horizon, might demand a Pindar for “thoughts that breathe, and words that burn,” and a Gray for felicity and address in the selecting and combining of the topics. Leaving this friendly hint with Mr. Bailey, whose good sense will not fail to appreciate and profit by it, I shall offer a few remarks on the particular ode before me, and then suggest what has occurred to my mind on the composition and structure of the Greek sapphic in general.

The ^{*}successful candidate on these occasions must not be reproached, if he fail of attaining the dark grandeur of Ramsden or Rennell, if he be less perspicuous than Tomline, or fall short of that inimitable union of the phrase of Greek with the English poesy which distinguishes the *Juvenum Curas* of Tweddell. It is enough, if he carries off the prize from the rivals of his own day. If to an inferior production the medal be awarded, the shame lies with others, not with the conqueror. Sedit, qui timuit, ne non succederet. True: but true also, decus et famam rectè petit experiens vir. So much is due τῷ ἀεὶ πρωτεύοντι τῶν κατ’ ἑαυτόν. So much at least is due to Mr. Bailey.

The beauties of this ode, which, to do the author justice, is very clear and intelligible, will immediately recommend themselves to the candid reader. To the critic belongs an office less pleasing to him, but more instructive and useful to others. I proceed in the attempt to discharge it. The following are very striking faults.

Of all reflections, the one most calculated to soothe the sorrow of those who survive the objects of their love, is that which arises from the hope of meeting again in a better state. This sentiment, even when poorly touched by the Pagan poet,

delights the heart : but what fascination should spring from it on the Christian lyre ? It is very strange then, that Mr. Bailey has not only left this fine source of consolation unopened, but absolutely adopted the lugubrious ideas of the Greek poet,

Εὐδομεν αὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον,

and exhorted the father not to weep over his child for the tritest of all trite reasons—*θανεῖν χρὴ τοὺς βροτούς*. “And is this all ?”

A second instance of bad management where the good seems obvious, appears at the close of the ode. To tell the King, encompassed as he then lay, with darkness and misery, that he should yet be happy ; if intended of happiness in this life, was right in the face of all human probability. If of the felicity so promised the scene is to be sought in another world, why not more explicitly develope the thought ? Why not, after the fashion of Tweddell,—*apis Matinæ* more *modoque*—catch the bright images from the sequel to Beattie’s Hermit ; and paint the gloomy night in which the Sun of Britain was rapidly falling, as prelusive only to a glorious *ἀνάστασις* of light and life and joy for ever !

A short specimen of minuter remarks shall close this part of my letter.

St. iv. v. 14. of the nightingale wailing, *παναμερεύει*—how much inferior in truth and pathos to the “*Flet noctem*,” &c. of Virgil !

St. vi. v. 21, 2. *Χάριτες....γέλασαν*, hoc est, *ἐγέλασαν*—a form ambiguous at least, and much better avoided. Generally, the omitted augment should be more charily allowed.

St. viii. v. 29. *οὐδὲν οὐ χραίσμῃσε*, κ. τ. λ. Is this mode of combining the negatives correct ? Surely it is not usual.

St. xi. a charming stanza, wonderfully tender and delicate.

St. xvi. v. 63. The hiatus of *καὶ* in this part of the verse before *οὐκ* not tolerable. More on the open vowel hereafter. These are little points ; I grant it ; the sooner therefore they are decisively settled, the better.

St. xvii. v. 65. *σοὶ* so circumstanced, is placed ill and awkwardly.

St. xxi. v. 81, 2. ὅτε..... ἐξόλωλε—Mr. Bailey ought to know, is—"now that she is dead." He doubtless meant, "when she died."

And so rightly below, st. xxv. v. 97, 8. ὅτε....περίαπτε.....

St. xxiii. v. 91, 2. λέγειν τι | ἔσχετο φωνὰ κ.τ.λ. Is there sufficient authority for ἔσχετο, *longed*? one should rather expect ἔστο or ἐφίετο in that use and meaning.

I remain, Sir,

Your's, &c.

"CORONA VULGI."

Harrowgate,
August 1811.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

BEING wholly unacquainted with the Hebrew language, I should consider myself greatly indebted to any of your learned correspondents, who would, through the medium of your Journal, transmit me a literal translation of Genesis xxxvi. 24.

The reasons which induce me to request this favor, are the four various ways, in which this verse is rendered.—Our commonly received version of the Bible, has "This was that Anah, that found *the mules* in the wilderness, as he fed the asses of Zebeon his father." The learned Brotier, in his note upon "Grege asinorum agrestium," (Tacit. Hist. lib. v. cap. 3.) quotes the verse in these words; "Iste est Ana, qui invenit *aquas calidas* in solitudine, cum pasceret asinos Sebeon patris sui." Again, in an old Latin Bible, (Tremellius') printed at London in the year 1585, by Henry Middleton; I find it thus interpreted—"Is est Hhana, qui *invenit mulos* in deserto, cum pasceret asinos Tzibhhoni patri suo." And to the words "invenit mulos" is added in a note, "id est, artem excogitavit, quâ ex admissurâ asini & equæ, muli procrearentur."—Neither does the Septuagint clear up this passage to me, since I cannot discover the meaning of τὸν ἱαμεῖν in any Lexicon, to which I have had recourse. The words in the

Septuagint are, “ οὗτός ἐστιν Ἀνὰ, ὃς εὗρε τὸν Ἰαμεὶν ἐν τῇ ἐρήμῳ, ὅτε ἔνεμε τὰ ὑποζύγια Σαβεργῶν τοῦ πατρὸς αὐτοῦ.”

In hopes that some good Scholar will clear up this seeming contradiction,

I remain, Sir, Your's,

J. H. M. S.

Considering the death of Joram king of Israel, and of Ahaziah king of Judah, as the era from which we reckon, we find that Jehu was made king of Israel anno 1. He was succeeded by Jehoahaz anno 28. (ch. x. 36.) Joash succeeded him anno 45. (ch. xiii. 1.) and was succeeded anno 61. (ch. xiv. 23.) by Jeroboam.—Now though this date coincides with the 15th year of Amaziah's reign, as it should do (ch. xiv. 23.) yet the preceding dates differ much. In chap. xiii. 1. Jehoahaz is said to have begun his reign in the 23d year of Joash, and to have reigned 17 years; but in the 10th verse of this chapter we learn that he was succeeded by his son in the 37th year of Joash. But to proceed—Jeroboam died anno 102. (ch. xiv. 23.) which was the 14th year of Azariah's or Uzziah's reign (ch. xv. 1.) and we find, (ch. xv. 8.) that Zechariah reigned over Israel, six months during the 38th year of Azariah's reign. Hence this question arises, who governed Israel those 24 years, namely from the 14th to the 38th year of Azariah? It is not probable that there was an inter-regnum, and the less so, since Zechariah succeeded his father; nor can the passage be rendered, as I have heard it attempted, that Zechariah reigned till the sixth month of Azariah's reign. The most probable answer to this question which I can discover, is hinted by Tremellius in his note upon ch. xv. 1. where he says that Uzziah had already reigned 24 years, namely, 12 years during his father's exile at Lachish, and 12 years after his father's death; indeed Tremellius reads the verse thus: “Anno 27^{mo} Jarobhhami regis Israelis: regnabat Hhazarja, &c. &c. whereas our Bible reads it, “*began* Azariah.....to reign.” It is true, that if we consider that Azariah had reigned 24 years in the 27th year of Jeroboam, the chronological difficulty vanishes: but even though we should allow that Azariah might not be considered as king (though he reigned over Judah) during his father's life-time, yet I think that he can scarcely be said to *begin* his reign 12 years after his father's death.

Being, as I have before observed, unacquainted with Hebrew, I shall adopt Tremellius's reading, and consider that Uzziah began his reign 12 years before his father's death; namely, in the year 64. And Jeroboam's death in the year 102, will therefore be the 38th year of Azariah, and consequently Zechariah succeeded immediately after his father's death; and was killed by Shallum the same, or the following, year; Shallum himself being put to death, Menahem assumed the sovereign power anno 103, which is the 39th year of Azariah, (ch. xv. 17.) He was succeeded by Pekahiah, anno 113, (ch. xv. 17.) Pekah succeeded Pekahiah anno 115, (ch. xv. 23.) which is the 52d and last year of Uzziah; Pekah was slain by Hoshea, who immediately succeeded him anno 135, (ch. xv. 27.) Here another question arises; was this year, as it is said to have been (ch. xv. 30.) the 20th year of Jotham the son of Uzziah? It certainly was 20 years posterior to the death of Uzziah; but Jotham only reigned 16 years (ch. xv. 33.) and had therefore been dead four years before the murder of Pekah. The expression may be correct in the Hebrew language, but it certainly is not in the English. The cause given for it by Tremellius is rather weak, "*quia ejus (Achazi) ad huc nullam mentionem fecit, tempus describit à superiore rege.*"—Hoshea submitted to Shalmaneser anno 144 (ch. xvii. 1.) which accurately coincides with the 12th year of Ahaz.—Another remark I shall make upon the word "*Posteà*," with which Tremellius begins the fourth verse of this chapter—"Posteà invenit rex Assyriâ in Hoschehhâ conspirationem. The word "*Posteà*" I suppose to be in the Hebrew, since Tremellius has not written it in Italics; and if it be, I can see no reason why it should be omitted in our translation: it certainly is wanted; since it was not till the sixth or seventh year after Hoshea's submission that Shalmaneser besieged Samaria (ch. xviii. 9.) The city was taken anno 153. (ch. xviii. 10.) and then "the Lord removed Israel out of his sight!" But it appears rather strange that the nine years Hoshea had reigned, previously to his submission in 144. seem totally omitted in the account of the latter part of his reign. Hence the year 151. (ch. xviii. 9.) is called the seventh year of Hoshea's reign, and the destruction of Samaria is said to

have happened in the ninth year of that unfortunate monarch—the last of the king's of Israel.

How many years before Christ was Rome built? is a question which every one should be able to answer; it is generally said to have been 753. It is as generally said, and on as good, nay, better authority, that the olympic games, at which Coræbus gained the prize, and from which epoch the Grecians used to reckon, took place A.C. 776. Hence then Rome was built 23 years after the first olympiad: but how can this be reconciled with Diodorus Siculus' account—ἐκτισμένης γε τῆς πόλεως κατὰ τὸ β ἔτος τῆς ζ. ὀλυμπιάδου. Diod. Sic. lib. 7. ap. Georg: Mon: “conditâ enim urbe anno II. Olympiadis VII.”

I am, Sir, Your humble servant,

J. H. M. S.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

INCLOSED you will receive the drawing of a ring, which was lately found in hoeing turnips in this neighbourhood; it is of pure gold, its weight is nearly equal to three guineas and a half. If any of your correspondents will explain the devices and inscription, and what has been its use, they will much oblige

Your obedient Servant,

Barnard Castle, Jan. 2. 1811.

J. W. SMITH.



We conceive the ring to have been worn as an amulet; its devices are of a religious nature, and drawn from Scripture. The first globule is probably Judas. The third looks like the descent from the cross, or the flight into Egypt. The fifth Jesus betrayed. The seventh Jesus bound and scourged. The intermediate contain an abbreviation of JESUS CHRIST. This is our conjecture; but we shall gladly give place to a better. ED.

L. C. VALCKENARII ADNOTATIONES IN
XENOPHONTIS MEMORABILIA.

NO. II.

Ἀπομνημονευμάτων] *Libros vocat A. Gellius N. A. xiv. c. 3. quos dictorum atque factorum Socratis commentarios composuit Xenophon. Ciceroni de N. D. i. c. 12. citatur Xenophon in iis, quæ à Socrate dicta retulit. Græcis ἀπομνημονεύματα, rariùs dicuntur ὑπομνημονεύματα ἡθικὰ ἀπομνημονεύματα, Diogeni Laërt. iii. 34. ἀποφθέγματα Σωκράτους in Scholiis MS. in Aristid. secundum Theonem in Progymn. c. v. Ἀπομνημόνευμα πρᾶξις ἐστὶν ἢ λόγος βιωφελής. Ipse Xenophon in Epistolis Socrat. xviii. πεποιήμαι δὲ τινα ἀπομνημονεύματα Σωκράτους: hos commentarios missurum se scribit examinandos amicis; Ep. xxii. vereri se, an persona Socratis satis sint digni: sed illud inprimis notabile, quod scribit in Epist. xv. p. 38, 10. δοκεῖ χρεῖναι ἡμᾶς συγγράφειν, ἅποτε εἶπεν ἄνθρωπος καὶ ἐπραξεν καὶ αὕτη ἀπολογία γένοιτο ἂν αὐτῷ βελτίστη εἰς τὸ νῦν τε καὶ εἰς τὸ ἔπειτα. Hæc ἀπομνημονεύματα præbent Xenophonteam Socratis Apologiam: respondet enim in his Xenophon ad singula accusationis capita: præterea in Arte Rhetor. inter Opera Dionys. Halic. ii. p. 103. 34. Socratis ἐγκώμιον scripsisse dicitur Plato ἐν ἀπολογίᾳ σχήματι. Xenophon autem ἐν τοῖς ἀπομνημονεύμασιν ὡς γὰρ ἀπολογούμενος ὑπὲρ Σωκράτους ἐγκώμιον Σωκράτους περαίνει. Quæ vulgata prostat ut Xenophontis Σωκράτους ἀπολογία, est illa hoc ingenio capitali, si quid iudico, prorsus indigna, ab eodem conflata, cui finem Cyropædiæ debemus et alia quædam, quæ vulgò leguntur ut Xenophontea.—Ceterum ex his eximiis libellis dictorum factorumque Socratis, popularis Socratis est philosophia petenda, non ex Dialogis Platonis; Socrati multa tribuentis, de quibus ne cogitavit quidem, ex Pythagoreorum hausta commentariis.*

In L. i.

1, 18. *Τὲς ἀμφὶ Θερασύλον καὶ Ἐρασινίδην*] *Xenophon de re suâ ætate omnibus notâ tantum scripsisse videtur: ἐπιθυμήσαντος τῷ δήμῳ παρὰ τὲς νόμους ἐννέα στρατηγὲς μᾶλλον ψήφῳ ἀποκτείναι πάντας* recentior ad hæc adjecisse, *τὲς ἀμφὶ Θερασύλον καὶ Ἐρασινίδην*: quæ mihi minùs

etiam commodè verbis videntur Xenophonteis interjecta; scripta tamen ab historiæ veteris perito. Nomina quidem x ducum alio ordine recensentur *Xenophonti* Έλλ. i. p. 259. 19. quem sequitur *Diodor. Sic.* xiii. c. 74. sed à *Philochoro* junctim videntur memorati *Thrasyllus* (Θράσυλλος an Θρασύλος scribatur perinde est :) et *Erasinides* : ubi enim *Aristoph. Ran.* v. 1227. ἐστρατήγησέν γε μετ' Ἐρασί-νιδε· in *Scholiis* dicuntur morte damnati, ἕτος τε καὶ—Θράσυλλος, Περικλῆς, Ἀριστοκράτης, Διομέδων, ὧς φησι Φιλόχορος. *Lysias Orat.* xxi. p. 376. memorat τὲς μετὰ Θρασύλλε δέκα, et paulò pòst Ἐρασινίδην. *Pausan.* vi. p. 470. Ἀθηναίοις ἐς Θράσυλλον καὶ τὲς ἐν Ἀργινέσαις ὁμῶς τῷ Θρασύλλῳ στρατηγήσαντας προπετείας ἔστιν ἔγκλημα. *Diodoro Sic.* xiii. c. 101. hi duo quoque fuerant memorati Θράσυλλος καὶ Ἐρασι-νίδης· non Καλλιᾶδης· quod et *Wesseling.* suspicabatur. Decepit is locus *Nath. Forsterum* notis in *Platonis Apol. Socr.* p. 349. alterius tum loci *Diodori* immemorem. Alibi rarò hi duo nominantur; et, ubi infortunii circa Arginusas et calamitatis ducum fit mentio, ferè tantum οἱ δέκα στρατηγοὶ memorantur.—Quod *Socratem* ait *Xenophon* populum super eâ re noluisse in suffragia mittere, ἐκ ἡθέλησεν ἐπιψηφίσαι, (conf. *T. H.* in *Lucian.* i. p. 158.) idem aliis verbis expressit Έλλ. i. p. 263. 41. et Ἀπομν. iv. 4. 2. *Diogeni Laërtio* dicitur ii. 24. μόνος ἀποψηφίσασθαι τῶν δέκα στρατηγῶν, *solus absolvisse decem duces.* quæ pervertit interpretes Latinus : ceteris enim Prytanibus *solus ego ἐναντία ἐψηφισάμην*, inquit in *Platonis Apologiâ Socrates.*

2, 20. Ἐσθλῶν μὲν γὰρ ἅπ' ἐσθλὰ διδάξαι.] Legit ista *Plato* ἐν τοῖς ἐλεγείοις *Theognidis*, excitans in *Menone* T. ii. p. 95. et videntur, quæ nobis supersunt, *Theognidea* ex variis Elegiis conflata.—His iisdem versibus usi sunt *Xenophon* in *Symp.* p. 511. 4. (partim *Aristoteles Eth. Nicom.* x. c. 12.) *Musonius Stobæi* p. 371. 50. *Clem. Alexandr.* Strom. v. p. 677. 32. conf. *Th. Gataker.* A. M. i. 5. p. 174. E. In his quæ reperitur apud plerosque lectio, διδάξαι, vulgatæ videtur μαθήσai præferenda: συμμιχθῆς legatur an συμμι-γῆς, perparùm interest.

2, 30. Ὅτι ὑπὲρ δόκοι πάσχειν ὁ Κριτίας.] Syllabam à vicinâ literâ hîc absorptam puto, scribendumque ὅτι οἱ ὑπὲρ δόκοι π. id est αὐτῷ· quod in his adest apud *Suidam* in V. Ἰεϊκόν· et in *Photii Lex. MS.* ὅτι ὑπὲρ δόκοι (sic legitur et ap. *Thom. M.* in Ἰύιον· sed præstat alterum :) αὐτῷ δοκοῖν πάσχειν ὁ Κριτίας Εὐθυδήμῳ προσκνήσασθαι ἐπιθυμῶν. Verbum *Xenophontis* adhibuit, in nomine lapsus, *Maximus Tyr.* xxvi. 8. Κριτόβελος Εὐθυδήμῳ προσκνήσασθαι ἐρᾷ. Protulit ibi *Xenophontea D. Heinsius* p. 57. cujus notæ locum invenire debue-
rant in Edit. *Londin. Dionis Chrysost. Or.* vi. p. 90. B. *Diogenes*

pisces dicebat, ὅταν δέωνται τὸ σπέρμα ἀποβαλεῖν, ἐλθόντας ἔξω προσκινᾶσθαι πρὸς τὸ τραχύ.

2, 52. Τὰς εἰδότας τὰ δέοντα, καὶ ἐρμηνεύσαι δυναμένους] De Pericle paulò antè loquuto hìc in mentem venisse suspicor *Xenophonti* in *Thucydidis* historià sibi lectà (ii. c. 60.) ubi de se Pericles, ἔδενός, αἰτ, ὁμοίαι ἦσαν εἶναι γινῶναι τε τὰ δέοντα, καὶ ἐρμηνεύσαι ταῦτα multos illa habuerunt imitatores, non certè antiquiorem *Xenophonte*, cui hoc egregium præbet testimonium *Diogenes Laërt.* ii. 57. ὅτι καὶ τὰ *Θουκυδίδε* βιβλία λανθάνοντα, ὑφελίσθαι δυνάμενος, αὐτὸς εἰς δόξαν ἤγαγεν. Hâc etiam in parte *Platonì* præstitit *Xenophon.* vid. *Diogenes Laërt.* ix. 40.

3, 5. τὴν ἐπιθυμίαν τῷ σίτε ὅσον αὐτῷ εἶναι] In hanc sententiam et in his commentariis multa leguntur, et ubi Regem nobis effinxit in K. Π. Socraticum : ex. gr. iv. p. 62. 1. Κῦρος ἔλεγεν, ὅσον μὲν τὸν λιμὸν &c. Socrates ὅσον τροφῆς τὸ πεινῆν ἔλεγεν, secundum *Porphyrìum* π. Α. iii. p. 136. Cicero de Fin. ii. c. 28. Socratem—audio dicentem, cibi condimentum esse famem, potionis sitim. In hujus *Tuscul.* v. c. 32. *Scythes Anacharsis*, mihi, αἰτ, cubile terra ; pulpamentum, fames. horum loco satis absurdè legitur in *Epist. Anacharsidis* Græcâ p. 349. Ἐμοὶ—κοίτη δὲ πᾶσα γῆ. antequàm sic depraverentur, olim ita scripta videntur : Ἐμοὶ—κοίτη, γῆ ὅσον, λιμὸς. Horum æmulus *Diogenes Sinopensis* λιμῷ μὲν ἐχερῆτο καὶ δίψῃ πρὸ τῆς τροφῆς ἐκάστοτε· καὶ ἐνόμιζε τῷτο—δριμύτατον τῶν ὅσων, ut scribit illius admirator *Dion. Chrys.* Or. vi. p. 89. B. *Varronis* è libello de liberis educ. quæ servavit *Nonius Marc.* p. 88. 12. vel maximè illic didici, et sitiendi videri aquam mulsam (mulsum hic malim,) esurienti panem cibarium siligineum &c. desumta sunt ex *Xenophontis* in K. Π. p. 4. 10. ἡδὺ μάζα καὶ ἄριστος πεινῶντι φαγεῖν—ἡδὺ ὕδωρ διψῶντι πιεῖν.

6, 2. Μείνει] Sententia mihi potius requirere videtur, ὑπομείνειν, tolerare posset ; quod et in his libris frequenter recurrit.—Sequente versu pro, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς, usitato potius more scripsisse videtur, ἀχίτων ὦν διατελεῖς.

7, 2. ἔργον γε ἑδάμῃ ληπτέον] Scripsisse *Xenophontem* arbitror, ἀλλὰ μὴν ἔργον γε ἑδάμῃ ληπτέον. sed verò rem ille nullam debet aggredi, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν· nisi ridiculus velit ostentator deprehendi.—Eamdem sententiam tractavit in K. Π. p. 19. 20. nisi talis sis, qualis videri vis, ὅπως ἂν πείραν δόξης, ἐξεληλεγμένος τ' ἂν εἴης, καὶ προσέτι ἀλαζῶν φαίνοιο.—Paulò post v. 37. in istis, τὸ πλέσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν, μὴ ὄντα, δοκεῖν· quâ vi poneretur δοκεῖν, non intellexit *Stephanus*, in talibus dictis significans προσποιεῖσθαι, simulare. de hoc usu dixi in *Eurip.* *Hippol.* v. 462.

In L. ii.

1, 4. Γαστρί δειλαζόμενα] Has voces ab alio potius adjectas suspicor quàm à *Xenoph.* cui satis erat dixisse, τῇ ἐπιθυμίᾳ τῷ φαγεῖν ἀγόμενα πρὸς τὸ δέλαια· formula quinimo τὰ μὲν,—τὰ δὲ, mihi quoque monstrat, voces istas ex margine receptas in contextum.

1, 9. Πολλὰ πράγματα ἔχειν αὐτοῖς] Non dubitanter, unicâ literâ mutatâ, corrigerem αὐτῆς· τὰς βελομένης πολλὰ πράγματα ἔχειν αὐτῆς τε καὶ ἄλλοις παρέχειν· neque enim Græcè dicitur πράγματα ἔχειν ἑαυτῶ. Pauca ponam *Xenophontis* : Ἑλλήν. iv. p. 310. 26. ἐντεῦθεν ὀρμάμενοι πράγματα εἶχόν τε καὶ παρῆχον τοῖς ἐν τῷ ἄστει. vii. p. 369. 37. αὐτοὶ μὲν πολλὰ πράγματα εἶχον. Nusquam aliter phrasin, πράγματα ἔχειν, adhibet *Xen.* κ. π. p. 5. 32. p. 9. 1. p. 129. 33. κ. Ἀ. p. 211. 16. οἶκον. p. 495. 12. atque ita semper solent elegantiores. Quin ipse sic locutus est *Epicurus* : Τὸ μακάριον καὶ ἀφθαρτον ἔτι αὐτὸ πράγματα ἔχει, ἔτε ἄλλω παρέχει. Qui toties ista diversis modis rectè semper interpretatur, de *N. D.* i. c. 17. c. 20. c. 30. de *Off.* iii. c. 28. de *Divin.* ii. c. 17. *Ciceronem* non facile mihi persuadebo scripsisse, quæ leguntur de *Legg.* i. c. 7. *Nihil curare Deum nec sui nec alieni*, neque etiam vicina.

1, 20. Ἐπίχαρμος] *Epicharmi* Trochaico,

Τῶν πόνων πωλῆσιν ἡμῖν πάντα τ' ἀγάθ' οἱ θεοί.

(prout rectè scriptus legitur apud *Stobæum* p. 198. 48.) subjecta mihi nec Socratem decere neque *Xenophontem* videbantur ad *Herod.* P. 157. Leguntur illa tamen in *Stobæo Gesneri* p. 28. 52. Alter *Epicharmi* Trochaicus, .

ὦ πόνηρ, μὴ τὰ μαλακὰ μάω· μὴ τὰ σκληρὰ ἔχῃς·

partim legitur in libello *Cornuti* de *N. D.* p. 157. ubi μάω rectè vulgatur, olim μῶω scriptum : μῶται tribuit *Epicharmo Helladii*.

1, 22. Τὸ μὲν σῶμα καθαρότητι] Καθαρότητι hîc arbitror requiri, ubi *mundities* significatur. Ut ἐλεύθερος et ἐλευθέριος, distinguuntur καθαρός et καθάριος. ornatum modestæ mulieris *Melissa* voluit esse καθάριον καὶ ἀφελῆ. nutricem, *Myia*, τὰν ἐπιτηδαιοτάταν καὶ καθάριον. vid. *Athenæi Menander* xiv. p. 661. F. *Duris*, xii. p. 542. C. ubi conviviorum memoratur καθαρότης. *munditia* *Plauto Menæchm.* ii. 3. 4. eidem *Cas.* iii. 6. 19. *cænare nitidè*, est καθαρίως διειπνεῖν, μὴ πολυτελῶς. conf. *Athen.* ii. p. 65. D. vii. p. 311. viii. p. 359. B. (ubi diversis Comicis eadem tribuuntur,) *Pomponii* versum apud *Nonium* in v. *Ampliter*, et *Horat.* iii. *Carm.* 29. v. 54.—Fabulam *Prodicti* *Xenophonte*am præter *Ciceronem* plures veterum enarrârunt, scriptores etiam ecclesiastici.

1, 24. δὴ ἔση] Ad sententiam ceterasque proximum respondere mihi videtur διαίτησῃ, id est, διαβιώσῃ, vel διαίξει. Hoc sensu verbum

veteres etiam adhibuerunt : *Herod.* p. 175. 98. *Ægyptii non potuerunt* ἀνευ βασιλείας διαιτᾶσθαι. *Thucyd.* p. 7. 25. *Lysias* p. 507. 10. ἐνιαυτὸν ἐν Πειραιεὶ διητῶντο.—Paulò pòst v. 14. vocem σπάνεως, si abesset, non desiderarem. satis enim erat dixisse, ἐὰν δὲ ποτε γένηται τίς ὑποψία, ἀφ' ὧν ἔσται ταῦτα.

1, 27. μετ' ἀληθείας] Hic quoque scripsisse suo more Nostrum opinor, τὰ ὄντα διηγῆσομαι τῶν γὰρ ὄντως (pro ὄντων) ἀγαθῶν. Sic verè nominis bona dicuntur Socraticis ; quibus τῷ ὄντι significat verè.

2, 1. Λαμπροκλέα] Filiorum Socratis natu maximi, cum pater moreretur, adolescentuli, nomen in Epistolâ Aristippi inter Socraticas xxvii. p. 57. feliciter restituerunt *Leo Allatius*, quique hujus errores corrigit *T. H.* in Addendis ad notata in *Lucian.* p. 189. b. Præf. p. xxxiii. De tribus Socratis filiis ex duabus uxoribus susceptis vid. *Leo All.* not. in Epist. *Socr.* xxi. p. 214. *Lamprocli* mater erat *Xantippe*.

2, 1. Τὲς τί ποιῶντας] Usus requirere videtur, οἷος, vel ἔς τί ποιῶντας τὸ ὄνομα τῷτο ἀποκαλῆσιν.

2, 14. Παραίτηση] Hæc verba *Xenophontis* in *Zonaræ* Lex. prostant MS. in v. Παραίτημαι.—τὲς μὲν θεὸς παραίτηση συγγνώμονάς σοι εἶναι.

3, 9. τὸν δὲ ἀδελφὸν φῆς] Syllabam hîc elisam mihi quidem nexus orationis demonstrat, sic facîle restituendam : τὸν δὲ ἀδελφὸν, ὃν φῆς μὲν &c. ἐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ᾗ.

3, 16. Καὶ κοίτῃ μαλακῇ τιμῆσαι] Siccine verò senes secundùm Socratem etiam in culcitâ plumeâ erant collocandi? In proximis καὶ λόγων ὑπεῖξαι, probâsse Viros doctos suspicor ex Not. in *Herodot.* p. 140. 84. sed vereor ut illis alteram, quam ibi posui, suspicionem potuerim adprobare : mihi tamen, fateor, etiam nunc indigna Socrate videntur, quæ adscripsi verba. In fabulâ *Prodic*i voluptatem decebant ista p. 430. 13. πῶς ἂν μαλακώτατα καθεύδοις. Virtutem, quæ in illam dicit v. 44. ἵνα δὲ καθυπνώσης ἡδεως, ἐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζεις. *Dormire super amphitapâ* benè molli, *Varronis* est è *Satyrâ* apud *Nonium* in v. *Amphitapæ*. Eleganter, καθίζε μαλακῶς, posuit *Aristoph.* *Equit.* v. 782. Inter cetera luxûs instrumenta μαλακῆς εὐνῆς meminit *Diodor.* Sic. T. ii. p. 514. 4. τάπητες—μαλακότεροι ἔπνω, congruunt scenæ *Theocriti* *Eid.* xv. 125. molles herbas, quibus ævo Saturni incubabant, μαλακὰς εὐνὰς laudare poterat in Politico *Plato*, T. ii. p. 272. A. Sed κοίτην μαλακὴν nusquam opinor scripsisset *Xenophon*, nedum hoc loco, ubi ejus mentio mihi quidem, si verum fateri licet, videtur alienissima.

4, 4. ἰθαύσαντο] Apud poëtas obvium, in his libris insolens est illud ἰθαύσαν. Rectè mihi H. Stephanus scripsisse videtur, ὅς ἐν τοῖς φίλοις ἔθεντο, πάλιν τέτῳ ἀνατίθεσθαι. Vim verbi ἀνατίθεσθαι, quâ hic ponitur, et supra p. 418. 27. tradiderunt et Th. Gataker. A. M. P. c. 29. p. 741. et T. H. ad Hesych. in Ἀνατίθεσθαι.

5, 5. ἀποδῶται] Apud veteres ἀποδίδεσθαι, non ἀποδιδόναι, significat πωλεῖν vendere. In Heroicis Philostrati p. 661. 2. ex Codd. recipi potuerat ἀποδώσει ὅς ἂν ἀποδῶται scripserat Theophrastus Stobæi p. 282. 2. conf. R. Dawes Miscell. Crit. p. 240.

6, 7. καλῶς χρεῖσθαι] Literâ scribi malim intersertâ, καλῶς χρεῖσθαι.

ibid. 11. Δι' ὧν ἔστιν ἀρχὴ τοιάδε τις,] Ista mihi videtur, et Homeri versum, adscripsisse literator aliquis, non Xenophon.

ibid. 36. Προμνηστρίδας] Προμνηστρίας potius cum Platone, Aristophane, ceterisque, scripsisse Nostrum suspicor ad Euripid. Hippol. v. 589.

7, 6. Κίριβος] Certè nomen non fuit Græcum; sed Κόροιβος et Κυρηβίων. Mox scribendum, Δημίας ὁ Κολυττεύς, quamvis Κολλυτεύς in marmoribus antiquis interdum inveniatur. Menon familiam alebat ἀπὸ χλανιδοποιίας—si paulò antè voces sunt Xenophontæ, καὶ χιτανίσκοι καὶ χλαμίδες καὶ ἑξαμίδες. Cùm virorum fuerint χιτανίσκοι, mirum cur non potius scripserit, καὶ χλανίδες καὶ χλαμίδες κ. ἑξ.

ibid. 9. εἰὰν δὲ προστάτης ᾖ] Patrono vix indigæ puellæ cives patronum habebant Aristarchum; voluit Socrates, ut illas opificiis, quibus essent aptæ, singulas admoveret Aristarchus, atque ipse illis adesset inspector. Scripserat, ni fallor, Xenophon, εἰὰν δ' ἐπιστάτης ᾖ, ὅπως ἐνεργοὶ ᾖσιν. Hoc erat in eâ re proprium vocabulum: τὰς ἐπιστάτας τῶν δημοσίων ἔργων Lex Attica memorat apud Æschin. c. Ctesiph. p. 55. 42. ποίας ἐργασίας ἐπιστάτης est in Platon. Protag. p. 302. D. πραγμάτων ἐπιστάτας dixit Archippus Com. ap. Harpocrat. in Παλιναιρέτος. ἐπιστάτην εἰς τὰ ἐργασίᾳ πρίασθαι, Xenophon Ἀπομν. ii. p. 435. 37. in Œcon. p. 508. 6. ἐν τοῖς ἰδίοις ἔργοις ἂν τε ἐπίτροπος ᾖ ὁ ἰφιστηκὼς, ἂν τε καὶ ἐπιστάτης.

10, 3. Εὐνεν καὶ παραμόνον] Hoc vereor ut Græcis fuerit in usu: παραμόνον hic usitato more scripsisse videtur Xenophon, ut scripsit alibi.

In L. iii.

3, 3. Οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι] Hâc in formulâ minùs placet articulus, et legendum puto, ἀλλὰ τέτο μὲν ἔφη ἔκ ἐμὸν οἶμαι γε ἔργον εἶναι.

ibid. 9. Καὶ γὰρ ἐν νόσῳ &c. Eadem, verbis tamen diversis usus, tradiderat in K. Π. i. p. 19. 7. legunturque talia in his Socraticis longè plurima, eorum similia quæ prostant in K. Π. nec tamen iisdem verbis narrata. Et crederemus *Xenophontem* sua ipsius, quæ dederat in Hist. Græcâ, centena continua in Agesilai encomio transcripsisse? aut Apologiam scripsisse Socratis, in quâ nihil alicujus inveniatur momenti, quod non legatur in his commentariis?

ibid. 13. Οὐτε εὐφρανία] Ad civitatis εὐανδρίαν, hîc Socrati laudatam, nihil facit εὐφρανία, hinc, nisi egregiè fallor, alienissima. Scioli legimus, opinor, correctionem: fac scriptum unâ literâ minùs εὐφρία. Vix dubito, quin dederit *Xenophon*: ἔτε εὐφρία τοσῶτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων, ἔτε σωματῶν μεγέθει καὶ ῥάμῃ, ὅσον φιλοτιμίᾳ. Dicuntur quidem εὐφρεῖς τὰ σώματα καὶ τὰς ψυχὰς *Platoni* de Rep. iii. p. 410. A. aliisque; eximiè tamen sic vocantur *ingeniosi*, εὐφρεῖς καὶ—ἐπὶ πάντα τὰ λεγόμενα ὥσπερ ἐπιπτόμενοι, *Platoni* de Rep. ii. p. 365. A. Hâc virtute gentes omnes superare Græci verè dicuntur *Philoni Byblîo* ap. *Euseb.* Præp. ii. p. 39. D. Ἑλληνες, εὐφρία πάντας ὑπερβαλλόμενοι. ceteris etiam Græcis εὐφρία præstabant Athenienses: quos scribit *Isocrates* in Panegyri. p. 47. B. ὑπὸ πάντων ὁμολογουμένως—πρὸς τὰς τέχνας εὐφροσινάτους ὄντας. in Areopagi. p. 155. A. ἐπίσταμαι—τὴν ἡμετέραν χάραν ἄνδρας καὶ τρέφειν καὶ φέρειν δυναμένην, ἢ μόνον πρὸς τὰς τέχνας εὐφροσινάτους, ἀλλὰ καὶ πρὸς ἀνδρίαν καὶ πρὸς ἀρετὴν διαφέροντας. Ultima Socraticis similia, vel sola, correctionem doctis hominibus commendâssent.

4, 5. ἐξευρίσκηται] Scribendum: ἐξευρίσκη τε καὶ προαιρῆται. in talibus activa verbi forma semper usurpatur, nec convenit media.

5, 7. Ἀνερεθισθῆναι τῆς] Nisi scribatur τῇ ἀρχαίᾳ ἀρετῇ etc. *Leunclavio*, mihi quoque, hîc requiri videtur præpositio, ὑπὸ τῆς ἀρχαίας ἀρετῆς in K. A. vi. p. 228. 21. Cleandrus dicitur ὑπὸ τῇ Δεξιππῇ ἀνερεθίζομενος. Græcè quidem dicitur, Θηβαίων ἡσασθαι κρεσσόνων νικᾶσθαι. Καίεσθαι τινός. nec tamen in quibusvis Ellipsis ista locum invenit.

5, 26. Τί δέ γε; ἐκεῖνο] Suo more hîc quoque scripserat *Xenophon*: Τί δέ; καὶ ἐκεῖνο ἀκήχοας, ὅτι etc.

6, 3. ἀποκρύψῃ] Hic omnino marginis est lectio probanda, μὴ τοῖνυν ἀποκρύψῃς. Dicitur quidem ἐρῶ καὶ ἐκ ἀποκρύψομαι. sed non item, μὴ ἀπακρύψῃ.

ibid. 11. ὥστε καὶ ἄπτεσθαι] Mea quidem sententia defendi nequit: totidem pænè literis scribendum puto, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χάρας. *Stephano* placuit ἀρπάζεσθαι. alterum propius accedit literas vulgatas: infra iv. p. 462. 41. εἰάν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ

τέτων (τῶν πολεμίων.) Sæpiùs ista duo junguntur, ut *rapere et clepere Varroni et Ciceroni*. Congruit hoc *Platonis*, alio tamen sensu positum de Rep. i. T. ii p. 334. Α. στρατοπέδῃ φύλαξ ἀγαθός, ὅσπερ καὶ τὰ τῶν πολεμίων κλέψαι etc. de custodibus loquitur et Socrates.

8, 1. μή πη ὁ λόγος ἐπαλλαχθῇ] Prorsùs in talibus insolens cùm videatur ἐπαλλαχθῇ, et nusquam inveniatur, contra *vellicare aliquem verbis* sæpè dicatur Atticis, etiam Platoni, σπαράττειν τινὰ λόγῳ, suspicor hìc legendum, μή πη ὁ λόγος σπαράχθῃ.

9, 5. ἄλλο ἂν τι τέτων ἐδὲν προελίσθαι] Sollicitè caverunt Editores, ut literæ legerentur distractæ, ἂν τι, quæ fuerant in unam voculam ex more scribendi Xenophonteo jungendæ, ἄλλο ἀντὶ τέτων ἐδὲν προελίσθαι. Non tantùm cum ἐλίσθαι et αἰρεῖσθαι, sed jungit et præpositionem ἀντὶ cum προαιρεῖσθαι et προελίσθαι, Ἀπορν. ii. p. 440. 39. θάνατον ἀντ' αὐτῆς προαιρεῖσθαι. iv. p. 471. 22. ἀντὶ τῶν ἀφελόντων τὰ βλάπτοντα προαιρεῖσθαι. et p. 476. 21. *Lucianus* Timon: p. 121. χρεῖν σε ἀντὶ τῆς πενίας προαιρεῖσθαι.

10, 8. Τῶν δὲ νενικηκότων εὐφραينوμένων] A vicinis literis facilè absorptam voculam restituendam omninò censeo, ut legatur, τῶν δὲ νενικηκότων ἐξ εὐφραينوμένων ὅψις μιμητέα. p. 454. 32. ἐκ πολλῶν, inquit, συναγαγόντες τὰ ἐξ ἐκάστης κάλλιστα, ἕτως ὅλα τὰ σάματα καλὰ ποιεῖτε φαίνεσθαι.

11, 4. Ἐάν τις, ἔφη, φίλος] Scribendum puto, ὃ ἂν τις, ἔφη, φίλος—εὖ ποιεῖν ἐθέλη, ἕτός μοι βίος ἐστί. sic paulò pòst legitur, ὃ, τι ἂν—ἐμπέσῃ, τέτῳ τροφῇ χρεῶνται. quæ cum *Æliani* verbis aptè comparat *I. Perizon.* V. H. i. c. 2.

12, 4. Καὶ διὰ ταῦτα τὸν τε λ.] Voces, διὰ ταῦτα, ex versu præcedente malè repetitæ videntur et delendæ.

13, 1. Ἀκέμενος ἔφη] Nihil interest, scribaturne Ἀκεμενὸς, ἔφη,—διδάσκει an, Ἀκεμενὸν ἔφη—διδάσκειν. Sed in istâ palæstrâ nobili Medico *Acumeno* suis hic locus omninò relinquendus est. *Phædrus Platonis* T. iii. p. 227. Α. ad Socratem, τῷ σῷ, ait, καὶ ἐμῷ ἑταίρῳ πευθόμενος Ἀκεμενῷ κατὰ τὰς ὁδὸς ποιῆσαι τὰς περιπάτους. Pater fuit *Eryximachi* medici. *Phædro* Socrates, p. 268. Α. τῷ ἑταίρῳ σε Ἐρυξιμάχῳ, ἢ τῷ πατρὶ αὐτῆς Ἀκεμενῷ. hunc *Eryximachum* τὸν Ἀκεμενῷ memorat et in *Sympos. Plato* T. iii. p. 176. B. et in *Protagorâ*, T. i. p. 315. c. Ἀκεμενῆ bis meminit *Andocides* de *Myst.* p. 3. v. 32. 34. Ἀκεμενὸν τὸν μαθόντα τὰ ἱατρικὰ, in *Epist. Socraticâ Xenophontis* xiv. p. 31. 19. feliciter *Leo Allatius* restituit p. 185. his nostris etiam usus ex *Xenoph.* *Henrico* tamen *Stephano* de *Acumeno* agenti jam dudum adhibitis *Annot.* in *Platon.* p. 64. Α.

13, 6. ὡς παρετάθη μακρὰν ὁδὸν πορευθεὶς] Olim suspicabar *παρεῖθ* scribendum: *Hesych.* *Παρεῖθ*, *παρελύθ*, etc. ut fessus de viâ senex

in Eurip. Phœn. Κόπῳ, inquit, παρῆμαι. Nunc vulgatam lectionem servandam puto: vid. Casaubonus et D. Ruhnkenius in Timæi Lex. p. 140.

14, 7. ἔλεγε δὲ καὶ ὡς τὸ εὐαχεῖσθαι] Dixeratne fortè Socrates, ὡς τὸ ὀχεῖσθαι ἐν τῇ Ἀθηναίων γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι etc. Sed ne Græci quidem Etymologi, quantum memini, memorant hoc sensu verbum ὀχεῖσθαι, sapiùs ὀχὴν, cibum. Eustath. in Il. B. p. 212. 37. Ἀχαιοὶ τὴν τροφὴν ὀχὴν λέγουσιν ὀχυτώνως. quæ non debentur Athenæo, qui L. viii. p. 363. B. τὰς Εὐαχίας, ait, ἐκάλεον ἐκ ἀπὸ τῆς ὀχῆς, ἥ ἐστὶ τροφή, ἀλλ' ἀπὸ τῆς κατὰ ταῦτα εὖ ἔχειν.

L. iv.

1, 1. Καὶ εἰ] Voculas censuissem invertendas, nisi καὶ εἰ interdum poneretur pro etsi: quo modo Callim. h. in Delum v. 129. καὶ εἰ μέλλοιμι—ἔρρειν. Longinus π. γ. S. 34. 4. τὰ θατιεῖς καλὰ, καὶ εἰ πολλὰ, ὅμως ἀμεγέθη. Hujusmodi exempla, perpauca reperientur in veterum scriptis.—Paulò pòst v. 3. scribendum puto, φανερόν εἶναι, ὅτι ἐδὲν ἀφελιμώτερον ἦν, pro διότι. minimè tamen ignoro, quàm frequenter ab aliis διότι ponatur pro ὅτι.

2, 2. βεβλόμενος κινεῖν τὸν Εὐθύδημον] Velut aculeo *pungere volens Euthydemum*: piquer Gallis. A Xenophonte sumsit, ut alia permulta, Dion Chrys. Or. ii. p. 19. C. ὅμως δὲ κινεῖν αὐτὸν βεβλόμενος. Vel hinc liquet, non sanè mutandum cum Casaubono, quod legitur Or. iv. p. 71. C. εἰπὼς δύναιτο κινήσεις ἀπὸ τῆς τύφου καὶ τῆς δόξης μικρὸν τι ἀνανεῦσαι.

2, 8. Συνῆξας] Si lectio marginis Ed. Steph. est ex libris scriptis, συνῆξας præferrem. Semel tamen in Aristophaneis legitur Ἀνῆξας, Ran. v. 471. apud Thucyd. προσῆξαν, p. 162. 28. Sed nihil horum invenietur, ut arbitror, in Xenophonteis. προήχασι dat Demosthenes p. 200. 33. Thom. M. Εἰσῆχε κάλλιον, ἢ εἰσαγόχεν. ad quem p. 4. 6. apta dedit Cl. Witterus.

2, 11. καὶ ἔχ οἶόν τε γε] Has voculas sic non jungebant οἶόν τε γε. scriberem potiùs: καὶ ἔχ οἶόν τε καὶ ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γνέσθαι et ne fieri quidem potest, ut quis absque justitiâ vel bonus sit civis.

2, 29. ὅσαι ἐὰν] More Xenophontis scribendum, ὅσαι ἂν—πολεμῆσωσιν.

3, 12. τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων] Legendum utique, περὶ τῶν μελλόντων, de rebus futuris.—Paulò pòst 3. 13. ante ista, ὅτι δέ γε ἀληθῆ λέγω· mihi quidem nonnulla videntur excidisse.

3, 16. Κατὰ δύναμιν ἱεροῖς θεῶς ἀρέσκεσθαι] Sic versum interpretaba-

tur *Hesiodi*, cujus erat laudator secundum L. i. 2. 3. Καθδύναιμιν ἔρδειν ἐξ' ἀθανάτοισι θεοῖσιν. Est illud ἀρέσκεισθαι, idem pænè significans ac ἱλάσκεισθαι, hoc sensu rarissimum apud veteres; hinc tamen à Sophistis transumptum: aliâ structurâ scripsit in *Œcon.* p. 484. 26. θεοῖς ἑξαρέσκεισθαι θύοντας. et p. 485. 32.

4, 5. φασι δὲ τινες] Mihi quoque dudum fuerat visum, quod sibi videri scribebat ante hos annos aliquot Cl. Ruhnken. *istam parentheses turpe nugatoris esse emblemata.*—In v. præcedenti Interpretes minùs attenderunt vim verbi διδάξασθαι in σκυτῖα διδάξασθαι τινὰ, ἢ τέκτονα, ἢ χαλκία. Significat in his, mittere ad artifices, à quibus in his artibus quis erudiatur: mittere docendum, vel commendare præceptoris dicitur διδάξασθαι. *Horatii* pater (Serm. i. *Ecl.* vi. 76.) *puerum est ausus Romam portare docendum Artes.* non artes filium, ἐδιδάξε, docuit, sed ἐδιδάξατο. *Socrates Xenophontis* quæ noverat discipulos ἐδίδασκεν. ὅτε δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τὰς ἐπισταμένους ἤγεν αὐτὰς. atque adeò hæc illos ἐδιδάξατο, ab aliis doceri curabat. *Moris Attici* studiosissimus *Sophista*, *Aristides* T. i. p. 76. *filios*, inquit, *Æsculapius* ἐκ ἐδιδάξατο τὴν τέχνην ἱατρικὴν, ἀλλ' ἐδίδαξεν αὐτὸς, vel ex hoc loco totum hoc genus intelligi posset. Simili significato nunquam adhibentur verba media Γράψασθαι. Κατασκευάσασθαι. Καταδικάσασθαι, et pauca alia.

4, 6. Ἐτι σὺ—ἐκείνα τὰ αὐτὰ λέγεις] Ubi hominis superbi dictum hinc enarrat *Dion Chrys.* Or. iii. p. 40. C. vulgatur: πάλιν σὺ ταῦτα Σώκρατες; καὶ ὃς γελάσας· ἔφη, καὶ περὶ τῶν αὐτῶν duabus oculis interjectis scripserat *Dion*: πάλιν σὺ ταῦτα ταῦτα (*eadem illa*, ut p. 229. A. ταῦτα δὲ ταῦτα εὐρήσετε) Σώκρατες; καὶ ὃς γελάσας, ἀλλ', ἔφη, καὶ περὶ τῶν αὐτῶν. sic enim *Socrates* ap. *Xenoph.* ἐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν.

4, 19. πρῶτον νομίζεται τὰς θεὰς σέβειν] Rectè *H. Steph.* rejicit *Stobæi* lectionem, θεὰς εὐσεβεῖν. neque enim sic loquebantur isti veteres: sed, hinc quoque scribi potuit: πρῶτον νομίζεται τὸ, τὰς θεὰς εὐσεβεῖν.

7, 5. Τὸ δὲ μέχρι τέττε ἀστρονομίαν μανθάνειν, μεχερὶ τέ] Prorsus superflue voces μέχρι τέττε nocent orationi, et debentur aberranti ad vicina librario. Scripserat, ni fallor, τὸ δὲ ἀστρονομίαν μανθάνειν μέχρι τέ—γῶναι. sic scribit §. 4. et alibi.—Ex hac autem parte dictorum *Socratis* præsertim, ex *Epistolâ Xenophontis* ad *Æschinem*, servatâ *Stobæo* p. 467. ex *Ciceron.* *Tuscul.* v. c. A. ex notatis *Davisio* in *Tusc.* iii. c. A. in *Academ.* i. c. A. et aliunde liquet, quàm multa *Socratem Plato* fecerit dicentem, de quibus veracissimi *Xenophontis* *Socrates* se disseruisse negaret. Inprimis relegantur *A. Gellio* ex iis tradita, qui de *Xenophontis* *Platonisque* vitâ et

moribus exquisitissimè scripsere, N. A. xiv. c. 3. ubi, quod Xenophon, inquit,—negat Socratem de cœli atque naturæ causis rationibusque unquam disputavisse, et ne disciplinas quidem ceteras,—quæ ad benè beatèque vivendum non pertinerent, aut attigisse aut comprobâsse; idcircoque turpiter eos mentiri dicit, qui dissertationes istiusmodi Socrati attribuerent: hoc autem, inquiunt, Xenophon quum scripsit, Platonem videlicet notavit. Platonem sæpe notâsse Xenophontem dubio vacat, cujus semel duntaxat in scriptis meminit inter Socratis discipulos, iii. 6.

Some account of the Researches of the German Literati on the subject of Ancient Literature and History; drawn up from a Report made to the French Institute, by CHARLES VILLERS, Corresponding Member of the class of Ancient History, &c. &c.

NO. II.

III. GREEK LITERATURE.

OF the Greek authors, Homer and the tragic poets have attracted most notice in Germany, whilst Plato among the prose writers, on account of the philosophical spirit of the German schools, has been the greatest favorite. The following are the most eminent works in this department recently published.

1. Two Editions of Homer made their appearance at the commencement of the present century. One was published by Heyne in 1802: "*Homeri Carmina, cum brevi annotatione. Accedunt variæ lectiones et observationes veterum grammaticorum, cum nostræ ætatis criticâ.*" And the other published by Wolf in 1804, under the title of "*Homeri et Homeridarum opera, et reliquiæ.*" These rival editions produced several polemical disquisitions, and have given rise to two new schools among the admirers of Greek learning in Germany. The

contest has been productive of much advantage to the cause of learning in general, and among the various writings which have issued from the press on the subject, the following may be consulted with great benefit: “*Réfutation d’un paradoxe littéraire par M. St. Croix* ;” “*L’Histoire d’Homère par M. Delisle de Sales* ;” “*Sur l’invention de l’écriture alphabétique et son usage dans la plus haute antiquité, par M. Léon Hug. Ulm, 1804. 4to.*”

2. “*Homeri Hymni et Batrachomyomachia: denuo recensuit, auctario animadversionum et varietate lectionis instruxit, atque Latinè vertit A. Matthiæ.*” Lipsiæ, 1805. M. Matthias is the same learned critic who published in 1800 “*Animadversiones in Hymnos Homericos, cum prolegomenis de cujusque consilio, partibus, ætate.*”

Homeri Hymni et Epigrammata ; edidit G. Hermannus. Lips. 1806.

The above valuable edition is the same which was reprinted in 1808, at Strasburg, from the text of Quintus Smyrnæus, by Professor Tychsen of Gottingen. The revision of the text occupied the Professor a long time, and in the course of his travels he consulted almost all the MSS. now existing in Europe. Those of the Escorial, at Naples, and at Munich, were particularly useful. Mr. Tychsen is already known as the publisher of “*Commentatio de Quinti Smyrnæi Paralipomenis Homeri, quâ novam Carminis editionem indicit.*” Prefixed to the present edition will be found a new and interesting dissertation on the work, its author, and the sources from which he seems to have borrowed. The second volume contains notes variorum, and a comparative examination of the different MSS. some observations of Mr. Heyne, and a copious index.

Before quitting Homer, it may be proper to mention the following work as referring to events which he had already sung: “*Coluthi de raptu Helenæ Carmen, gr. ad fidem codd. MSS. cum notis I. D. Lennepii et Ph. Mich. de Scio, ejusdemque versione Lat. metricâ ; et Lennepii animadversionibus, ac suis notis edidit L. H. Teucherus.*” Lips. 1808. The notes of Lennep on the poem of Coluthus, and the translation into Latin verse by Michel de Scio, having become extremely rare, induced M. Teucher to favor the learned with the present

edition, in which he has, for the first time, printed the original and translation together. This editor's name is in considerable repute on the continent: to him we are indebted for an historical work of Hesychius, cum notis variorum; an edition of Philo of Byzantium; "De septem urbis Romæ miraculis," and many others of lesser note.

3. M. Heinrich of Kiel has undertaken the arduous task of editing the works of Hesiod. The multitude of translators, commentators, and critics of this great luminary of ancient poesy had so disfigured his productions by various readings and interpretations, that it became the duty, as M. Heinrich conceived, of every true scholar to endeavour to rescue their favorite bard from the obscurity, into which he was thus unintentionally thrown. With this view, he has announced his intention of publishing a new, but less voluminous edition, than any former of the works of Hesiod. M. Heinrich, by his "*Hesiodi scutum Herculis cum grammaticorum scholiis Græcis: Emendavit et illustravit, atque præmissâ præfatione ad C. I. Heynium edidit C. F. Heinrich, Breslau, 1802*," has already proved how well qualified he is for the task he has undertaken.

An edition of Hesiod by M. Lennep has also been announced, but it is merely intended to supply a chasm in a series of Greek Classics publishing at Amsterdam, and does not lay claim to superiority.

4. Having slightly alluded to the predilection of the Germans for the Greek tragic poets, it may be proper to state that Professor Bæckh of Heidelberg has published "*Græcæ Tragœdiæ principum, Æschyli, Sophoclis, Euripidis, num ea quæ supersunt et genuina omnia sint et forma primitiva servata, an eorum familiis aliquid debeat ex iis tribui. 1808.*"

5. The edition of Æschylus with a Latin translation and commentary, which M. Schutz of Halle originally published in 1801, has since gone through three editions, and is still to be found in the hands of every scholar.

Mr. Wunderlich of Gottingen, who has been already mentioned as the editor of Tibullus, published in 1809 "*Observationes criticæ in Æschyli Tragœdias Tragœdiarumque reliquias.*" In this treatise, which is written in elegant Latin, are pointed out several of the imperfections of the editions of Æschylus

now in vogue. Mr. Bothe of Berlin gave a translation of the same text with notes &c. in 1805.

6. Mr. Erfurdt has published the fifth volume of his splendid edition of Sophocles. The following is the title of the work: "Sophoclis Tragœdiæ septem ac deperditarum fragmenta: emendavit, varietatem lectionis, scholia, notasque tum aliorum, tum suas, adjecit, C. G. A. Erfurdt. Accedit Lexicon Sophocleum &c." Leipsic and Riga, 1808.

7. Mr. Ernest Zimmerman has published at Frankfort the first three volumes of an enlarged edition of Euripides: "Euripidis Dramata et fragmenta fabularum deperditarum edidit, scholiis, versione Latinâ, observationibus et Lexico Græcitatæ Euripideæ illustravit &c." 1808. The above three volumes only contain the text of the poet and the Latin version.

Professor Porson's celebrated edition of the four tragedies of Euripides has been twice reprinted at Leipsic; viz. in 1804 and 1807, with notes and corrections by M. Schæfer.

8. With respect to Aristophanes, the 3d and last volume of the edition by Phil. Invernizzi of Leipsic, with Greek Scholia &c. appeared in 1808. But the public will speedily be gratified with an Aristophanes by Mr. Schutz, which will be intitled to a high rank among the variorum editions: the following will be its title: "Aristophanis Comœdiæ xi. ac deperditarum fragmenta, cum scholiis antiquis. Textum Græcum et scholia recensuit, versionem Latinam correxit, integrasque superiorum editionum, Kusterianæ, Berglerianæ, Brunckianæ, aliorumque virorum doctorum notas, suis animadversionibus auxit, apparatus historicum indicesque locupletissimos addidit &c."

9. The learned on the continent are in daily expectation of the second volume of the valuable Greek and Latin edition of Apollonius of Rhodes, with Scholia, commentaries &c. by Mr. Beck of Leipsic.

10. "Empedocles Agrigentinus. De vitâ et philosophiâ ejus exposuit, carminum reliquias ex antiquis scriptoribus collegit, recensuit et illustravit, præfationem et indices adjecit F. G. Sturtz" 1805. Gæschen, Leipsic, one vol. 8vo. The same learned editor published in 1804, "a Lexicon Xenophonteum." In 1805, a collection made with exquisite critical skill, of the historical fragments of Pherecydus, Hellanicus, Acusilaus;

in 1807, a Dion Cassius, and a very correct edition of Maittaire's "Dialecti linguæ Græcæ;" and in 1809, Mr. Sturtz favored the world with a dissertation, "De dialecto Macedonicâ et Alexandrinâ." Leipsic 1 vol. 8vo.

11. The Greek lyric poets have been rather neglected of late in Germany. A third edition has been published, however, of the excellent Anacreon of Mr. Degen. Professor Krichthaus has also published in 1809 at Dortmund an essay, tending to prove that the Olympic hymns of Pindar are not only of a dramatic nature, but in fact real dramas. The author has added to this curious dissertation some inquiries as to the bases of Greek prosody.

12. There has been lately published a critical edition of the fables of Æsop. "Αἰσώπου Μύθοι. Fabulæ Æsopicæ Græcæ, cum adnotationibus I. Hudsoni et I. M. Heusingeri. Accessit index omnium vocabulorum &c." Leipsic 1808.

13. Passing to the Greek Prose writers, Herodotus first presents himself to our view. The high approbation bestowed by the learned world on the edition of the father of history, published by Professor Borheck of Duisbourg, has induced that learned gentleman to give a new and still more correct edition, which has made its appearance at Lemgo.

For several years the learned have been expecting the continuation, promised by Mr. Schæfer, of the edition of Herodotus, begun by the late Professor Reitz, and the second volume of this valuable work has at length appeared under the following title: "Herodoti Halicarnassei Historiarum libri ix. Musarum nominibus inscripti; edit. F. V. Reitzii morte interruptam contin. G. H. Schæfer." Lips. 1808. The new editor candidly confesses that he has profited much by Mr. Larcher's learned notes on Herodotus.

14. The third volume of the critical edition of Diodorus Siculus by Mr. Eichstedt of Jena has made its appearance.

15. The following valuable collection of the Greek historians anterior to Herodotus will ensure to the editor a high rank among modern scholars: "Historicorum Græcorum antiquissimorum Fragmenta, collegit, emendavit, explicuit, ac de cujusque Scriptoris ætate, ingenio, fide, commentatus est Frid. Creutzer Eloquentiæ, Literar. Græcar. et Lat. in Academiâ

Heidelbergensi Professor ordinarius. Hecataei (Millesii) historica, itemque Charonis et Xanthi omnia." 1806. The above is the first volume of the collection; the second is about to appear. Besides the more remarkable critical parts of the work, we find some meditated notes of Gronovius, which were found on the margin of an old copy in the possession of Mr. Creutzer. Mr. Phil. Kayser, who has already shown his skill in critical matters by a collection of the fragments of Philetas of Cos, assisted Mr. Creutzer on the above occasion. In 1803, Mr. Creutzer then of Marbourg, published a most interesting work with the title of "*L'art historique chez les Grecs; de sa naissance et de ses progrès.*" The characters of the principal Greek historians, and their method of treating their subjects, are explained with great precision in the above book.

16. In 1807, a good Greek and Latin edition of Diogenes Laertius was published at Nuremberg by Mr. Neuernberger, and a translation of the same historian by Mr. Borheck of Duisbourg.

17. The honor of giving a new edition of the works of Plato is due to Professor Heindorf of Berlin. His "*Specimen conjecturarum in Platonem*" published ten years ago, gave rise to his present work. Between 1802 and 1805 Mr. Heindorf has published in succession ten different dialogues of Plato, with a translation and Latin notes, written in the same spirit which dictated the "*Specimen.*" These dialogues have been collected and reprinted in three volumes at Berlin (1806). The remainder of the works of Plato will soon appear. An edition variorum of the *Phædon* by Mr. Buchling appeared at Halle in 1804. The books of the *Republic* have had two editors, one Mr. Ast, (Jena 1804,) the other Mr. Stutzman, Erlangen, 1805. The following is another publication on the subject: "*In Platonis qui vulgo fertur Minoem ejusdemque libros priores de legibus, ad virum illustrem F. A. Wolfium, commentabatur Aug. Bæckh, Cadensis, Halle 1806.*" Mr. Bæckh, who is now Professor in the University of Heidelberg, where real learning and criticism flourish in all their vigor, confirms by new proofs the opinion already advanced by Mr. Wolf, and adopted by Mr. Schleyermacher, that the *Minos* has been falsely ascribed to Plato. The same scholar has published a "*Speci-*

men editionis Timæi Platonis dialogi," which renders it desirable that he should publish the whole.

18. A young student at Halle, Mr. David Schultz, has given a proof of early genius and critical discrimination. The celebrated disciple of Hemsterhuis, Valckenaer, had said, without supporting his dictum by any evidence, that the last chapter of the *Cyropædia* was not the composition of Xenophon, but rather of a pseudo-anonymous author, who had already published, under the name of Xenophon, the *Apology of Socrates* and some other pieces. Several critics had confessed that they had discovered no reasons for the opinion thus hazarded by Valckenaer; and Fischer alone had supported it in his commentary as published by Mr. Kuinæl. Mr. Schultz has treated this subject with great acuteness in the following dissertation: "*De Cyropædiæ epilogo Xenophonti abjudicando.*" Halle, 1806.

19. "*Melemaum criticorum specimen primum, Dionysii Halicarnassensis Artem rhetoricam tractans. Scripsit G. H. Schæfer, Lipsiensis,*" Leipsic, 1806. This is a small work filled with new and striking observations on the work ascribed to Dionysius of Halicarnassus, with corrections and interpretations of the text. The Editor, who is a Professor in the University of Leipsic, has acquired some celebrity in the learned world by his edition in 1808 of the treatise "*De compositione verborum,*" by the same ancient author, with notes variorum. The notes are by Sylbourg, Hudson, Upton, Reiske, and the Editor himself. The translation is by Bircov, revised by Upton, but almost entirely re-written by M. Schæfer. Mr. H. A. Schott gave at Leipsic in 1804, a very respectable edition of the work "*De Arte Rhetoricâ.*"

20. We shall now briefly mention some eminent productions on the Greek language and its theory. In 1806, Professor Harles of Erlangen, gave the second volume of his "*Supplementa ad introductionem in historiam linguæ Græcæ.*" This new volume presents important additions and corrections. The fame acquired by the author for this performance is already well known, and he has added to it by an abridgement of it with the following title: "*Introductio in literaturam Græcæ linguæ, in usum studiosæ juventutis conscripta.*" 1808.

21. Mr. Schæfer, whose name has been already mentioned,

published during the present year a new edition of the "*Ellipses Græcæ*" of Lambert Bos, in which we find, besides the corrections of the Editor himself, the valuable labors of Scwebel, Schoettgen, Bernkeld, Leisner, Michaelis, Stosch, on this modern grammarian, who has deservedly acquired the authority of an ancient classic.

22. Mr. Weiske, a learned teacher in the school of Pforta in Saxony, published at Leipsic in 1807, an excellent book under the title of "*Pleonasmi Græci, sive commentarius de vocibus, quæ in sermone Græco abundare dicuntur.*"

23. To Mr. Wagner, the Professor of Greek and Latin in the Caroline College of Brunswick, we are indebted for an excellent treatise on the accent in the Greek language. 1 vol. 8vo. Helmstedt, 1807.

24. The science of grammar has derived peculiar advantages from the modern spirit of criticism. Among the more recent Greek Grammars produced in the German school, we may distinguish those of Mr. Battman, Mr. Jacobs, and though last, not least in estimation, the work of M. Matthias.

Mr. Thiersch, Professor of the ancient languages in the Gymnasium of Gottingen, has published in seven folio sheets some very ingenious grammatical tables for the study of Greek, and which exhibit a new and more simple, as well as accurate, method of ascertaining the paradigm of the Greek verbs.

25. It is almost superfluous to notice the new edition which has just appeared at Leipsic and Jena in 2 vols. 4to. of Mr. Schneider's Greek and German dictionary. It has been universally pronounced by the continental critics to be the most philosophical work hitherto published: and Mr. Villers displays more than usual warmth in his commendations of it. Mr. Schneider is a veteran in the department of ancient criticism, having been engaged for thirty years past in editing Greek classics, among whom, Pindar, Anacreon, Strabo, Appian, and Plutarch, have engaged most of his attention. His "*Scriptores rei rusticæ veteres,*" which appeared at Leipsic in 1800, in 9 parts 8vo. justly added much to his celebrity.

Besides Mr. Schneider's, there have lately appeared a good Greek and Latin dictionary by Mr. Born, and a variety of smaller Lexicons for the use of schools.

IV. TRANSLATIONS FROM THE GREEK INTO GERMAN.

Those persons in Germany, who have devoted their time to the translation of the ancient authors, have generally been men of real genius and profound scholars, a recommendation, which, with few exceptions, applies to the translators of other countries. The notes and various readings which accompany the German translations, furnish abundant proofs of what has been now advanced in their favor.

NOTICES.

1. Mr. Voss has translated the works of Hesiod, and the poem of the Argonauts, which passes under the name of Orpheus, and he has executed the task in the same manner with his Homer; in other words, his present translation is distinguished for the same scrupulous fidelity to his author, and elegance in point of diction. His verses are of the same structure with the original, and every line is studiously kept within the same bounds with respect to the sense. Mr. Voss also published in 1808, a translation of the Greek Bucolics. Tübingen, Colla.

2. Æschylus has been twice translated by Mr. Fæhse and by Mr. Dantz: to the edition by the latter are subjoined some valuable notes. In general, within these few years, there have appeared several good translations of the Greek tragic poets, and among the best may be reckoned those of Count Stolberg. There appeared almost at the same instant four translations of the *Œdipus Rex* of Sophocles. That by Mr. Ast, and another by an anonymous author, printed by Adamson of Berlin, are most conspicuous for fidelity and elegance.

3. Mr. Bothe of Berlin, already known as the Editor of several Greek classics, published in 1808, a translation of Pindar.

A multitude of other translations of the Greek poets have lately appeared; but the above are the most conspicuous: it may be necessary perhaps to observe, that the translators sometimes print their original on the opposite page in imitation of Mr. Manso, who published in 1807 a translation of Bion and Moschus with the text revised by Valckenaer.

4. As to the Greek prose writers, we have already mentioned the complete translation of Xenophon by Mr. Borheck. Mr. Jacobs, of the academy of Munich, has also given a translation, accompanied with notes of the political orations of Demosthenes. The excellent translation of Thucydides published by Professor Heilmann of Gottingen in 1760, appeared for the second time in 1809, under the auspices of M. Bredow, who has made important additions to the highly useful notes of his original.

The translation of the complete works of Plato by Mr. Schleyermacher, is highly spoken of on the continent. Not only has he correctly seized the spirit of the original, so as to throw new light on many obscure passages, but every particular dialogue is accompanied with critical notes and interesting disquisitions, which must render his translation an indispensable requisite in the library of every admirer of the ancient philosopher.

V. ORIENTAL LITERATURE.

Before entering upon his catalogue in this department of literature, Mr. Villers thus introduces the subject to the notice of his readers :

“ Collective nouns, and those words which embrace too much, are a great abuse in literature : they finish by being no longer adapted to the subjects, which they had at first designated. Originally, by the term Oriental literature, that of the Hebrews in particular was understood, and of the people who had a direct intercourse with them, or whose language was analogous : in a word, the East then signified hither Asia, Syria, Chaldea, and Arabia.

“ The first Venetian voyagers, and after them commerce and religious missions, successively made known several other Eastern nations, such as the Monguls, the Hindoos, the Chinese, and the Japanese. There are in fact several kinds of Oriental literature, and to these we may add an Egyptian department, which of late years has been enriched in a singular manner. Besides the local knowledge of so many nations, so many languages, religious manners and opinions, most of our Orientalists are also occupied with the direct influence, which these

ancient nations may have exercised in two different ways, on our present system of religion : in the first place, the influence of the eastern nations on the genius, the opinions, and the mythology, of the Greeks, the masters, as it is well known, of the Romans, and of us moderns : in the second place, the influence of the ideas of these same eastern nations in India, the cradle of our holy religion, its origin and its first dogmas. It is in India in particular, that the history of the early ages seems disposed to establish the original germ of so many mystical and religious opinions. It is with India that we are under the necessity of bringing into contact hither Asia, and Arabia. There was, however, an intermediate people, who served as a link in the great chain, and who transmitted to the latter what they had borrowed from the former. These are the Persians, who consequently become a principal object in the studies of the orientalist, and who speak a language, in which we discover singular analogies both with the Greek and German. How great is the interest therefore which these Eastern nations present to an European ! from them he is in a manner descended, at least to them we are partly indebted for our modern idioms, our moral and religious ideas, and our acquaintance with mythology and Greek poetry, which have contributed so much to our modern improvements. The late Mr. Anquetil Duperron, the literary society of Calcutta, the labors of Mr. Volney and some others, the expedition of the French army to Egypt, and various other causes, have contributed to render the taste for Eastern literature more general than ever. Researches of this kind have, besides, a particular attraction founded on the nature of man. We love that distant and unknown country, to which we may in idea transport ourselves, and realise in some measure what our imagination presents to us as most beautiful or sacred. The world which surrounds us resembling but imperfectly the better world which reposes at the bottom of our souls, we love to flatter ourselves that we shall find it somewhere else, hence arise the charms which the ancient ages have in our minds ; those times in the infancy of society, which were called the *golden age*. This taste for things which are perceived only through the mists of time or space, this ardor for grasping at and embellishing distant objects, belong to the most poetical

feelings of the human mind, and to all that is good and great in human nature,

“But I ought specially to advert to the state of Oriental literature in Germany. I shall not recal the numerous labors of the ancient German Orientalists, but confine myself to what is now going forward in that department. I shall merely observe, that Germany not being a maritime country, nor having an interest in exploring the other parts of the world, we must not expect a numerous collection of books on the subject in question. Germany has few colonies or establishments abroad, and few collections or materials at home: but in Germany the learned are studious, zealous, indefatigable, of a strong and liberal imagination, and who, if they were removed to other countries, would successfully cultivate the hitherto barren fields of science.”

M. Villers then proceeds to notice the foreign publications in this department of literature in the following order.

1. There appeared at Leipsic in 1804, a translation of a work of the celebrated Mustapha-Ben-Abdallah-Kalib-Tscheleby of Constantinople, vulgarly known by the name of *Hadshi Calfa*, who died in 1658. The title of the work is “A general view of the sciences in the east, extracted from seven Arabic, Persian, and Turkish works.” The German translator, although at present anonymous, is supposed to be a literary character of eminence, who is now preparing for publication a complete digest of Turkish, Persian, and Arabic literature, which will be filled with extracts from the most celebrated historians, poets, moralists, and other writers of these nations.

2. The most modern author on the Crusades, Mr. Wilken, Professor in the University of Heidelberg, published in 1808, in one quarto volume, the following work: “Mohammedis filii Chavendaschi, vulgo Mirchondi, Historia Samanidarum, Persicè, e codice Bibliothecæ Gœttingensis nunc primum edidit, interpretatione latinâ, annotationibus historicis, et indicibus illustravit,” F. Wilken, &c. The same author had published in 1805, “Institutiones ad Fundamenta Linguae Persicæ, cum Chrestomathiâ, maximam partem ex auctoribus ineditis collectâ, et glossario locupleti.” Leipsic, Crusius, 1 vol. 8vo. The

admirers of Oriental literature may promise themselves much gratification from a continuation of Mr. Wilken's labors.

In 1804 there appeared at Vienna, a very valuable Persian grammar, by Mr. Dombay an Austrian Orientalist; to them we are already indebted for a learned dissertation on the gold and silver coins of the Sovereigns of Morocco, and who published in 1806, "*Ebn Medini Mauri Fessani sententiæ quædam Arabicæ.*" Vienna, 1 vol. 8vo.

3. "*Chrestomathia Syriaca, maximâ ex parte è codicibus MSS. collecta, edidit Gustavus Knæss.*" 1807. Gœttingen, Rupercht. This work is edited by a young Swedish scholar, who gives it as a continuation of something of the same kind formerly published by Michaelis. Mr. Knæss, after having studied the Grecian and Oriental languages at Gottingen, has lately returned to Sweden, where he fills one of the Professor's chairs in the University of Upsal. The same gentleman is also editor of an interesting work published the same year, intituled "*Historia decem Vizirorum et filii Regis Azad Bacht, incertis undecim aliis narrationibus. Ad codicem manuscriptum Cahirensem.*" 1808, Brunswick.

4. Professor Vater of Halle, the skilful grammarian and Orientalist, published at Leipsic last year, a third edition of his celebrated Hebrew grammar in two volumes. Germany is under great obligations to Mr. Vater for this and several other elementary works, particularly his Arabic grammar. In 1802, he also published in concert with Mr. Rink of Dantzic, an Arabic, Syriac, and Chaldaic grammar. We shall have occasion to mention the name of Mr. Vater again in the course of this sketch, when we enumerate the services which he has rendered in other departments of literature.

5. In 1808, there also appeared the third and last volume, containing some supplements of the "*Novum lexicon linguæ Hebræo-Chaldaicæ*" of Emanuel Dindorf, Professor of Hebrew in the University of Leipsic; in which there is much to commend, although it cannot boast of the perfection of some previous publications. The vast enterprise of an Arabic, Persian, and Turkish dictionary, begun at Vienna under the auspices of Maria Theresa, was concluded in 1804, by the publication of the 4th volume in folio. On the title page

we still find the name of *Meninski*, whose "*Thesaurus linguarum orientalium*," served as the basis of the labors of the new editors, Messrs. Jenitsch, Kletzel, and Hæck.

6. Mr. Adelung, the celebrated German scholar, who died at Leipsic in 1806, had devoted a great portion of his long and laborious career to the study of languages. His last work was "*Mithridates*" or an Encyclopedia of languages, a work which is particularly worthy of the attention of the learned, inasmuch as it treats of the nature of human language, the monosyllabic languages, and gives a very interesting account of almost all the known languages, including the Chinese and the dialects of the South Sea islanders.¹ We here find the Lord's Prayer in nearly 500 tongues, and in an appendix, the author gives a list of 39 Polyglots of this description, published by various authors. Mr. Adelung did not long survive the publication of the first volume of his *Mithridates*, but his papers having been entrusted to Mr. Vater, we may soon expect a second volume, which could not be in better hands. Mr. Vater's *Manual of Universal Grammar*, published at Halle in 1805, presents much useful instructive information taken from the Oriental languages, and the same author's German translation of Mr. de Sacy's *Principles of Universal Grammar* had added considerably to his reputation among the learned.

7. One of the volumes of Mr. Eichhorn's *History of Literature*, as comprising the department of orientalism, properly belongs to the present section. This division of his work consists of 677 pages, and appeared at Gottingen in 1807. It differs from *Mithridates*, as that work treats of the nature and even of the method of studying the languages, whereas the work in question only speaks of the history of the processes, views, and methods, which have been successively adopted in this branch of education. It also presents, at great length, the history of the progress of the Asiatic languages in Europe, since the revival of letters. The monosyllabic languages, such as those of China and Thibet, form in common with the system of Mr. Adelung, the first part. In the second, we find an account of the Mongol languages, those of the people called by the author the Iranians, in south and middle Asia, and the mixed dialects of western Asia.

¹ See *Classical Journal*, No. vii. p. 110.

8. The University of Halle has always taken a conspicuous interest in the labors of the gospel missionaries in India. The researches and journals of these missionaries still continue to be published. Two volumes, being the 5th and 7th, were printed at Halle in 1807, under the care of Professor Knapp. The former volumes were edited by Professor Schultze.

9. The learned will hear with great pleasure that the reigning Duke of Saxe Gotha, Emilius Augustus, is fired with the love of learning and the fine arts. He has already taken measures for the formation of a valuable collection of Oriental manuscripts at Gotha; and Mr. Sectzen, who was dispatched by him into the East with this view, has lately written from Syria and Egypt, that he had purchased and forwarded several thousand works, in print and manuscript, and in the Arab, Turkish, Armenian, and Syriac languages. Mr. Sectzen is still occupied on this mission, and has been recently busily occupied in making surveys of the Dead Sea and other remarkable places.

10. In 1808, Mr. Schlegel of Heidelberg published a work, "*Sur les langues et les opinions des Indiens.*" The author, during a long stay which he made at Paris some years ago, had recourse to the stores of the Imperial Library, and took advantage of the lectures of Mr. Alexander Hamilton (member of the Calcutta Asiatic Society) assisted by the obliging attentions of M. Langles, in order to acquire a perfect knowledge of the languages and antiquities of India and Persia. These resources M. Schlegel has turned to great advantage, and has produced a most valuable work. His first idea was to produce an Indian Chrestomathia; but he found so many obstacles, that he desisted from this plan. The work, which he has now published, is divided into three sections. I. On the language. II. On the philosophy of the Indians. III. Suggestions as to their history. His chief proposition endeavours to show, that there is an incontestable connexion and analogy between the Sanscrit and the language of the Romans and the Greeks, as well as that of the Persians and Germans. It is not likely that M. Schlegel's opinions on this point will be very generally adopted. The enthusiasm, which he has evinced in support of them, however, will in all probability be the means of calling forth some anta-

gonist, by whose inquiries the cause of science in general may be benefited.

11. Mr. Stegman, the first minister of the church of Sion at Tranquebar, has announced for publication, a great work on the manners, opinions, and dogmas of the Indians, from which a great deal is expected. It is to contain a great number of plates, with explanations in German, Danish, and French.

There is another work also announced for publication, which promises much on the subject of Asia, by M. Struve, of the foreign department at St. Petersburg. It will appear in German and French, and will be intitled, "Nouvelle notice exacte de l'intérieur de l'Asie, avec deux nouvelles cartes politico-géographiques, représentant l'état actuel et passé des affaires dans cette partie de notre globe et le système religieux des peuples Asiatiques en forme des tables."

There is also in course of publication at Leipsic, a Journal embellished with costly engravings, entirely devoted to Oriental literature, and intitled, "*Magasin Asiatique*."

CONJECTURÆ CRITICÆ IN AUCTORES GRÆCOS.

NO. II.

In Æschyli Supplices Virgines.

Ver. 210. Μέμνησο δ' εἶκειν· χρεῖος εἰ ξένη φυγάς·

Θραυσστομεῖν γὰρ οὐ πρόπει τοὺς ἥσσονας.

Iterum mihi displicet vox *χρεῖος*· nec sententia ipsa facile decurrit; nam sequens γὰρ, οὐδὲν αἰτιολογεῖ. Apud Ald. est *χρεῖος εἰξεν ἡφυγας*. Post *χρεῖος* plenè distinguit Rob. Lego igitur,

Μέμνησο δ' εἶκειν κρείσσοι ξένη φυγάς.

Sic rectè sequuntur *θραυσστομεῖν γὰρ, κ. τ. λ.*

Ver. 217. ὦ Ζεῦ, κόπων οἴκτειρε μὴ ᾽πολώτοας.

Interpretatur Scholiastes, μὴ μετὰ τὸ ἀπολέσαι, οἴκτειρήσης ἡμᾶς. Abresch. legendum suspicatur μὴ πω ᾽λωλότος. Sed vocem Æschylo familiarem, atque, ut videtur, in deliciis habitam, hic latentem video. Legendum sine dubio,

ὦ Ζεῦ, κόπων οἴκτειρε μὴ ᾽πολακτίσας."

Ver. 220. Καὶ Ζηνὸς ὄρνιν τόνδε νῦν κικλήσχετε.

Apollinem tali nomine ab Æschylo designatum fuisse, nunquam inducar ut credam. Neque ullus Græcorum Poetarum, excepto Lycophrone, tam obscurè loqui amat. Ales Jovis est Aquila, neque alio sensu, opinor, Phrasis ista à Poetis usurpatur. Lego itaque,

Καὶ Ζηνὸς ἴνιν τόνδε νῦν κικλήσχετε.

In Eumenidibus, v. 325. Apollo vocatur ὁ Λατοῦς ἴνις.

Ver. 274. Χρανθεῖς ᾽νῆκε γαῖα μήνη καὶ δάκη.

Hunc versum regulæ suæ contradicentem fertur Porsonus ita correxisse,

Χρανθεῖς ᾽νῆκε γαῖα μηνίτη δάκη.

Sed auctoritatem adjectivi μηνίτος desidero. Immò et supervacaneum videtur Epitheton, præcedente Participio. Butlerus legendum putat μηνίμῶν δάκη id est, ut credo, μηνίοντα δάκη. Nobis autem diu est quod in mentem venit,

Χρανθεῖς ᾽νῆκε γαῖα μηνίσαι δάκη.

Nempe μηνίσαι est infinitivus pendens à verbo ᾽νῆκε. Sic apud Homerum. Od. Ε. v. 465.

Καὶ ὀρχήσασθαι ᾽νῆκε.

Succurrit hoc loco versus ex Pirithoo Euripidis quem citavit Porsonus (Præf. ad Hecubam, p. 39.) et medicis sanandum commendavit,

Ἐμῇ γὰρ ἦλθε μητρὶ κεδνῇ πρὸς λέχος.

Atqui in ipsis rudimentis Medicæ, id est Criticæ, artis versetur necesse est ille, qui non statim videt legendum esse,

Ἐμῇ γὰρ ἦλθε μητρὶ πρὸς κεδνὸν λέχος.

Sic apud eundem Poetam in Hippolyto, v. 835.

Πολλῶν μετ' ἄλλων ὤλεσας κεδνὸν λέχος.

Ver. 326. Καὶ τοῦ γε Δαναοῦ τοῦνομ' εὐφώνῳ λόγῳ.

Elegans, sed minimè certa est emendatio Porsoni legentis,

Καὶ τοῦδ' ἀνοίγε τοῦνομ' εὐφώνῳ λόγῳ.

Aliquantò meliùs meo judicio Censor Edinburgensis, (No. 30.) pro εὐφώνῳ reponi vult ἀφθόνῳ, in reliquis Porsonum secutus. ἀφθόνῳ est in uno Codice et in Ed. Rob.

Ver. 341. Τίς δ' ἂν φίλους ὤνοιτο τοὺς κεκτημένους;

Legendum φίλως, id est, libenter. Hesychius φίλως, ἡδέως. Non necessarium ducunt Virgines alteri Regis quæstioni respondere, sed sive licitæ, sive non licitæ sint nuptiæ, eas se aversari innuunt. Ita apud Euripidem (Med. v, 232.) conqueritur Medea de miserâ mulierum conditione,

Ἄς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
Πόσιν πρίσθαι δεσπότην τε σώματος.

Ver. 355. Λευκόστικτον ὡς δάμαλιν ἀμπέτραις

Ἰλιβάτοισιν· ἀλκᾷ
Πίσυρος μέμυκε, φράζου-
σα βοτῆρι μόχθους.

Desideratur vocula aliqua conjunctiva. Lego, ne literâ quidem mutatâ, Ἰλιβάτοις ἰν' ἀλκᾷ, κ. τ. λ. ἵνα est ubi.

Ver. 359. Ὅρῳ κλάδοισι νεοδρόποις κατάσκιον

Νέον θ' ὅμιλον τῶνδ' ἀγώνων θεῶν.

Id est, ad mentem Schutzii, “novum hoc sodalitium, quod ad Deos certaminum Præsides confluit.” Ita supra v. 249. cœtus Virginum ὅμιλος vocatur. Forsitan autem hoc loco pro νέον θ' legendum φανένθ' ὅμιλον.

Ver. 404. ————— καὶ μήποτε

Εἴπη λεῶς, εἴ που τὶ μὴ τοῖον τύχη.

Optimè Canterus μὴ καὶ πότε. Sed in altero versiculo forsitan reponendum,

Εἴ που τὶ μὴ καλὸν τύχοι.

Et profectò vestigia Codicum scrutantibus hæc conjectura probabilior videri possit. Vide Butleri Nott. Critt.

Ver. 413. ————— ἐς βυθὸν μολεῖν

Δεδορκὸς ὄμμα, μηδ' ἄγαν οἰνωμένον.

Pulcherrimam lectionem in Marg. Ask. repertam, μηδ' ἄγαν ἄνω μένειν vix memorare dignatus est Butlerus; quâ tamen, meâ saltem opinione, nihil certius excogitari poterat.

Ver. 469. Λέξον τίν' αὐδὴν τήνδε γηρυθεῖς' ἔση.

Schutz ita scribendum censet,

Λέξον τίν' αὐδὴν τήνδε γηρυθεῖς' ἔση;

Loquere. Qualem tandem vocem prolocutura es?

Sed phrasin γηρυθεῖς' ἔση nullo modo possum concoquere. Nam, ut alia taceam, verbum γηρύομαι, Mediâ Voce solùm usurpant Æschylus et Euripides. In Passivâ, ut opinor, exemplis caret. Legi potest, nisi hoc sit nimium à vulgatis discedere,

Λέξον τίν' αὐδὴν τήνδ' ἐγηρύσω πότε.

Ut apud Sophoclem Philoct. v. 561. φράσον δ' ἄπερ γ' ἔλεξας.
Et Eurip. Elect. 1327.

Φεῦ, φεῦ, δεινὸν τόδ' ἐγηρύσω

Καὶ θεοῖσι κλύειν.

Ver. 477. Καὶ πολλαχῇ γε δυσπάλαιστα πράγματα.

Quid sibi velit particula γε non capio. Fortè legendum μέν. Cod. Parisiensis ab Askewio collatus exhibet καὶ μὲν πολλαχῇ.

Ver. 495. Καὶ γὰρ τάχ' ἂν τις οἶκτος εἰσιδὼν τάδε,

Ἵβριν μὲν ἐχθῆρειεν ἄρσενος στόλου.

Εἰκός, Turn. quod probat Pauw, nempe ut sit idem quod εἰκότως. Οἰκτρὲς, quod conjicit Stanleius, miserandum, non misericordem, significat. Hesych. Οἰκτρὸς, ἐλεεινός. Utroque meliùs Bothe, qui legit οἰκτρά γ' εἰσιδὼν τάδε. Sed quidnī legatur ἀστὸς, præsertim cùm præcesserit λεώς?

Ver. 521. Εὐφημον εἶη τοῦπος εὐφημουμένη.

Interpretatur Stanleius, “Fausta sint verba faustè loquenti;” quæ mihi sanè Tautologiam sapere videntur. Ergone,

Δὶς ταυτὸν ἡμῖν εἶπεν ὁ Σοφὸς Αἰσχύλος;

Minimè quidem; sed falluntur tum Stanleius, tum alii interpretes, qui vim vocis εὐφημουμένη parùm ceperunt. Equidem verto, “Bonis verbis utere cùm ipsa bonis verbis à me accepta sis.” Εὐφημεῖσθαι passivo sensu apud auctores usurpatur. Herodianus, lib. vii. apud Steph. Τῇ αὐτοῦ προσηγορίᾳ ἀποκαλοῦντες ἀνέγουσιν εἰς τὸ Καπιτώλιον, εὐφημούμενον ὑπὸ τοῦ δήμου καὶ φυλλοβολούμενον. “Nominatim vocantes, quoad in Capitolium pertulerunt, populo subinde acclamante et spargente puerum frondibus.” Fortè autem meliùs legeris εὐφημουμένης.

Ver. 558. ——— διχῇ δ' ἀντίπορον

Γαῖαν ἐν αἴσᾳ διατέμ-
νουσα πόρον κυματίαν ὀρίζει.

Interpretor ad mentem Stanleii, "Terram Asiæ oppositam bifariam dissecans, fatis urgentibus ad Bosphorum pervenit." Maris transitus non memoratur, sed intelligitur. Porro Historia de Iūs erroribus multò simplicior atque intellectu facilior hīc quàm in Prometheo.

Ver. 538. Λίμνα δ' ἔμβαλε πορφυροειδεῖ
τὴν μελανόζυγάταν.

Emendationem Stanleii τὴν μελανόζυγ' ἄταν à Schutzio avidè arreptam, confirmare aliquatenus videtur Lectio Codicis Askewiani τὴν μελανόζυγα'ταν. Nobis autem phrasis ista paulò durior videtur. Forsitan reponendum τὴν μελανόζυγ' ἄβαν. "nigrum juvenum remigium."

Ver. 655. Egregiam Heathii conjecturam πράκτορ' αὐτεπίσκοπον, utinam in contextum recepissent sequentes Editores. Equidem in eâ phrasi certissimam Æschyli manum agnoscere mihi videor. Æquè certam puto Butleri emendationem ad v. 658. ἐπ' ὀρόφων ἔμβαίνοντα.

Ver. 726. Καὶ πρῶτα πρόσθεν ὄμμασι βλέπουσ' ὁδὸν
Οἶακος εὐθυνητῆρος ὑστάτου νεῶς
Ἄγαν καλῶς κλύουσα γ' ὥς ἂν οὐ φίλην.

Ultimus versus in mendo cubans totam sententiam obscuravit. Lege,

Ἄγαν καλῶς κλύουσα γλῶσσαν οὐ φίλην.

Audax prosopopœia et Æschylo planè digna, ab initio ad finem sententiæ sic optimè continuatur. Appositè autem citavit Butlerus ex Stat. Theb. l. 5. v. 412. clavum audire negantem proram.

Ver. 773. ——— Οὐδ' ἐν ἀγκυρουχίαις
Θαρσοῦσι ναῶν ποιμένες παραυτίκα,
Ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα,
Ἐς νύκτ' ἀποστείχοντος ἡλίου, φιλεῖ
Ἵδῖνα τικτεῖν νύξ κυβερνήτη σοφῶ.

Post χθόνα plenam distinctionem pono. Deinde pro ἐς νύκτ' quæ Glossam sapiunt, lego καί πως. Eadem ferè literæ in initio vocis ἀποστείχοντος repetitæ, erroris fortè causam præbuerunt.

Ver. 778. Οὕτω γένοιτ' ἂν οὐδ' ἂν ἑκβασίς στρατοῦ
Καλῇ, πρὶν ὄρμῳ ναῦν θρασυνθῆναι.

Pro οὕτω legit Schutz οὔτοι ob ver. 771. Fortè καὶτ' οὐ.

Ver. 833. Ὁ δὲ μάρπτις νάϊος, γάϊος·
Τῶν πρὸ μάρπτι κάμνοις, ἰὸφ, ὁμ
Αὔθι, κάκκας νο
Δύϊαν βοὰν ἀμφαίνω.

Versus omnium, quotquot sunt, corruptissimos, diversis modis tentaverunt viri eruditi; quorum conjecturas repetere non est hujus loci. Solùm moneo à nemine adhuc rem acu tactam fuisse. Nos ita rescribimus,

Ὁ δὲ μάρπτις (vel μάρπτυσ δ' ὁ) νάϊος πρὸ γαίης·
Τῶν ὑπ' ἄρτι κάμνοισ', ἰὼ, φεῦ,
Αὔθι, κακᾶς ὁμόνο-
ου δυὰς βοὰν ἀμφαίνω.

Raptor autem navalis est ante littus.

Propter quas causas jam dolens, eheu! vae!

Iterum mali unanimem

Doloris clamorem edo.

Dicit infra Chorus, ver. 884. Λύμασις ἡ πρὸ γᾶς ὑλάσκοι. Ceterùm tam multa sunt in Choricis hujus Tragœdiæ cantibus intellectu difficilia, et tam inveteratæ plerumque corruptelæ, ut, paucis locis exceptis, manum ab iis abstinere satius duxerim. Novi Codd. expectandi scilicet, qui ἔσχατον σκότος rimantibus lucem prætendant.

Ver. 918. Οὗτος τί ποιεῖς; ἐκ ποίου φρονήματος, κ. τ. λ.

Ποίου in metrum incurrit. Vide quæ notavit doctissimus Gaisfordius ad Hephæstionem, p. 216. Præcessit ποιεῖς, qui forsitan erroris fons. Legendum τίνος.

Ver. 966. Εὐθυμόν ἐστιν εὐτυχεῖς ναίειν δόμους
Πολλῶν μετ' ἄλλων.

Vertit Latinus Interpres, “Jucundum est felices inhabitare domos unà cum multis aliis.” Quibus verbis opinatur Schutz Regem suas ædes innuere. Nimirum Danaïdas eligere jubet Pelasgus, utrùm malint in ipsius regiâ unà cum multis aliis considerare, an separatim privatas ædes incolere. Sed adjectivum εὐθυμος eo sensu quo hîc usurpatur nusquam repperi. Conjeceram,

Εὐθυμόν ἐστιν εὐτυχῶς ναίειν δόμον

Πολλῶν μετ' ἄλλων.

Licet feliciter incolere benevolam domum

Unà cum multis aliis.

Ut εὐθυμός δόμος vocetur, qui postea τόπος εὐφρων. Scribī etiam posset εὐθύμον' per elisionem, ab εὐθύμων, quæ vox extat apud Phavorinum. Reverà autem non domus, sed ipse Rex εὐθυμος vel εὐθύμων vocari debuisset, i. e. εὐμενής, quippe qui domum incolendam præbuisset; ut apud Homerum, Odyss. E. 63.

Οἷά τε ὧ οἰκῇ ἀναξ εὐθυμος ἔδωκεν,

Οἰκόν τε, κληρόν τε.

Quapropter si quis jubeat εὐρυθμον legere, me non immorigerum habebit. Conjicit Stanleius εἰ θυμός vel ἔτοιμον.

Ver. 977. ————— τοῦ γὰρ προτέρα

Μῆτις, ὅπου χρὴ δώματα ναίειν,

Καὶ τόπος εὐφρων.

Implicatio verborum structura. Neque valde placet phrasis τόπος εὐφρων. Vide quæ notavi supra ad ver. 966. Pro his, Botheus, Criticus bis terque bonus, rescribit τοῦπος τ' εὐφρον. Rectè, opinor, quod ad sensum; sed euphoniæ ergo, fortè præstat legere καὶ λόγος εὐφρων, "et benevola est ejus oratio."

Ver. 990. Καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς

Φίλους πικρῶς ἤκουσαν αὐτανεψίους.

Ἐμοῦ δ' ὁπαδοὺς τούσδε καὶ δορυσσοὺς

Ἐταξαν, ὡς ἔχοιμι τίμιον γέρας.

Hunc locum ita restituisse mihi videor,

Καί μ' εὖ τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς

Πικρῶς ἐροῦντ' ἤκουσαν αὐτανεψίους.

Φίλους δ' ὁπαδοὺς τούσδε καὶ δορυσσοὺς

Ἐταξαν, ὡς ἔχοιμι τίμιον γέρας.

Εὖ ἤκουσαν ut supra ver. 182. εὖ κλύοι. Sed, ut verum fatear, facilius inveni hæc emendare, quàm emendationis meæ rationes reddere. Pro se judicet Lector.

Ver. 995. Λάθοιμι, χώρα δ' ἄχθος αἰὲ ζῶν πέλοι.

Mendum subesse in hoc versu, utpote Porsoni regulæ contradicente, animadvertit Butlerus, atque ipse ex conjecturâ propo-

suit ἄχθος οὖν ἀεὶ πέλοι, aut, ἄχθος αἰὲν οὖν πέλοι. Melius fortasse,

Χώρα δ' ἄχθος αἰανὸν πέλοι.

Usus est voce noster in Persis. ver. 943. et Eumen. 669. καὶ τὰδ' αἰανῶς μένοι.

Ver. 1005. Τέρειν' ὁπώρα δ' εὐφύλακτος οὐδαμῶς.

Θῆρες δὲ κηραίνουσι καὶ βροτοὶ τί μιν,

Καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.

Cum memorentur κνώδαλα in versu sequente, certè vox Θῆρες supervacanea videtur. Legendum sine dubio ex emendatione Jacobi apud Stanleium Θεοί. In ultimo autem versiculo allusio fit ad transformationes Divorum, propter amorem mulierum, in Tauros, Cynos, et cet.

Ver. 1008. Καρπώματα στάζοντα κηρύσσει Κύπρις.

Κἄλωρα καλῶουσιν ὡς μένειν ἐρῶ.

Ne minimum quidem sensum ex his verbis elicuerunt Viri Docti. Sed levissimâ mutatione omnia plana fient. Lego,

Καρπώματα στάζοντα κηρύσσει Κύπρις.

Κἄλωρα καλῶουσιν ὡς, μένειν ἐρεῖς;

“Venus prædicat fructus maturos esse;

Et tu dices eam manere, ut rapinas (i. e. raptores) arceat?”

Filias cavere jubet Danaus ne Veneris præsidio nimium credant; quippe quæ infida sit Dea, et triumphis de innocentibus puellis reportatis quàm maximè gaudeat.

Ver. 1051. Φυγάδας δ' ἐπιπνοίας, κακά τ' ἄλγη,

Πολέμους θ' αἱματόεντας

Προφοβοῦμαι.

Meliorem sensum efficies legendo φυγάδων δ' ἐπιπνοίας, “fugientium persecutiones.” Qualiter apud Ovidium Metamorph. lib. 1.

Ver. 541. “Apollo Nympham Daphnen insequitur,

colloque fugaci

Imminet et crinem sparsum cervicibus afflat.”

Ceterum puellarum indignatio præcipuè ex eo oritur, quòd vi et armis grassari voluerint consobrini sui, et omnia pro imperio agere; quos contrà decuisset amatoriis donis et omni verborum lenocinio Virginum benevolentiam aucupari. Innuere videntur, se, si modestè expetitæ essent, succumbere potuisse.

CANTABRIGIENSIS.

ON THE EMERALD.

(ORIENTAL.)

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IN the first Numbers of your Journal I find two letters on the subject of the Emerald, upon which I shall beg leave to make the following observations.

The candid writer of the first letter seems to incline to the opinion, that the Emerald was unknown to the ancient inhabitants of Asia, although the authority of Teifashi, which he quotes in regard to the discovery of this stone, in the excavated ruins of Alexandria, both establishes its high claims to antiquity, and leads to the obvious conclusion, that it must have been well known to the ancient Asiatics; Alexandria having been for about three centuries, under the Ptolemies, the chief seat of the commerce of the ancient world.

But Oriensis, the writer of the second, goes much farther, for he denies to the whole ancient world the knowledge of this precious stone, and he seems to have advanced this opinion in direct opposition to every ancient authority.

Now, if Oriensis will have the patience to turn over the pages of his Pliny once more, from the beginning to the end of the 37th book, he must allow, I think, that this writer possessed some practical knowledge of the subject which he has handled, and that the Scythian Smaragdus, which he so highly extols, and in some respects so minutely describes, could be no other than our modern Emerald.

Pliny, indeed, may have extended the generic term of Smaragdus too far, by comprehending under it many inferior sorts of stones, which are intitled to this distinction, merely by a few characters which they possess in common with their

prototype; but is it fair to infer from this circumstance, that our modern Emerald could have been neither of the many species enumerated? whereas the three first have in reality very strong claims to that distinction.

The next argument of Oriensis, which is founded upon the superior hardness of the ancient Smaragdi, seems to have arisen from a too literal interpretation of his author, for if *nequeant vulnerari* mean a hardness so great as to resist the diamond, this seems to be in direct opposition to what Pliny says on the uses of the diamond, *expetuntur à sculptoribus ferroque includuntur, nullam non duritiam ex facili cavantes*, and is equally inconsistent with the expression *scalpi vetitis*, which implies the possibility of engraving the Smaragdus.

Oriensis refers us for another proof, to the great size of some Smaragdi mentioned by ancient authors, all of which may have been Pseudo-smaragdi, as Pliny suspects that to be, which was preserved in the temple of Hercules, at Tyrus, and which the famous Genoese cup, which was brought from Cæsarea, in Syria, in the 12th century, is now generally conceived to be.

I proceed to the negative inference which Oriensis draws from a fact he assumes, that no specimen of Emerald, whether engraved, or otherwise, is to be found in any collection of ancient gems. And first I shall observe, that whether Pliny means by his *scalpi vetitis* that Emeralds in general were forbidden to be engraved, or the concave Emerald only, as Salmasius conjectures; the assertion applies only to his own time, for he admits that they were engraved at one period, i. e. *Ismeniac ætate*, and mentions the engraved *Amymone* of that person; moreover, every reader will here recollect the Ring of Polycrates, which Herodotus, who is the first narrator of the story, calls a Smaragdus, and which Pausanias, Dionysius of Halicarnassus, and Suidas, call by the same name. It is true, Pliny informs us that this ring was preserved in his time in the Temple of Concord, at Rome, and that it was a Sardonyx; but, unfortunately for Pliny's assertion, he adds, "*Polycratis gemma ——— illabata intactaque est;*" upon which his editor, Brotier, very properly remarks, "*ergo quæ Romæ ostendebatur non fuit Polycratis gemma; eâ enim signabat Polycrates, teste Herodoto.*"

To return to the negative argument, which is founded on the above gratuitous supposition. The assertion of Pliny, in regard to the disuse of the *Smaragdus* for engraving, being admitted, it follows, that we can hardly expect to meet with an engraved specimen of it in any collection of ancient gems, and this is all the inference we are warranted in drawing from the passage. Moreover, I may be allowed to observe, that the exquisite beauty of this stone, and the superior fitness of all stones of the *Agate* and *Onyx* kind, for the purpose of *Intaglio* engraving, lead to the conclusion that it was seldom applied to that use.

And yet, what will *Orielensis* say, if I produce an instance of the discovery of an engraved *Emerald* of undoubted antiquity? This instance is given in a note to *Brotier's Pliny*, which I will transcribe for his information. "*Scalpi vetitis*) Inde in *Dactyliotheis antiquarum gemmarum rarissimi sunt Smaragdi*. At cùm his legibus non teneantur principes, in sepulcro *Mariæ, filiæ Stilichonis, uxoris Honorii*, quod effossum est in Vaticano D. Petri templo anno 1593. inter ceteras gemmas pluresque *Smaragdus* unus erat, in quo incisum *Honorii caput*."

To this curious discovery I shall add (what will render the evidence for the antiquity of the *Emerald* sufficiently clear and decisive) the existence of some rings and necklaces of *Emerald* of undoubted antiquity, preserved in the Museum at *Portici*, and in the collection of the late Mr. *Townley*.

Of the first, I find the following particulars recorded among the MSS. notes which I wrote many years ago after visiting the Museum at *Portici*.

"Five golden rings, inclosing as many small *Emeralds*, in their natural pebble-like form, retaining some faint marks of their crystallization. I am further confirmed in my opinion of their being genuine by two golden necklaces in the next frame, in one of which these *Emeralds* alternate with every fifth link, and in the other with every third. They are strung by a hole which runs through the axis of the prism. These retain nearly perfect their original hexagonal prismatic form, and exactly resemble some detached beads of an antique *Emerald* necklace which I collected at *Rome*."

In Mr. Townley's collection of gems, there is an antique necklace, which is composed of twenty-one hexagonal prismatic beads of Emeralds and Plasma, of which number about one third at the two extremities are of Plasma. They are very irregular both as to their size and shape, which appears to have resulted from the accidental forms of the original pieces. The angles are worn rather smooth, none of the Emeralds are clear, but all have the same tone of color, which is a light green. One of them presents a traversing ray of light which is observable in several of the pieces of antique Emerald in my possession, which I have before noticed.

The stone called by the antiquaries at Rome Plasma, or Plasma di Smeraldo, which has here been substituted for the Emerald, seems to have been a favorite material with the ancient sculptors in Intaglio, and I suspect that most of the very large specimens of Emerald mentioned by Pliny were of this substance; a statue of Osiris, ten inches high, in the Albani collection at Rome, being composed of it.

I have now proved, that the Smaragdus of the ancients is no other than our Emerald, which is well known to be the Zumrut of the Arabian and Persian writers, which will assist us in tracing its history through the middle ages. But in order to prosecute this inquiry, I must again recur to the age of Pliny, who informs us, that the Egyptian Smaragdus bore the second rank in the estimation of the ancients, and that it was found near Coptos in the Thebaid.

Strabo, speaking of the country between Coptos and the Arabian gulf, observes, "on this isthmus are found Smaragdi and other precious stones, which the Arabians extract from mines of an extraordinary depth."

Another ancient authority for the existence of these mines is cited by Beckmann, in his learned notes to Marbodius.

"De loco, ubi eruti sunt, conferantur Strabo, et imprimis quem alii non laudârunt, Photius in bibl. p. 194. ubi ex Olym-piodori historiâ refertur, juxta Talmin, Ægypti urbem in extre-mis finibus fuisse Smaragdi fodinas, *σμαράγδου μέταλλα*, unde Ægypti regibus magnus fuisse proventus. Hinc in tabulis geographicis nomen montis Smaragdi." Again, "Nostrâ memo-riâ ista loca prorsus ignorantur, quæ tamen ante pauca secula

nota fuisse videntur. Eorum meminit Gulielmus de Boldensleve, S. de Baldenzeel in historiâ peregrinationis insertâ *Lectionibus antiquis Canisii*, tom. iv. p. 342. Fuit in Ægypto circa annum, 1315. *In superioribus, inquit, Ægypti, est una Smaragdina, unde ibidem eruuntur Smaragdi meliores, et in meliori formâ, quàm in aliquâ mundi parte habentur.* Quin etiam auctor quidam seculi 16. cujus ex scriptis excerpta leguntur in *Notices des manusc. de la bibliothèque du roi* I. p. 253. pro certo tradidit, fuisse fodinas istas prope Aswan."

D'Herbelot, under the article of Assuan the Ancient Syene, says, "On tient même que la seule mine des émeraudes Orientales, qui soit connue dans tout le monde, se trouve dans son terroir." We are informed, too, by D'Herbelot, that in an Arabian work, written by Ibrahim Ben Ouassaf Schah, on the superior natural advantages of Egypt, there are enumerated thirty articles of produce peculiar to that country, beginning with the mine of oriental Emeralds.

On referring to Chardin, who was a jewel-merchant, and consequently a very competent judge of the precious stones, which he met with in his travels through Persia, we shall find two passages in which mention is made of the Egyptian Emeralds.

"Il m'apprit que dans les Poètes Persans, les Emeraudes de vieille roche sont appellées Emeraudes d'Egypte, et qu'on tient qu'il y en avoit une mine en Egypte qui est à présent perdue. vol. ii. 8vo. p. 239." In vol. iv. p. 64. he enters more fully into the history of the Emerald: "J'ajoute à ce chapitre, que les Persans font une distinction entre les Emeraudes, comme nous faisons entre les Rubis. Ils appellent la plus belle sorte Emeraudes d'Egypte, la sorte suivante Emeraudes vieilles, et la troisième sorte Emeraudes nouvelles. Avant la découverte du nouveau monde, les Emeraudes leur venoient de l'Egypte, plus hautes en couleur à ce qu'ils prétendent et plus dures que les Emeraudes d'Occident. Ils m'ont fait voir plusieurs fois de ces Emeraudes qu'ils appellent Zemeroud Misri, ou de Misraïm, l'ancien nom de l'Egypte, et aussi Zmeroud Asvani, d'Asvan ville de la Thébaïde, nommée Syene par les anciens géographes, mais quoiqu'elles me parussent très belles, d'un vert fort enfoncé et d'un poliment fort vif, il me sembloit que j'en avois

vu d'aussi belles des Indes Occidentales. Pour c   qui est de la duret  , je n'ai jamais eu le moyen de l'  prouver et comme il est certain qu'on n'entend point parler depuis long-tems de mines d'Emeraudes en Egypte, il pourroit   tre que les Emeraudes d'Egypte y   toient apport  es par le canal de la Mer Rouge, venant, ou des Indes Occidentales, par les Philippines, ou de Pegu, ou du Royaume de Golconde sur la c  te de Coromandel o   on tire journellement des Emeraudes."

At whatever period then the Emerald mines ceased to be productive in Upper Egypt, whether in the 13th century, according to Teifashi, or the 14th, according to Boldensleve, there appears to be a general persuasion among the Persian and Arabic writers of their former existence, and according to Chardin, the Emeralds, which were produced by those mines, still continued to be known and distinguished in the East from all others.

It would be superfluous to add to these testimonies those of Pococke and Mallet; the former of whom speaks of an Emerald preserved at Cairo, under the name of the Emerald of Said, or Upper Egypt, and of fragments of Emeralds found in great quantities in the ruins of Coptos; and the latter writer amuses his readers with a tale relative to the mine of Emeralds, which shows, at least, the current opinion upon that subject in Egypt.

I shall now beg leave to recur to a point of this inquiry, which has been too hastily conceded by Philosmaragdus, from a reliance on the authority of Tavernier, who affirms that the Emerald is not found in India.

Respectable as this authority may be, I shall oppose to it that of another jewel-merchant and traveller, Chardin, who in the above extract from his work must be understood as speaking from his own personal knowledge, having visited Golconda, in the year 1679. vide vol. iv. p. 178. 8vo edition. Moreover, Hindostan was his principal residence, from 1674 to 1681. vid. p. 124. v. x. and I presume, that on any point, where these two authorities contradict each other, there can be little doubt which of them is most intitled to our confidence.

Nor is the Peninsula of Hindostan the only country of the East which is said to produce the Emerald. There is a memoir in the *Oriental Repertory*, which enumerates, among the product-

ions of Siam, Saphirs and *Emeralds*, and there is a curious display of the choice native productions of those countries in the title, which the King of the Buraghmahs gives himself in his letter to the Governor of Madras, in 1760. viz. Sole and supreme Lord of the three Pegu kingdoms, with all their provinces, also master of the mines of gold, silver, diamonds, rubies, saphirs, *Emeralds*, amber, and all manner of precious stones, in these my dominions.

But it is time now to conclude these remarks on a subject which will interest, perhaps, only a few of your readers. I shall, therefore, take my leave, for the present, and subscribe myself your well-wisher,

CORNUBIENSIS.

ANSWER to the Defence of Dr. G. S. CLARKE's "Hebrew Criticism and Poetry."

Including important elucidations of some difficult passages of Scripture.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

ON reading an Article in your last Journal, called, by its writer, "Defence of Dr. Clarke's Hebrew Criticism and Poetry," in answer to some observations made by me in No. III. p. 624. and No. IV. p. 850. I was surprised to find, that he has either not understood, or cannot have read, my remarks concerning the serious errors, and false doctrines, held forth in what he terms, "Hebrew Criticism and Poetry." I certainly did not mean to trouble you with any more observations on his production, had he not altogether misrepresented what I have said in my criticisms concerning it.

Dr. Clarke boldly declares, with every Socinian, that the prophesy of Isaiah, viz. "A virgin shall conceive and bear a

son, and shall call his name Immanuel ;” does not mean Christ, though the Apostle declares, “ Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel.” For this reason, I suppose, it is, that Dr. Clarke wishes to expunge the two first chapters of Matthew. He calls in Drs. Blaney, Newcombe, Michaelis, and Marsh, to his aid ; but we know, that all Socinians wish to get rid of these, and all other chapters, which confirm the divinity of Christ, and the fulfilment of the prophecies in him.

Dr. Clarke says, “ the author (himself) of Hebrew Criticism and Poetry, ought not to be stigmatised for his discovery ;” meaning, that Immanuel spoken of by Isaiah was not the Emmanuel spoken of by St. Matthew, which, without any proof, he triumphantly asserts to be true. God deliver me from having any thing to do with a “ discovery,” so contrary to the positive declarations of the sacred writers.

But this is no discovery of Dr. Clarke’s. I suppose this gentleman must be acquainted with the opinions of some of the early heretical professors of Christianity, not to mention the Jews, who were then, and are now, of the same opinion. Cerinthus, Carpocrates, Samosatenus, and several others, entertained this notion ; but these, compared with the great body of Christians at that day, who were of the Apostles’ opinion, were of no more consequence in the scale of truth, than some writers are at present, when compared with the orthodox professors of Christianity.

I shall proceed to lay before the reader a piece of the most profound ignorance in criticism, that was ever manifested by any man. Dr. Clarke charges me with not knowing that the masculine pronouns in Hebrew must be translated by the neuter pronoun in English, when applied to inanimate things. The passage, which he selects to prove the above, is in Isaiah, chap. ii. 2. “ The mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow unto it.” In this verse, I translate אֵלָיו, *unto him*, for this is the literal meaning of the word throughout the scriptures ; see

Gen. viii. ix. ver. 11.—Exod. x. 3. *and said אֵלָיו unto him.*—But he says, “suppose the English language makes *mountain* and *house* both neuter, while the Hebrew, and other languages, have expressed them by masculine nouns, must not the masculine pronoun of these languages be rendered by the English neuter pronoun?” To which I answer, undoubtedly, if the masculine pronoun אֵלָיו referred to בֵּית *house*; but I have said, that it does not refer to בֵּית *beeth*, the remote noun in the sentence, but to the proximate noun יְהוָה *Jehovah*. I have also given the construction of the sentence as it stands in the Hebrew, and none but those who are truly, or wilfully, ignorant, can possibly mistake it, viz. הָרַ בֵּית יְהוָה *the mountain of the house of the Lord*, and not הָרַ יְהוָה בֵּית *the mountain of the Lord's house*, as it is in the translation. From which it must be evident, that this writer either does not understand the construction of the passage in the original, or that he has been wholly guided by the translation.

Had בֵּית *house*, or הָרַ *mountain*, been the nearest noun, then there might have been some ground for translating the masculine pronoun in Hebrew, by the neuter pronoun *it*; but this could not be the case in Hebrew, there being no neuter in that language; which ought to have convinced this gentleman, that the translation was wrong: and of which he would have been sensible, had he had a sufficient knowledge of the language, to have qualified him for the business signified by the ostentatious title of his book. Neither can this possibly be the case in any other language, when the passage is truly translated; besides, the syntax is perfectly agreeable to the English, and the language is far more elegant and expressive, when the masculine pronoun אֵלָיו refers to יְהוָה *Jehovah*, as in the original, instead of בֵּית *beeth*, as it does in the translation. The passage truly reads thus—“The mountain of the house of the Lord shall be established on the top of the mountains, and all nations shall flock אֵלָיו UNTO HIM.

After Dr. Clarke has made this unpardonable blunder, supposing himself to be perfectly accurate, he flourishingly says, “how fares now the great Hebrew scholar, the *new light*, who

can prove the absolute integrity of the Hebrew text, and as well the authority of his vowel points?" I may be permitted to reply in his own words, and ask, "how fares now Dr. Clarke," who has blunderingly charged me with an error for having translated the masculine pronoun לְּוֹ UNTO HIM, by a masculine pronoun in English, when it can possibly have no other rendering. I have charged this gentleman with having manifested in his criticism his ignorance of the syntax of the Hebrew language, and there surely needs no other proof than the above, that such a charge was not made without sufficient reason. I have also examined the whole of his article on my former review of his work, and it must appear to the learned that he has not succeeded in any one attempt, so as to show that I have erred from the true and obvious meaning of the original Hebrew.

This writer is not consistent; he forgets in one place, what he says in another. He observes, "It is not an unremarkable circumstance, that in the very first article admitted by the Classical Journal, No. I. p. 144. the present, or authorised version, as it is called, of the Bible into English, should be impeached of defects, which, by the learned, cannot be denied. If therefore, the English, and possibly every other translation, from the causes noted in No. I. p. 145. is defective, why are not the objections to the Bible removed by public authority?" But in another place, No. VI. p. 262. he blames me for attempting to impeach the translation of defects, and calls such an attempt "*egotistical parade*."

I have said, that this gentleman recommends five words to be added to the 3d verse of the first chapter of Isaiah, which are not to be found in the original, viz. *his possessor—rightly—his feeder*—but he denies the translation imputed to him, and says, "he proposed the interpretation, his possessor." I am at a loss to know how he can "propose the interpretation," and deny the translation; this is a paradox. If any man proposes an interpretation, it surely must be on the ground of admitting the translation to be conformable thereto.

He continues, "the words are certainly implied, he certainly was aware of all that the objector observes." And in another

place, where he is told of a manifest error, he again says, "the author (himself) certainly knew, before he attempted to mend the original, that the transposed negative, according to construction, could not have been joined with the future, without constituting it the imperative in forbidding." Yes, "he certainly was aware," and "he certainly knew," when he was told, of the manifest errors he had committed; but had he known them, and a hundred more, in the *strange work* he has published, he certainly would not so far have committed himself. I say, 'strange work,' for when an author positively denies the application of the prophecies to Christ, which are expressly said by the Apostles to relate to him; and in order to give countenance to this heresy, will deny the authenticity of a great part of the New Testament, which has been acknowledged from the beginning of the Apostolic church, and in all ages since, to be as genuine as any other part of scripture; such a work must necessarily excite the wonder of a christian reader. It is natural to ask, whether we are to believe the Apostle Matthew, who was an eye, and an ear, witness, and who declares, that the Immanuel of Isaiah is Christ, or Dr. Somers Clarke, who denies it? I again say, that this author has brought forward the old Jewish tale, that the Immanuel of Isaiah was the son of the prophetess, Isaiah's wife, which they advanced to overturn this prophecy concerning Christ, the true Messiah. It is, however, a satisfaction to the true christian, that men of this persuasion are rarely to be met with in the church of England, where we have preachers as eminent for piety, and sound doctrine, as they are for learning.

This writer wishes to give his own opinion without referring to other parts of scripture for proof, that such rendering is right. He thinks, that Amos iii. 6. may be thus translated, "shall a calamity befall a city, which Jehovah hath not inflicted." It may be thus translated, but on no other ground than this, viz. because he has fancied this translation; and may fancy many others as inconsistent with the original. What can be said of any man, who will dare to add, or take away from the words of the book of this prophesy? the most charitable conclusion is, that he does it from profound ignorance, for a heavy curse is denounced against the man who does it wilfully; Rev.

xxii. 19. Dr. Clarke has, according to his custom in this work, put in words which are not in the Hebrew: there is no word in the original of this passage for *befal*; but he may, perhaps, propose to interpolate it by putting in the word יִקְרָא, *to befall*.

The ך vau prefixed to יְהוָה *Jehovah*, he changes also for the relative *which*; though it is a conjunction copulative, the rule for ascertaining which he appears to be perfectly ignorant of. But as he must attempt to make a variation, by chusing the word *inflicted*, without any authority, he was also obliged to change the ך vau, translated truly by *and*, for *which*. This proof of playing with the translation needs no comment, for the passage is as objectionable, as it is in the present Bible translation, which says, "SHALL THERE BE EVIL IN A CITY, AND THE LORD HATH NOT DONE IT?" While this gentleman would have it, SHALL A CALAMITY BEFAL A CITY, WHICH JEHOVAH HATH NOT INFLICTED? It must appear to every one, that this is as inconsistent with truth, as the Bible translation of this passage; both make God the author of every evil. Nay, it is worse, for in the Bible translation there are no words put in, which have not some authority from the original, and there is but one word which is translated wrong; whereas, Dr. Clarke has crouded in words at random, which are not in the Hebrew.

This gentleman knows, that עֲשֵׂה, which in the Bible translation is rendered *done it*, I have translated, *taken vengeance*; and I have confirmed this rendering by a reference to another part of scripture, where the same word, written with the same vowels, cannot have any other meaning, viz. Judges xi. 36. "for as much as the Lord עֲשֵׂה HATH TAKEN VENGEANCE for thee, of thine enemies." This passage is thus truly rendered, "shall there be evil in a city, and the Lord hath not taken vengeance?"

In the 2d Number of your Journal, p. 324. Jarchi proposed some difficult passages to your learned correspondents, in order that they might have an opportunity of adding to the general stock of Biblical information; but this writer charitably concludes, that it is with a view of answering them myself. I certainly have such a view, if they should not be answered

agreeably to the obvious meaning of the Hebrew. He has, however, attempted to give us an interpretation. With what success the reader may judge. The first is in Isaiah, c. xlv. 7. "I make peace, and create evil; I the Lord do all these things." In No. vi. p. 485. of the Journal, he says, "Jarchi may be better satisfied by substituting *prosperity* and *adversity*, for *peace* and *evil*." But we certainly gain nothing by this change, viz. "I make *prosperity* and create *adversity*, I the Lord do all these things:" there are no words which can be translated by *prosperity* and *adversity* in this passage.

The next, which in the translation is, "a woman shall compass a man," he thinks may be varied thus, "a woman shall be transformed into a warrior." But he can no where show us, that תְּסֹבֵב *Thesobeeb*, and גָּבַר *Gabar*, are translated by *transformed* and *warrior*. The great and modest Dr. Taylor, to whom the world will ever be indebted for his labors, says, respecting this word, תְּסֹבֵב, "I am not able to determine its true meaning and application." But Dr. Clarke, "*like an injudicious mariner, who pushes his bark into the trackless ocean, without either sail, rudder, or compass to guide him*," sends forth his opinions on these and many other passages of scripture, without attending to that unerring rule, which points out the true meaning, and unsanctioned by that authority, by which the translation can be defended, viz. references to those parts of scripture, where the same words, written with the same vowels, can possibly have no other meaning, nor application.

I do not mean to answer every idle objection. This gentleman says, "I have pushed my bark into a comparison, without abilities for justly forming it." It is not in his power to prove this. However, it is some consolation that he allows me to have two feet, though he calls me "a poor feathered biped." Poverty is not a crime. I am happy also, that in what he has said concerning his doubts as to the authenticity of some parts of the Apostles' writings, he has not a leg to stand on.

Jeremiah xx. 7. reads thus in the Bible translation, *O Lord, thou hast deceived me, and I was deceived*; and this gentleman says, "Jarchi may be better satisfied with the following alteration, for *deceived*, read *persuaded*; but פִּתְּחִיתָנִי *Piththithani*,

does not here mean to *persuade*, it would not in any sense agree with חֲזַקְתָּנִי *Chazakthani*. This is making bad worse, for as it is evident, that Jeremiah thought himself secure by trusting in God, this rendering makes it appear, that God persuaded him, in order that he might deceive him. But there is not any word in the original which can be rendered by *persuaded*.

Pro. xvi. 4. "The Lord hath made all things for himself, yea, even the wicked for the day of evil." He adds, "Jarchi may be better satisfied, if he reads, the *idolator* for the day of evil." But Jarchi cannot read the passage thus. The word רָשָׁע *Rashung*, is never used by the sacred writers to mean an idolator. Besides, this does not any way remove the objection of the Deists to this translation, who say, if God has made the wicked for the day of evil, then God has made such to be wicked. I say, this translation, or rather comment, does not take away the objection of such men; for it amounts to the same, whether we say, God *has made the wicked, or the idolator, for the day of evil*. Surely this writer may see, that as a man may be wicked without being an idolator, if God has made the "idolator" particularly *for the day of evil*, the wicked, who are not idolators, may escape the day of evil.

This gentleman takes care to inform us, that "several of the articles of Biblical Criticism in the Journal, have arrested the notice, and demanded the observations of a reader, (himself,) who came to the knowledge of them too recently for an earlier communication." No small degree of egotism here; and yet he accuses me of this weakness. But it must appear, that such observations as he has made, without any elucidation, consisting of mere polemical subterfuge; though they may have a tendency to advertise his strange work, yet they will soon tire the intelligent readers of your Journal. They will convince them, that what he says respecting his being "ashamed that custom should have authorised the study of divinity without the knowledge of even a Hebrew letter," is of very little consequence. For if those who study divinity, and have made some progress in Hebrew, were not better acquainted with it than this writer seems to be, we could not expect them to give us any information concerning difficult passages in the original.

Neither does he omit the opportunity of informing us, that “he has the honor of being a graduated Professor of Sacred Theology;” he may conceive it to be sacred in his way, but if he denies the application of the prophesies to Christ, and wishes to expunge the two first chapters of Matthew, his “sacred theology” will not be esteemed sacred by Christians; it may be Jewish, Mahometan, or Pagan, but to a certainty it cannot have received the Apostolic baptism.

The translation of the 1st verse of the 38th chapter of Job, which has always been brought forward by Deists, both ancient and modern, as very objectionable, was the first article I sent to the Journal, No. 1. p. 144. I observed, that the word מִן *min*, which is in the present translation rendered *out of*; is a Chaldean word, and should have been translated by the word *because*, as it is in Dan. vii. 11. I further observed that the word הַסְעָרָה *hassengaaraah*, never means a *whirlwind* when applied to man, and therefore, that the passage should be translated thus—*Then the Lord answered Job because of* (or concerning) *his troubles and said*. I have thought proper to mention this, in order to show, that this writer has been guilty of plagiarism; for in the observations he has made on this passage, he chooses this meaning of the word מִן *min*.

But, notwithstanding, he must be convinced, that the word הַסְעָרָה *hassengaaraah*, when applied to the mind of man, never means a whirlwind, for the reasons there given; he retains the old translation, i. e. whirlwind, which has always supplied the infidel with abundant matter for ridicule. So long as the objections of the Deist to the present translation are removed, by proving what was the original meaning, the learned and the liberal will approve of every successful endeavour, that has a tendency to obviate the objections of this description of men, to these strange passages.

I will not say that he would rather dissent from the obvious meaning of the original writer, than admit of any translation which does not come through his medium; but I am sorry to remark, that his unwillingness to allow the translation of passages, which when translated agreeably to the Hebrew, are consistent with reason, and confirmed by other parts of scripture,

where the same words can possibly have no other meaning or application, induces a suspicion of this nature.

It certainly was of little consequence for God to speak to Job concerning the *wind*, which this author would have us believe; but it was of the utmost importance to man, that God should instruct him in the ways of his providence, by speaking to Job *concerning his trouble*, which was the true meaning of the venerable writer.

To show the aversion which this writer has to any thing of a spiritual nature, I refer the reader to No. iv. p. 860. of the *Classical Journal*, where he reprobates the spiritual sense of the scriptures. And in this article which I am noticing, he says, “this parabolist and reasoner, who, with egotistical parade, is always asserting, and can prove, is to impeach the received translation; whilst one, probably of equal age, and graduation, is not even to ‘humbly apprehend.’” No, Sir, if a man be a Christian, I assert that he has no right to “humbly apprehend” that the Immanuel of Isaiah was not Christ, because the first Christians, the Apostles, declare him to be so. And I further say, that those who are bold enough to contradict the Apostles on this subject, appear as if they were endeavouring to throw down one of the great pillars of Christianity.

I shall trouble the reader with one observation more, to show what havoc would be made with the Bible, if such translations, or interpolations, were countenanced, as we find in the work of this author, and in others of the same description. He has given us what he calls a translation of the 5th verse of the 7th chapter of Isaiah; he observes, “the prophet asserts, that his name was called wonderfully counselling God; a warrior hath engaged with my father, that prosperity should prevail.” This is perfectly consistent with Socinian notions, but it is altogether inconsistent with the original. Before he had ranked himself as a critic in Hebrew, he ought to have known that פֶּלֶא *phela*, cannot be translated by *wonderfully*, nor יִעֲזֵז *yongeets*, by *counselling*. He has also crowded in words for which there is not any authority in the original, viz. “hath engaged with—could.”—Equally unwarrantably bold it is to render עַד שֶׁרְ שָׁלוֹם “that prosperity should prevail.” In the

first place there is no pronoun in the Hebrew—*עַד* is *everlasting*—*שַׂר* *Sar*, is literally a *prince*—and *שָׁלוֹם* *shalom*, *peace*, throughout the scriptures. At any rate he should have known that there is no subjunctive mood in Hebrew, but he will “certainly be aware” of this in future.

This author may, if he pleases, continue to complain that I have treated his book with “familiar rudeness.” I have advanced nothing which is not true; and when he recollects the low wit in which he has so unbecomingly indulged himself, and that what he has advanced against my review of his work is inconsistent with theological accuracy, he will, when reason operates, allow that I have been gentle with him.

This book affords abundant proof, that the author can lay no claim to deep Hebrew criticism. Were he sensible of the incorrectness which he introduces from a belief that he is deeply learned in the original language, instead of being “ashamed that custom should have authorised the study of divinity, without the knowledge of even a Hebrew letter,” he would have reason to blush on account of grammatical deficiencies.

Though what is said above partakes of the nature of polemical controversy, yet polemical controversy, without elucidation, or information, ought never, I presume, to disgrace the pages of your valuable Journal. I hope, however, that the learned reader, and also those who are not acquainted with the original language, will find in this article some addition to the general stock of Biblical information. If this be admitted by your intelligent readers, it will be very agreeable to the writer, that in the estimation of such, he has been enabled to defend the truths of the sacred volume.

JOHN BELLAMY.

ORATIO PRIORE PRÆMIORUM,

MEDIIS BACCALAUREIS ANNUO PROPOSITORUM, ORNATA.

A. D. MDCCCXI.

Quas Athenas? quam Scholam? quæ alienigena studia huic domesticæ
disciplinæ prætulerim? Val. Max. lib. ii.

*Studiorum, quæ in Academiâ Cantabrigiensi instituta sunt,
Laus et Utilitas.*

UNDE mihi oratiunculæ initium sumam, magnoperè vacillo : ubi enim tot res, ubi tanta materiæ varietas, sese mentis aciei offerunt, quid primùm arripiam, quid potissimùm laudem, difficilis est eligendi facultas. Quàcunque enim oculos conjicio, res omni laude majores reperio; statim nova mihi cogitanti argumenta oriuntur, vastus undique disserendi patet campus, ipsa etiam voluptas et honesta superbia mentem opprimunt. Instituta à majoribus nostris felicissimis auspiciis inchoata, pulcherrimè dignissimèque per longum annorum fluxum aucta et sustentata, quis verus almæ Matris filius pro facultatibus obnixo-que animo laudibus meritis cumulare non ardebit? Ardemus, et ardere gloriamur. Conjurata seculorum experientia, conjuncti eruditissimorum virorum labores, hodiernum famæ monumentum consummârunt: hinc sanè ubicunque doctrina, ubicunque virtus, fautores habeant, laus nostræ pervolitavit Academiæ, quam reges celeberrimi principesque haud minori nominis sui quàm patriæ commodo, ut adornarent et stabilirent, contendere. Antiquitatem, honorem, celebritatem, nostrarum quis Athenarum potest silere? sed jamjam ad ipsum argumentum festino. Jam quasi è fastigio quodam immensam penè rerum varietatem speculemur, singularum pulchritudinem depingamus, utilitatem-que enarremus. Primo igitur in limine, egregiis præconiis commemorari debet indefatigatum studium in antiquis evolvendis auctoribus, istis quidem quorum excellentissima ingenia tropæa

certè augustiora quàm omnes imperatorum victoriæ et Graio et Romano nomini comparârunt. Hos quidem ab ipsis penè incunabulis venerari solemus; neque meherculè injuriâ: nunquam enim ut auctores veneratione digniores nanciscamur, expectandum est. Poëtas, Historicos, Oratores appello. Quàm omni commendationi superior eminent Poëtarum ille princeps Homerus, cujus ingenii ubertas felicissima, cujus divina majestas et verborum copia, omnem antiquitatem et recentiorum catervas admirationis quodam stupore defixit! Quis tam durus est, quis tam ferreo corde, quem non vetera Tragicæ Musæ monumenta commoveant, quem non demulceant, cui non arrideant? Ubina, quæso, exquisitiora humani ingenii extant exempla? quis non istam Æschyli grandiloquentiam vividumque istum ardorem suspicit? Sophoclei cothurni dignitatem ac sublimitatem admiramur omnes, magis verò miramur istam loquendi ac cogitandi libertatem optimis Athenarum temporibus reverà dignam. Mira ista Euripidis in affectibus excitandis facultas, suavitas denique et è scholâ Socraticâ ducta philosophia, omnium animos dulcedine insolitâ perfundunt. Aristophanis facetias salesque—reliquiasque tuas, Menander, perpolitus invitus taceo. Quid est quòd Demosthenem, nomen omnibus auditum, commemorem? Quid Herodoti, quid Thucydidis laudes referam? Non nisi coactus lugensque hos ceterosque Græciæ scriptores, agmen nunquam satis collaudandum, prætereo. Sed mihi moram objurgant Romanorum scriptorum cohors. Te, Virgilî, primum, (quis enim dignior?) te, carminis Homericæ æmulum, laude prosequamur. Te sibi Theocritus, te sibi Ascræus vates, parem honore agnoscere gloriantur. Tuas etiam concinit laudes amicus, neque ipse minùs commendandus, Q. Horatius Flaccus, illè “Romanæ fidicen lyræ.” Tibi equidem, Auguste, gratulor quia his gemellis Latinæ poëseos conditoribus patronus extitisti. Hinc vera tibi laus—hinc tibi fama et immortalis honos. Si qua præclarè gesserit populus Romanus, facta certè dictis exæquantur. Per totum terrarum orbem licèt arma victor tulerit C. J. Cæsar; licèt Germania, licèt Gallia, licèt denique ipsa Britannia, potestatem ejus confessæ sint, scriptis sibi suis perenniorem famam, imperiùmque magis invidendum, profectò comparavit. Quibus verò verbis Ciceronis agam præconia? O verè parens patriæ, cujus unius operâ salvam esse

republicam populus Romanus universus unâ voce et consensu juravit! ¹ In orationibus quanta verborum concinnitas et pondus sententiarum—in philosophicis quanta elucet gratia, quanta etiam suavitas et eruditionis acumen! neque quisquam, opinor, fuit qui aut omni lepore et urbanitate conditior fuerit aut magnificentia et splendore elatior. Alios eosque eximios (ne nimis in longum diffuset oratio) omittendos ducō: sed ut pauca de utilitate horum studiorum commoneam, vix gravamini, auditores, condonabitis certè, eoque faciliùs quòd tantum ad voluptatem, minimè ad usum accommodata esse, quidam vociferari non erubuerunt. Recentiorum forsàn scripta, inquires, fecerunt ut, si tota hæc veterum literarum humanitas situ iterum et tenebris offunderetur, vix nobis esset aut luctus aut lacrymarum causa! Vehementer meherculè nego. Nonne enim ex incorruptis fontibus quàm ex rivulis laticem haurire præstat? Isti certè quorum scripta tot seculorum vox suffragiis suis nunquam non comprobavit, studium imitationemque nostram jure sibi videntur vindicare! Eandem sibi fidem arrogare nequeunt recentiorum libri, utpote qui vicissitudinum orbis impetus, temporisque excidia nondum sustinuerunt: neque (sicut illa antiquitatis monumenta) omni cœlo, omni imperii formæ, omnibus gentibus vel cultis vel incultis universè arriserunt. Potestne igitur in errore versari, quum tales nobis diligentissimè tractandos proponat Academia nostra? “Quàm multas imagines
“ non solum ad intuendum, verum etiam ad imitandum, fortissimorum virorum expressas, scriptores et Græci et Latini
“ reliquerunt!”² Unde sententias puriores, et homine libero digniores, haurire possumus? Quis, quum priscorum virtutes Quiritium in animo revolverit, tyranni vocem patienter audiat? Omnes sancta Libertatis vox accendit, et ad parentes, conjuges liberosque, et si quid his sanctius, tuendos excitat? Quis non, nobili Leonidæ letho perlecto, pectus patrio amore illicò exardescere sentit? quis non pro sedibus, pro aris et focus, mortem animo lubentissimo oppeteret? Immò, si quis horum studiorum inutilitatem ampliùs urgere audebit, non is ego sum qui talia

¹ Cf. Cic. in Pison. 3. et Epist. Fam. v. 2.

² Cicero. Orat. pro Archiâ.

balbutienti respondeam. Suâ fruatur opinione—suam ob ignorantiam mentisque cæcitatem sibi ipse gratuletur. Jam mihi, antiquarum literarum deliciis relictis, (utinam diutiùs liceret immorari) ad alia Lycæi nostra studia collaudanda properandum est.

Jam mihi convertere liceat vires ingenii, quod scio quàm sit exiguum, ad laudes dicendas Mathematicæ, quas forsàn primâ acie si posuissem, non valdè errâsem. Hæc studia, si qua alia, certè omnem animi intentionem rogant, poscunt, efflagitant—nullam desidiam, nullam socordiam, patiuntur. Impensam verò operam, vigilias industriamve antelucanam, voluptate purissimâ et uberrimo fructu compensant. Nomen ¹ ipsum, estimationem, quâ sunt apud antiquos habita, videtur indicare. Procul tamen dubio elogia splendidissima protulere veteres philosophi, oratores, grammatici, poëtæ denique; neque minorem apud recentiores obtinuerunt laudem. Geometriæ utilitatem prædicavit Quintilianus: “agitari namque animos atque acui “ingenia et celeritatem percipiendi venire inde”² docuit. Paulò etiam infrâ “Eadem,” inquit, “se tollit ad rationem “usque mundi, in quâ cùm siderum certos constitutosque “cursus numeris docet, discimus nihil esse inordinatum atque “fortuitum.” Amplum satîs testimonium in Phædro³ suo dedit doctissimus Plato: neque Ciceronis quidem exilius est. “Quid dulcius,” exclamat,⁴ “otio literato: iis dico literis, “quibus infinitatem rerum ac naturæ, et in hoc ipso mundo, “cælum, maria, terras cognoscimus?” Idem etiam Archimædem sphærâ suâ cœlestes motus inter se dissimillimos “sine “divino ingenio” negat potuisse imitari. Quid plura? per omnes regiones pervagatus est severioris hujusce scientiæ flagrans amor. Ægyptus suos Ptolemæos atque antiquiores etiam (testes sint superba Pyramidum⁵ ædificia) peperit. Quis

¹ Mathematicæ: à Græc. μάθησις. Sic dicta κατ' ἐξοχήν. Cf. § 1. Hist. Math. per Montucla; qui dicit “Cette Etymologie est si heureuse, &c.” Neque aliam originem vocis “Algebra” ex Arabico fonte ductæ, tribuunt Etymologi.

² Quintil. lib. I. cap. 10.

³ Cf. etiam Platon. de Repub. lib. VII.

⁴ Cic. Tusc. Quæst. v. § 36. Ed. Davis. et etiam I. § 25. de Archimede.

⁵ Cf. Rollin. Antiq. Hist. Vol. I. de rebus Ægypti.

non, ex Gangis Nilique ripis, quicquid in his rebus profecerint Græci, profluxisse fateatur? Has denique disciplinas (Alexandriâ barbarorum armis devastatâ) exulantes Arabia¹ tandem sinu suo recepit, fovit, auxit: neque inde nisi post multa secula orbem reviserunt nostrum. Neminem latet quantos, renatis tandem literis, progressus in hisce studiis fecerint viri celeberrimi, nec quàm incredibili inventionum varietate orbem literatum ditaverint. Hæc quum ita se habeant, auditores, nimium commendari nequit Academia nostra, quæ amplissimis propositis præmiis et honoribus alumnos suos ad hæc studia præcipuè colenda excitet. Nos igitur huic disciplinæ, risu ineptorum, scurrarum, dicacitate immoti, totis viribus incumbamus. Delicatos istos qui laborem oleumque reformidant, missos facio: quum verò quosdam ingenio² pollentes et eruditione hisce studiis convitiari audiam, paulò fusiùs disserere non poenitebit. Sunt qui hæc non nisi hebetiorum esse studia dicant. Usque adeò igitur omni caruere ingenio Pythagoras et Plato? Usque adeò, quæso, inter recentioris ævi viros, Cartesius et Barrovius? Absit ergò insulsa ista et frigida Cantilena! Sed non tam auctoritatis in disputando quàm rationis momenta quærenda sunt. Imprimis igitur quas sibi laudes arroget, quantamque humano generi utilitatem attulerit Astronomia, quæramus. Hæc certè nobis quicquid sublime vel arduum mens humana complecti potest, perspiciendum obtulit. Simplicissimis axiomatibus,³ argumentis validissimis, demonstrationibusque certissimis, cœlestium rationes motuum deducuntur. Summam omni seculo admirationem attulerunt magnitudo mundi, motuum concentus, et mutua omnium partium convenientia: causas tamen omninò⁴ ignorabant veteres philosophi. Quanto verò luminis splendore ignorantiam nostram illustraverunt recentiorum mathematicorum investigationes: qui vix quod ampliùs desideres reliquerunt. Telluris circa axem suum conversio diurna atque annuum per orbitam iter, quas non nobis difficultates explicuere? Ex illâ

¹ Cf. Gibbon *Rom. Hist.* Vol. x. p. 157. et Montucla *Hist. Math.*

² Cf. Johnson's *Rambler*, passim, &c.

³ Vocem "Axioma" eodem sensu usurpavit Cicero de *Nat. Deor.*

⁴ Pythagoras (benè scio) puriorem doctrinam discipulis obtulit.

enim quare noctes diebus diesque noctibus succedant, discimus; hoc verò temporum vicissitudines, quare ordine constanti redeant, pulcherrimè docet et simplicitate admirandâ. Alterni fluxus refluxusque maris haud ampliùs investigantium facultates fugiunt: Lunam quippe satellitem nostrum (prout cursu suo menstruo mutantur locus et distantia) has reciprocas aquarum agitationes vi suâ excitare felicissimè docuit Newtonus. Haud ampliùs

“ liquidâ si quando nocte cometæ
Sanguinei lugubre rubent:”¹

haud ampliùs defectus solis, lunæ labores, portentis suis attonitos terrent populos. Nos verò, terribilis internecionis metu sublato, hæc mira naturæ spectacula tranquilli contemplamur, vel constituta quæ sint reditûs tempora indagamus. Quot res nostris animis antea ne cogitatas quidem, quot novos oblectationis fontes aperuit instrumentorum (si ita loqui liceat) optidorum inventio? Hinc discimus Viam Lacteam² innumerabili penè stellarum multitudine constare: hæc novos³ planetas per remotissima cœli spatia vagantes oculis nostris dedêre, et terminos scientiæ mirificè provexerunt. Jam calculis Astronomi confisus nauta, littora relinquere audet—medium tentat oceanum, et per maria Atlantica impavidus pervehitur. Novas explorat terras, populosque adit inauditos.

Nequeo certè hîc rem prætermittere, minùs licèt pervulgatam, haud minùs admirandam. Quum Newtonus motus planetarum et perturbationes mutuas explicâset—quum omnia in centrum suâ gravitate ferri docuisset; horum orbitas, (perturbationibus insuper auctis), semper diminui suspicabantur multi. Hinc inter philosophos crescebat opinio fore ut, omnibus tandem in unum ingenti fragore collisis, totius naturæ ordo interiret. Ex hâc sententiâ imagines⁴ splendidissimas poëtæ mutuati sunt,

¹ Virg. *Æn.* x. v. 271.

² Sic in *Somnio Scipionis* Græc. vocem γαλαξία reddit Cicero.

³ Quorum princeps (cui nomen “Uranus” imposuerunt Astronomi) ab ipso Herschelio appellatus est “Georgium Sidus.” Ceteri sunt Ceres, Pallas, Juno, &c.

⁴ Cf. Darwin, *Bot. Garden*, canto iv. p. 1.

“Roll on, ye stars, exult in youthful prime,” &c.

et hasce futuras mundi ruinas vivis coloribus depinxerunt. Naturæ verò sortem feliciorē futuram esse ostendit Geometriæ¹ calculus: unde sublimiorem omni poetarum descriptione theoriam deduxit. Hasce enim perturbationes quum quodam tempore auctæ fuerint, rursùs diminui et omnia in eandem conditionem redire, vicibusque deinde alternis in omne seculum, mutationes easdem fieri docuit Geometria. Hinc perpetuâ vigere juventute—hinc duraturum, dummodò Dei placeat voluntas, hunc rerum ordinem, neque in se exitii sui principia habere constat.

Quin sigillatim varios Mechanices usus referam, manum inhibendam esse mecum statui: vix enim quisquam inveniri potest tam omninò rudis, quin quæ nobis contulit beneficia quotidie viderit, quin innumeras ejus et ad commodè vivendum et in omni re utilitates perspexerit.

Utrùm igitur inter severa et sublimia Geometriæ studia, an inter altiores artis Analyticæ calculos verseris—utrùm Waringii an Euleri scripta evolvere juvet—utrùm Newtonus an Cotesius animum detineant, satîs amplum ubique habes campum, in quo se exerceat ingenium et spatietur effrænatum. Hæc enim studia nobis immensum istud ostendunt æquor, “cujus fines quò longiùs progrediamur, majorem in distantiam recedere videmus.” Vereor equidem, auditores, ne vestrâ patientiâ abuti videar: quamvis igitur tantus restet dicendi locus, unum tantummodò argumentum in medium proferam. Deum esse, eundemque sapientissimum et æternum probare, impiorum sophismata derisorum confutare, verus est scientiæ honos. Fidem nostram quæ stabiliant et confirment, argumenta promere, humani ingenii opus est maximè laudandum. Hic philosophiæ fructus est uberrimus. Verè profectò Cotesius² nec minùs eleganter, “Extabit,” inquit, “eximium Newtoni opus adversùs Atheorum impetus munitissimum præsidium; neque enim alicundè feliciùs quàm ex hâc pharetrâ contra impias catervas tela depromseris.” Omnia terrestria, marina, cœlestia, supremi cujusdam et omnipotentis Numinis manum indicant: neque

¹ Cf. Vincii Astron. Vol. II. quarto. et Laplace *Système du Monde*.

² Cotes. *Præf.* ad Princip. Newt. p. 30. Ed. Col. Allob.

ampliùs¹ concipere possumus “mundum effici ornatissimum et “pulcherrimum ex corporum concursione fortuitâ.” Ubique enim extant Opificis intelligentis documenta. Naturæ tandem arcana tam luculenter reseravit Newtonus, ut cæcus is videatur necesse sit, cui adhuc inest dubitatio quin elegantissima hæcere rerum compages à manu divinâ originem duxerit; qui conditorem mundi non agnoverit, et ex intimo corde veneratus sit. Oportet enim quò magis augeatur nobis scientia, eò magis crescat admiratio, Deique cultus: neque, si quædam facultates nostras lateant, ægrè feramus.

Hâc certè in concione, Academici, quicquid memoriæ Newtoni sacrum sit, vos scio lubentissimè accepturos. Mihi igitur et ipsi, quum à nostro sermone non alienum videtur, vocem meam laudantium choris liceat adjungere. Te felicissimum, Newton, prædico, qui æqualium tuorum invidiam modestiâ tuâ et ingenio superaveris; qui omnem posteritatem longè à tergo reliqueris. Tibi grata patria publicos funerum honores et exequias dicavit. Tuæ memoriæ exsurgunt statuæ et marmora. Quid verò tuæ gloriæ addere possunt Colossi, quid marmora, quid Mausolæa? Te laus manet nobilior, qui vana philosophorum commenta delevisti; qui tenebras humanæ mentis, per tot secula inveteratas, lumine ingenii tui dissipâsti. Tu primus terram, lunam, planetas, simplicissimâ gravitatis normâ in orbitis retineri—mutuosque circa solem cursus absolvere; et per universam denique Naturam eandem vim dilatari, docuisti. Tu motuum cœlestium rationes primus investigâsti. Tu primus lucis et colorum naturam, quæ tot et tam magnos viros fugerat, ostendisti. Tibi denique (quin singula referam vetat tempus), calculi differentialis,² quo nihil subtilius et exquisitius cogitari potest, debemus inventionem. Hinc tibi

“ Monumentum ære perennius

“ Regalique situ Pyramidum altius ”

¹ Cf. Vince, Sermons, p. 65. “There is a circumstance,” &c. Sic p. 73 and 75, &c.

² Calculum differentialem (Methodum Fluxionum) invenisse ante Leibnitz agnoscit etiam Gallus Geometra Lacroix: “Quand les écrits de Newton furent répandus,” &c. Vol. I. quarto éd.

extruxisti. Si quid in hoc genere profecerunt nostræ ætatis philosophi, (nec multùm profecisse invidia ipsa denegabit) “munus¹ hoc omne tuum est.” Tu enim velut alter Nilus, neque te “populis licuit parvum videre,” flumine ingenii latissimo omni philosophiæ ubertatem et felicitatem attulisti. Si me rei jucunditas paulò forsan diutiùs, quàm par esset, detinuit, ne miremini. Tanti enim laudibus viri (qui non et sibi solùm et patriæ honorem, verùm etiam toti humano generi attulit), quis modum potest imponere? Nec minima laus est his nostris Athenis talem virum genuisse.—Sed redeat unde quodammodò aberrâsse videtur oratio. Quoniam igitur illa verè aurea Newtoni opera nobis optimam animi disciplinam præbeant; quoniam studia mathematica tot utilitatis, ne dicam deliciarum, fontes aperiant; nobis certè, quòd summè in iis elaborandum esse voluit Academia nostra, gratulemur. “Quamobrem pergite ut facitis, adolescentes, atque in id studium, in quo estis, incumbite, ut et vobis honori, et amicis utilitati, et reipublicæ emolumento esse possitis.”²

Licèt jamjam in majorem quàm expectaveram molem creverit oratio, vix forsan muneri demandato satisfecerim, ni eruditas professorum prælectiones commemorem. Quod quidem facio, idque libenter gratique animi recordatione. Quàm mirè accommodantur ad excitandum ingenuæ juventutis ardorem, ad facultates acuendas et informandas! Quantoperè scientiarum cognitionem promovent, quàm pulcherrimè varios earundem usus ostendunt! Neque quisquam tam omninò liberalis ingenii expers qui istas invitus audiat: nec qui attentus unquam audiverit, quin fructum inde copiosissimum reportaret. Si qui verò in eodem pulvere sibi gloriam consequi ardeant, unde uberius auxilium possunt, quàm ex his philosophorum nostrorum scholis deducere? Vincii et Wollastoni laudes, (quid ceteros dicam?) omnes novimus: agnovit Academia et comprobavit. Nec magis honestum est hisce viris, quòd digni qui illustrissimis munèribus ornarentur visi sunt, quàm Academiæ ipsi quòd eos

¹ Hoc etiam agnoscit Laplace, Newtono proximus, “longo sed proximo intervallo.” *Système du Monde*, Tom. II. c. 5.

² Cic. de Orator. lib. I. Proëm.

patrocinio foveret suo et honoribus insigniret amplissimis. Vobis verò, viri doctissimi, si vel tantillum gloriolæ ex voce meâ accresceret, lubentissimè addiderim; utcunque verò hoc sit, non nisi dolore summo et molestissimè singulorum laudes et virtutes omitto: nequeo verò à me impetrare quin tuum nomen, Clerice, (absit invidia) paucis illustrem. Quis unquam tuas, quæso, prælectiones audivit, quin delectatione summâ perfunderetur, quin voces tuas sitiens exciperet? Tuam morum facilitatem, eloquentiam, urbanitatem, quis non admiratur? Te insolito¹ prosecuta est honore Academia, te qui, utilis scientiæ flagrans amore, longi difficultates itineris et pericula impavidus superâsti. Te nec cœli Laponici inclementia, nec magis invisâ Russorum barbaries, à proposito deterruerunt. Tu, Atticis perpolitus studiis, visisti regiones Græciæ, felicitis eheu! quondam, cujus reliquias venerabundi sectamur: diligentiamque tuam et ardorem testatur Ceres illa ab Eleusine deportata. Dolet verò, dolet, populum olim florentissimum omni ingenii ubertate et libertatis studio, hodiè tenebris ignorantiae involutum esse et servitute durissimâ oppressum jacere. Fructu per tot itinera acquisito maturus, experientiâ annorum edoctus, laborum primitias et doctrinæ tuæ in usum Academiæ nostræ dedicâsti: et ardore proprio eodemque laudatissimo, juventutis animos accendisti et ad ea studia prosequenda quibus² nullus locus obstat, quæ omnes etiam regiones jucundas reddunt, excitâsti. Quid dulcius esse potest quàm varias naturæ partes investigare, diversas ejusdem formas perscrutari; in omnibus Dei manum suspicere? Utrùm enim juvet “cœli convexa tueri,” vel florum etiam species exquirere vel lapidum naturam—utrùm beryllos an smaragdos videamus, magnam animus inde sentit admirationem. Si montium altissimorum fastigia adscendamus, si terras ab omni mari remotas examinemus, ubicunque denique gentium versemur, varias undique echinorum formas aliasque species marinas invenimus. Estne igitur, quæso, qui diluvio (neque enim talibus locis eas flumina deponere potuerunt), omnem

¹ Novum nempe instituit Professorium munus, quo, ob egregia ejus in Academiâ merita, Doctm. Clarke honoravit.

² Mineralogiæ nempe.

hunc terrarum globum coopertum fuisse, ampliùs audebit denegare?

Impensè (impensiùs etiam si licuisset) studia in rebus physicis posita collaudavimus; minimè tamen usu carent ista quæ humanæ mentis principia illustant atque mutuum cogitationum inter se nexum docent.¹ Non vanas istas et penè aniles, quæ mediæ ævi sophistas argutiis suis implicuere, quæstiones dico: sed libros recentiorum digniores ex quibus Lockium meditationi nostræ præcipuè commendavit Academia. Liceat mihi gloriari, quòd primum lumen his rebus et omni penè philosophiæ dederit nostræ disciplinæ filius, Baconus: qui superstitiosas ignorantie tenebras, qui inanem istam antiquæ philosophiæ venerationem primus dissipavit. Idem etiam Aristotelis auctoritatem, per tot secula inveteratam et quasi hominum mentibus insitam, (neque quidquam in philosophicis auctoritate deterius), primus labefactare potuit: et puriore tandem ratiocinandi methodo adhibitâ, veram scientiæ aperuit viam.

Diversa diversorum sunt ingenia; neque omnes fieri vel duces vel senatores vel poëtæ possumus. Ideò verò nati sumus, ut facultates à naturâ datas augeamus, et reipublicæ utilitati quodammodò consulamus; neque quisquam, opinor, tam inopè præditus est mente quin, hanc pro virili colendo, amicis carus, societati utilis, sibi denique jucundus fieri possit. Hinc elucet Academiæ nostræ præstantia: varias² namque res proponit quibus incumbere, prout suadeat ingenium, possumus. Neminem verò cui pectus sit ingenuum vel ambitione motum honestâ, desidiæ illecebris sese traditurum credibile est; liberalem enim excitant æmulationem honores et præmia ab Academiâ instituta: neque, studiis tam dignis propositis, laboris tædium sentit animus: urget verò cursum et ad metam properat.—Procul hinc ablegantur vana ineptiarum lenocinia;—procul etiam futiles ad captandum vulgus editi libri: neque istos legimus auctores, quorum scripta mentem pessundant pravasque excitant

¹ Pulcherrimè de usu studiorum Metaphysicorum disseruit Dugald Stewart, *Phil. Humanæ Mentis*, cap. 2 et 3.

² Varia appello præmia, Mathematica, Classica, (si ita loqui liceat) Theologica, &c.

animi affectiones. Minimè hîc ut multiplicem operum varietatem leviter delibemus, stimulamur: tantùm verò ut pauca eademque optima excerpamus, et summè in iis evolvendis laborando, fructum nobis certissimum comparemus. Quum igitur tali disciplinâ scientiâque tam accuratâ floreat hæcce Academia, alumnos ejus reipublicæ procurandæ rationem apprimè callere vix mirum est. Suntne, quæso, qui in severiori juris studio iisdem præstiterint, qui infinitam causarum varietatem subtiliore judicio perceperint et explicârint? ex disciplinâ enim nostrâ tanta fit assiduitatis consuetudo et industriæ, ut nunquam postea vel eos deserat vel etiam languescat. Quid est quod doctissimos fidei nostræ defensores memorem, quid clarissimos istos qui iniquis impiorum captiunculis responderunt, et argumenta infidelium confutârunt. Quis enim Barrovii, Jortini, Paleii, (vivos eosque forsân haud minores prætereo) nomina fando non acceperit? quis legendo non admiratus sit? Almæ ideo matri, unicuique nostrûm carissimæ, tropæum quo nihil splendidius, extruxit gloria filiorum. Loci etiam ipsius celebritas et tot virorum summorum memoria animum vehementer excitant.¹ Cui tandem non exardescit pectus diviniore flammâ quum loca quibus Newtonus olim versatus est, videat? Quis unquam sedes Miltoni contemplatur quin in animo lætorem poëseos fontem sentiat? Se statim in Athenas corripere quis non arbitratur, vestigia secutus Bentleii et Porsoni? Literæ enim fuerunt Porsono, (quem immaturâ, eheu! morte præreptum lugemus omnes) non vulgares hæc et quotidianæ, sed uberrimæ et maximè exquisitæ. Fuit judicium subtile limatumque. Vobis quidem omnibus, vobis, literarum et elegantiorum et severiorum Antistites Lycæique nostri ornamenta, vestra ipsorum opera “æternitatem immortalitatemque donaverunt.”²

Mæ igitur ut orationi, qualiscunque sit, coronidem imponam, inter tot argumenta necesse est ut multa præteream. Ex tantâ enim rerum laudatione dignarum varietate, excellentissima quæque modò tempus sinit libemus. Quæcunque verò omiserim,

¹ Naturâne nobis hoc datum dicam an errore quodam: ut cùm loca videamus in quibus memoriâ dignos viros, &c. Cic. de Fin. lib. v. Proëm.

² Cicero, Orat.

vestra ipsorum corda, Academici, gratique animi fidelitas, facillimè suppeditabunt. Si verò nos felicissimos prædicemus, quòd patriam libertate purissimâ florentem et potestate nacti simus, gaudeamus insuper nos in hujusce Academiæ gremium receptos esse, ubi, quodcunque est ingenui, quodcunque liberalis et eruditi, prosequi datur. Tu igitur, quam totus veneror, Alma Mater, tuam ab omni mutatione incorruptam serves disciplinam, ac lumen doctrinæ et virtutis semper diffundas. Floreas, precor, in omne seculum novis honorum incrementis: nec gloriæ monumentum tuæ nisi fracto illabatur orbe.

JOHANNES ASHBRIDGE, A. B.

TRIN. COLL.

Cantabrigiæ.

In Comitiiis Maximis.

NECROLOGY.

WE have already alluded to the death of Professor Scott of Aberdeen, (See No. v. p. 79.) We now present our readers with his character, drawn by Dr. Skene Ogilvy, Senior Minister of Old Aberdeen.

“ As a man, the conduct of Mr. SCOTT was dignified and correct. He neither assumed that austerity, which sets others at a distance; nor descended to those frivolous levities, which lead to unbecoming familiarity. Possessing, in an uncommon degree, a calm firmness of mind, by which he could control his feelings, and adhere to his purposes, he was generally able to avoid the errors, into which the unwary are often led by the disorders of the passions: and to ensure the success of his undertakings, by the caution with which they were commenced, and the undeviating steadiness with which they were kept in view.

“In domestic life his character was amiable.— The tears of his disconsolate widow can but feebly express her heartfelt grief for a most worthy, indulgent, and affectionate husband, who rejoiced with her in prosperity, counselled her in perplexity, and in affliction soothed and composed her, by his kind, constant, and sedulous attentions. Her happiness or sorrow he felt as his own.

“Steady and warm in his attachments, his intimate friends will long recollect with mingled gratitude and regret, the readiness of his sound, though unobtruded advice ; the cheerfulness, with which he endeavoured to promote their interest ; and the pleasure he felt, when fortune favored their views. Unostentatious in his professions of regard, the sincerity of his affection was marked, chiefly, by the assiduity of his efforts to alleviate their distress.

“His house was the seat of hospitality, affability, and kindness. His door was opened with complacency to the stranger : and he was always pleased to see a companion or a friend.

“In company, he neither anxiously sought, nor affectedly shunned, learned conversation ; but was at all times willing, as far as propriety would admit, to adapt his discourse to the humor and inclinations of his associates :—to the young, as well as to the old ; to the gay, as well as to the grave ; to the man of the world, as well as to the scholar. With an accurately discriminating eye he could perceive where, and with whom, he might safely and properly unbend his mind ; and when, and how far, it was expedient to use reserve. Wherever he was known, his company was eagerly and generally courted :—and, we admire the talent, by which he could devote large portions of his time to the gratifications of social intercourse, without suffering his ardor in literary pursuits to cool. Where he was accustomed to visit, often will the sigh be heard, among those who feel the loss of the cheerful conversation, with which he was wont to amuse, to please, and to inform his associates.

“Long will his fellow-citizens lament his death, and recollect his virtues. Often will they mention his name with the feelings of respect and esteem, due to the memory of the man, who, with high credit to himself, and advantage to the place, dis-

charged, during several years, the functions of Chief Magistrate in his native city; who, in all the offices that he held amongst them, successfully directed his undeviating efforts to their common good; and, whose purse, without the ostentation of charity, was ever open to their poor.

“As a man of letters, his attainments were truly great. Endowed with more than ordinary natural abilities; and availing himself of all the advantages of an excellent education, he devoted his attention to literary pursuits, with that ardor which marks the scientific mind. Nor did he fail to reap the fruits of his industry; for his philosophical publications, and his extensive and highly valued correspondence with learned men, had procured him uncommon esteem in the literary world. The numerous compositions which he has left in an unfinished state, serve now, alas! only to show what might have been expected from his genius, knowledge, and industry, if it had pleased God to prolong his estimable life.

“In his Academical Lectures, he combined original observation with judicious selection, and accurate scientific arrangement with that simplicity, perspicuity, and neatness of style, which is the best and most captivating vehicle of instruction. Deeply conversant in the writings both of ancient and modern philosophers, he freely availed himself of all their information; while trusting modestly to his own powers, he had the courage to think, and to judge for himself. Where his reason led him to differ from respectable authorities, cautiously avoiding that asperity of language, which is too often the disgrace of literary combatants, he stated the arguments on which he founded his opinions, with the manly firmness which becomes the advocate of truth. Preserving the respectful deference due to distinguished learning and genius, even while they err, his candid, unassuming manner never injured the memory of a dead, or wounded the feelings of a living opponent. It was only against those sophists, whose pernicious tenets tend to sap the foundations of religion, or to disturb the harmony of social life, that his indignation could be roused:—and even then, while, in terms of merited ridicule or contempt, he exposed the fallacy, in pity he spared the man. Far from thinking that human

science had yet attained perfection, he was constantly attentive to its progress. In his zeal for its improvement, he was not misled by the theories which fancy daily forms, and which ingenuity and novelty alone support ; but, deliberately applying the test of reason to whatever the genius or learning of the age brought forward to his view, while he rejected what seemed frivolous or false, he carefully enriched his academical course with every new and important discovery.

“ Such was the example which he gave to his pupils, in his manner of investigating, illustrating, and defending truth.

“ Its happy influence appeared in the steadiness and dignity which commanded their respect, combined with the affability and kindness which won their hearts ; and in the pleasing address with which he roused them to application, by exciting in them a laudable emulation, and animating them with the love of science. When the relation of pupil and teacher had ceased, young men of merit were sure to find in him the characters of a father and a friend.

“ By his death, science has lost a friend who bade fair to increase her stores ; society, one of its most respectable and agreeable members ; and the University, a Professor of highly distinguished ability and usefulness.¹

“ But his abilities, his learning, and the excellence of his manner of communicating knowledge, are not the only important endowments for which the literary world, and the public at large, will long and deeply lament his untimely fate.

“ Feeling, on his heart, the powerful influence of rational Christianity ; and sensible that the impressions of early life are lasting, the philosophy which he taught was friendly to the best interests of religion and morals. In his writings, in his

¹ MR. ROBERT EDEN SCOTT died in the morning of Monday the 14th of January, 1811. After having acted during several sessions of college as an assistant Professor, he held different chairs in the University, nearly 15 years ; and taught, with great reputation and success, Greek, Mathematics, Natural and Moral Philosophy, and Logic. He was descended, by his mother, from the family of GORDONS, who had been much and justly respected as Professors in the University and King's College of Aberdeen for almost two centuries.

conversations, and in his school, scepticism and infidelity, with all their fallacies and fictions, were zealously opposed ; while the sacred treasures of natural and revealed religion, which cherish whatever wisdom, virtue, and affection value most, were supported with that force of argument which flows from the clearest understanding, and with that energy of manner, which emanates from the heart that feels their power. These alone, he knew, could soothe the sensibilities of a wounded spirit, in those hours of sorrow, when other consolations are of no avail :—these alone, he knew, could ease the throbbings of the heart that mourns for departed worth :—and these alone, he knew, could arm the dying man with fortitude, with resignation, and with joy.

“ Nor did his well-founded expectations terminate in disappointment. He showed, on his death-bed, the magnanimity and hope, which spring from the sound and rational principles which he had uniformly inculcated, and by which he had carefully regulated his conduct. During the progress of the fatal fever which deprived us of this truly worthy man, in every lucid interval he calmly viewed his approaching end.

“ Observing a friend sitting by him, and looking on him with anxious tenderness, he affectionately grasped his hand, and, with the noble confidence of a dying Christian, he said, “ I know that I am going to another and a better world.” In the evening immediately preceding his death, and but a little time before he had intirely lost the power of speech, with the resignation and composure of a true disciple of Jesus, he recommended his departing spirit to his God, through the merits and mediation of his Redeemer. How different is this from the gloomy end of the doubting sceptic, the sullen departure of the hardened infidel, or the frightful death of the sinner, who expires without a ray of hope ! What a practical value does it stamp upon the rational assurance of “ eternal life,” which Christianity alone can inspire !

LYRICAL METRES OF ANACREON.

NO. II.

WISHING to bring to a conclusion what I had to say on the subject of Metre in general, I will now make an application of it to the Lyrical Metres of Anacreon. The principles, that I have endeavoured to establish in the preceding part, will make, I trust, easy and obvious all that follows. These principles, it may be remembered, are, that times (*σημεία*) constitute feet, that the different proportions of these feet constitute the variety of rhythm, but that some *certain, determined, and prescribed order* of rhythm is necessary to constitute, or, to borrow a classical expression, to build up metre.¹ Indeed, this metaphor, derived from building, is so apposite, and well suited to the illustration of the subject, that I will pursue it a little farther, and to a more minute resemblance. The times that constitute feet, I should add, may be compared to hewn stones, or bricks, so formed, that two placed end-wise may be equal to one placed longitudinally, and thus the end may represent the short time, and the length its double or long time. Feet may be represented by the different combinations of ends and lengths, according to the number of short and long syllables, and metre may be represented by the *regular* return of these ends and lengths, or half and whole bricks, in *certain* places, exhibiting an appearance of what is called in brick-work bonds and closures. Rhythm, on the contrary, would represent no such appearance of regularity. In this manner the differences of metre may be made sensible to the eye, and the young scholar may be instructed to lay a course of iambic or dactylic feet, and to raise an iambic, or any other metrical wall, by the help of a few lines on paper, which may serve equally the purpose of instruction and amusement. Every projector has a sort of parental regard for his own speculations, and so persuaded am

¹ Condere carmen.

I of the utility of this humble contrivance, that I have it in contemplation, for the use of my young friends at school, to prepare a chart of this nature, to be intitled, Metrical Architecture.

Another principle, that I have established is, that every foot has its $\acute{\alpha}\rho\sigma\iota\varsigma$ and $\theta\acute{\epsilon}\sigma\iota\varsigma$; and that in metre, this $\acute{\alpha}\rho\sigma\iota\varsigma$ and $\theta\acute{\epsilon}\sigma\iota\varsigma$ is either *fixed*, or *variable*, in quantity, to the amount of one time; and that the fixed is so, either syllabically *and* temporally, or temporally *only*; and in compound feet, that what is fixed, either extends itself generally throughout the *whole* measure of the $\acute{\alpha}\rho\sigma\iota\varsigma$ and $\theta\acute{\epsilon}\sigma\iota\varsigma$, or is partial and restricted to *some* times only; so that in compound feet the $\acute{\alpha}\rho\sigma\iota\varsigma$ and $\theta\acute{\epsilon}\sigma\iota\varsigma$ may be fixed in part, syllabically *and* temporally, in part temporally *only*.

A foot differs from rhythm, as part does from the whole, as a species of proportion, from proportion in general. Thus all dactyls are rhythmical, but all rhythm is not dactylic.

I shall now endeavour to show, that the Anacreontic metre is not iambic, nor trochaic, nor a mixture of both, as some would have it; nor destitute altogether of quantity, and to be measured only by a certain number of syllables, as others have supposed; but that it is a peculiar metre, and what Quintilian calls Anacreontium colon, as having been either invented, or brought into repute at least, by Anacreon; and that all the verses in all the Odes of Anacreon, however different in appearance, are reducible to one measure, and to one standard, according to the scale subjoined—

FIRST FOOT.

SECOND FOOT.

$\acute{\alpha}\rho\sigma\iota\varsigma$,	$\theta\acute{\epsilon}\sigma\iota\varsigma$,	$\acute{\alpha}\rho\sigma\iota\varsigma$,	$\theta\acute{\epsilon}\sigma\iota\varsigma$,
Variable throughout, having 3 or 4 times.	Fixed throughout, temporally only, having 3 times.	Fixed throughout, temporally only, having 3 times.	Catalectic.
UUUU	UUU	UUU	—
—UU	—U	—U	U
UU—	U—	U—	
UUU			
—U			
U—			

I say here, that the θέσις is fixed, *temporally only, throughout*, to distinguish it from the θέσις in the common iambic measure, where also the θέσις is fixed temporally, but not temporally *throughout*, for it is syllabically *and* temporally fixed in the first part, or short time, but is fixed temporally *only*, and not syllabically in the second part, or long time, and admits, therefore, of a tribrach, but not of a trochaic in its θέσις. It may be observed, that an amphibrachys, although equivalent to four times, does not occur, to the best of my recollection, in the ἄρσις of the first foot of any Ode in Anacreon, perhaps, because the measure being full at an iambic, an additional time would be superfluous, and because an amphibrachys is incapable of being resolved into a spondee, like the proceleusmaticus μεθύομεν. It should seem as if the ἄρσις consisted of a spondee, or an iambic, or of feet resolvable into one or the other.

Let us now apply this scale to some of the Odes, dividing the feet by continued lines, and their ἄρσις by dotted ones—

3	3	3	:
Ἐγῶ	γῆρῶν	μῆν εἰ-	μι
3	3	3	:
Νῆων	πλῆον	δῆ πι-	νω.
4	3	3	:
Κᾶν δεῆ-	σῆ μῆ	χῶρεῦ-	ειν
3	3	3	:
Σκῆπτρῶν	ἔχῶ	τῶν ᾠσ-	κον.
3	4	3	:
(Ὅ νᾶρ-	θηξ οὔ-	δῆν ἔσ-	τιν.) 5
3	3	3	:
Ὅ μῆν	θεῖλῶν	μᾶχῆσ-	θαι,
3	3	3	:
Πᾶρῆσ-	τί γάρ	μᾶχῆσ-	θω.
3	3	3	:
Ἐμοῖ	κῦπῆλ-	λῶν, ᾠ	παι,
3	3	3	:
Μῆλι' χρ-	ὄν οἱ-	νῶν ἦ-	δυν
3		3	:
Ἐγχε-	ρᾷσᾶς,	φῶρῆ-	σον. 10
3	3	3	:
Ἐγῶ	γῆρῶν	μῆν εἰ-	μι,
4	3	3	:
Σεῖλῆ-	νῶν ἐν	μῆσοι-	σι
3	3	3	:
Μι' μού-	μῆνός	χῶρεῦ-	σω. (Ode 38.)

It may be seen that all the verses in the preceding Ode conform themselves to the scale given, except the single line, 'Ο νάρθηξ δ' οὐδέν ἐστιν. Barnes, to preserve the metre, without any authority of manuscripts, would read, Νάρθηξ γὰρ οὐδέν ἐστιν. I conceive that it is an interpolation by some grammarian, who would amplify and illustrate the general word σκῆπτρον, by the more appropriate one, Νάρθηξ; and that these interpolations are very common we shall have occasion to notice hereafter.

I will divide the verse of another Ode, the 17th, into feet, and the feet into their ἄρσις and θέσις, and the whole of this Ode will be found conformable to the scale—

3 or 4	3	3	
Τὸν ἄρ-	γυρον	τορεύ-	σας,
Ἥφαϊσ-	τέ, μοι	ποίη-	σον,
Πανόπ-	λιαν	μὲν οὐ-	χί·
Τί γὰρ	μάχαι-	σι κα-	μοί;
Ποτή-	ριον	δὲ κοῖ-	λον, 5
Ὅσον	δύνη	βάθυ-	νον.
Ποίει	δέ μοι	κάτ' αὐ-	τὸ,
Μήτ' ἄστρ-	α μήθ'	ἀμάξ-	ας,
Μή στύγν-	ον ὦ-	ριῶ-	να.
Τί πλει-	σάδε-	σι κα-	μοί; 10
Τί δ' ἄστρ-	άσιν	Βοώτ-	εω;
Ποίη-	σον ἄμ-	πέλους	μοι
Καὶ βό-	τρυας	κατ' αὐ-	τὸ,
Καὶ χρυ-	σέους	πατοῦν-	τας,
Ὅμοῦ	κάλω	Λυαί-	ω, 15
Ἐρῶ-	τα καὶ	Βάθυλ-	λον.

I have selected the two preceding Odes, because these are among the few perfect ones, that may be relied on as genuine, and are vouched as Anacreon's, the former by Hephæstion, the latter by Aulus Gellius. The whole of the latter Ode is given in Aulus Gellius, (*L.* 19. *c.* 9.) and we may ascertain, from a comparison of this with the copy of it in the Vatican manuscript, supposed to be of the 10th century, how many interpolations had crept into the original, even at that early period; and we may conjecture, that the other Odes of Anacreon have not shared a better fate in passing through the hands of Greek priests and grammarians. Upon the whole, his Odes have suffered more, perhaps, from the conceit of learned commentators, than from the blunders of illiterate transcribers. In the Vatican copy,

for instance, the 14th verse is omitted, and between the 13th and 15th, are inserted the following amplifications, exhibiting on the very face of them the base alloy of counterfeits :

Καὶ Μαινάδας τευγώσας,¹
 Ποίει δὲ ληνὸν οἶνου,
 Αἰνοβάτας πατοῦντας,
 Τοὺς Σατύρους γελῶντας,
 Καὶ χρυσοὺς τοὺς ἔρωτας,
 Καὶ Κυβέρην γελῶσαν.

In these verses, independent of their insipidity, we have in the last but one, an error in the metre, which alone may convince us, that they are not genuine.

We may observe, that as quantity became neglected in the latter ages, verses were formed, which imitated the established metres in the number of syllables only, to the utter disregard of rhythm ; and that this corruption had taken place at an early period we have abundant proof in Montfaucon's *Palæographia*. He cites these lines, among others, in a manuscript (*see p. 50.*) of the 11th century—

Κρίσιν γενέσθαι πάντων βεβιωμένων,
 ἢτε ἀγάθων ἢτε δεινῶν καὶ φαύλων.

These are evidently intended for iambics, but are much such iambics, as the following line from Catullus is an hexameter—
Ne supinus eat, cavaque in palude recumbat. To a modern Greek, who pays no longer attention to rhythm or quantity, the exceptionable line, *Καὶ χρυσοὺς τοὺς ἔρωτας*, sounds as well as the genuine metre, *Ἐφαῖστε μοὶ ποίησον*, in the same manner as to an English ear, it makes no difference whether we read the first line in Virgil, *Tityre tu patulæ*, etc. or *Patulæ tu Tityre*, etc. and for the same reason, because with us the observation of quantity is a matter of mere science and study, and not of experience. The Sotadian verse,

Νόμος ἔστι θεὸς, τοῦτον αἰεὶ πάντοσε τιμᾶ,

sounds to unlearned ears like a good hexameter, and I have no doubt that the inscription in Clarke's *Travels into Russia*, (*p. 498.*)

Αὐτοκράτωρ Καῖσαρ Ζήνων εὐσεβὴς νικητὴς
 μέγιστος αἰεὶ σέβαστος,

¹ See Fischer's *Anacreon*, ed. 1793. p. 7.

was intended for two hexameters. The date of this inscription is placed by Clarke at the beginning of the 5th century. Instances of this syllabic metre occur in most of the Odes that pass under the name of Anacreon, but which, we may rest assured, are not only not Anacreon's, but the production of some later Greek, whom Anacreon would have considered as little better than a Barbarian. We will adduce a short Ode, the 24th, as an example—

Ἐπειδὴ βροτὸς ἐτύχθη,
 Βίότου τρίβον ὁδεύειν.
 Χρόνον ἔγνων, οὐ παρεῖλθον,
 Ὀν δ' ἔχω δραμεῖν, οὐκ οἶδα.
 Μέθετέ με αἱ φροντίδες.
 Μηδέν μοι καὶ ὑμῖν ἔστω.
 Πρὶν ἐμὲ φθάσῃ τὸ τέλος,
 Παίξω, γελάσω, χορεύσω,
 Μετὰ τοῦ καλοῦ Λυαίου.

If we read the above Ode without any attention to rhythm or quantity, we shall find it will make the same metre as the Ode beginning, *Μεσονυκτίοις ποθ' ὦραις*.

Barnes has cut this Ode about without mercy, in order to trim it into some kind of regular metre, and the last editor, Bothe, has used the pruning-hook not less sparingly, but Baxter more faithfully and prudently gives it nearly as he finds it; and Fischer, (p. 97.) adopting Baxter's text, observes most justly, "*Auctor Odarii ipse numerâsse tantùm syllabas versûs cujusque, neglectis legibus metricis, videtur, ita, ut opera, quam viri docti posuerunt in versibus carminis ad numeros legitimos revocandis, frustra consumpta omnis existimanda sit.*" Indeed, it is surprising, that so learned a man as Barnes could have been imposed upon by the trash that has been attributed to Anacreon, especially as the old Vatican manuscript, (*see Bothe, Oxford ed. 1809. p. 126.*) professes in its title to contain, Ἀνακρέοντος ἡμιάμβια, καὶ Ἀνακρεοντεῖα, καὶ τρίμετρα. Phædrus says hardly more plainly of his own fables, that they are not Æsop's, but after Æsop's manner; "*Quas Æsopias, non Æsopi nomino.*" (l. 5. in Prologo.) However, in Spalletti's fac simile copy, which I have seen, the title is only, Ἀνακρέοντος Τηίου συμποσίαινα ἡμιάμβια.

Although it is hardly worth while to bestow any farther trouble on the miserable and barbarous productions, of which Anacreon has been doomed to be the reputed father, yet to set this matter in the clearest light, and to remove all doubts respecting the spuriousness of great part of the family, attributed to our Poet, I will give here another short Ode, (66 in *Barnes*) as an instance of that syllabic metre, which came in fashion in later ages, and made all attention to quantity unnecessary.

Τι καλόν ἐστι βαδίζειν,
 Ὅποῦ λειμῶνες κομῶσιν,
 Ὅποῦ λεπτὴν ἡδυτάτην
 Ἀναπνεῖ Ζέφυρος αὔρην;
 Κλῆμα τὸ βάκκειον ἰδεῖν
 Χ' ὑπὸ τὰ πέταλα δύναι,
 Ἀπαλὴν παῖδα κατέχειν,
 Κύπριν ὅλην πνέουσιν.

I have substituted the reading in the Vatican manuscript, *καλόν* for *κάλλιον*, in order to reduce the syllables to their proper number. *Barnes* has contrived to reduce this Ode into metre, or rather has named the feet, of which it is composed; but those who read it without regard to quantity, will both save themselves trouble, and come nearest to the author's purpose. I need hardly observe, that all the lines are to be read like

Μεσονυκτοὶς ποθ' ὄραις,

except the concluding line, which is intended to resemble

Θέλω λεγεῖν Ἀτρεΐδας.

I do not mean to say, and I do not think, that *all* the Odes in the common editions of Anacreon, which conform to the scale above given, are therefore genuine; but these will certainly be found the most successful imitations of him, not only in metre, but in manner, and at least these do not carry about with them intrinsic marks of their own baseness. The standard that I have given will enable us to decide upon the spuriousness of many whole Odes, and of many verses interpolated in Odes of a more genuine complexion: among those Odes, which are conformable to the Anacreontic measure, and do not furnish such an easy mode of detection, it is the province of taste chiefly to ascertain which are genuine, or otherwise.

On this subject Bothe says prettily, “*Quibuscunque integer est sensus, ii faciliè avem ex cantu dignoscent.*”—(p. 76.)

I have given, in the preceding scale, the catalectic, or imperfect form, of the Anacreontic measure, as this is of most common occurrence in the small remains of his poems; but we have some fragments preserved, that exhibit the Anacreontium colon in its full or acatalectic state. In these the last foot is commonly a Di-iambic.

The following elegant lines may serve as an example: they consist of a strophe of four verses; the three first acatalectic, and the concluding catalectic.

Ω παῖ, παρθένιον βλέπων,
Δίξημαί σε, σὺ δ' οὐκ αἶεις,
Οὐκ εἰδὼς, ὅτι τῆς ἐμῆς
Ψυχῆς ἡνιοχέυεις. (Ode 67.)

In the midst of so many dry details, I have amused myself with a translation of this fragment, and hope I shall be excused, if I insert it here. In accommodation to modern manners, the Ode may be supposed to be addressed by some enamoured fair one, to her young favorite—

“Sweet boy, a very girl to view,
Long have I spread the toils for you,
But you elude my art;
You do not, will not understand,
That all the reins are in your hand,
That regulate my heart.”

The last line,

Ψυχῆς ἡνιοχέυεις,

is exactly similar to the third line of the 38th Ode above quoted,

Κἄν δεήσῃ με χορεύειν.

Sometimes the first long syllable is resolved into two short, and then the metre exhibits a verse, that may be scanned as an Ionic ἀπ' ἐλάσσονος, and is so considered by Hephæstion, Marius Victorinus, Barnes, and most modern editors. I will give here an instance of this solution of the first syllable, from a little fragment of Anacreon, preserved by Athenæus, as it appears amended by Mr. Gaisford, the learned and ingenious editor of Hephæstion, p. 327. in notis:

Ὁ Μεγίσθης δ' ὁ φιλόφρων,
 Δέκα δὴ μῆνες, ἐπειδὴ
 Στεφανοῦται τε λύγῳ, καὶ
 Τρύγα πίνει μελιήδεα.

Such lines occur frequently in the 6th Ode of Anacreon, or his imitator; I will give, therefore, here, the first eleven verses of it, and will divide, as I have done before, the feet into their component ἄρσις and θέσις.

4	:	3	:	3	:	
Στεφάνους	:	μὲν κρο-	:	τά φοι-	:	σιν
Ῥοδίνους	:	συναρ-	:	μόσαν-	:	τες
Μεθύομεν	:	ἄβρα	:	γελῶν-	:	τες.
Ῥπὸ βαρ-	:	βίτω	:	δὲ κού-	:	ρη,
Κατὰ κισ-	:	σοῖσι	:	βρέμον-	:	τας
Πλοκάμοις	:	φέρου-	:	σα θύρ-	:	σους,
Χλιδονόσ-	:	φυρος	:	χορεύ-	:	ει.
Ἀβροχαί-	:	της δ' ἄ-	:	μα κού-	:	ρος,
Στομάτων	:	ἤδ' ἔ-	:	πνεόν-	:	των,
Κατὰ πηκ-	:	τίδων	:	ἀθύ-	:	ρει
Προχέων	:	λίγει-	:	αν ἔμ-	:	φῆν.

It is evident, on bare inspection of the preceding lines so divided, that what gives some of them the appearance of an Ionic form, is merely a transposition of the times in the θέσις of the first foot, and the introduction there of a trochaic instead of an iambic. This is the characteristic feature of the Anacreontic metre, that it admits of this isochronous latitude in the θέσις of the first foot, and thus the line,

4 3 3
 Μεθύομεν : ἄβρα | γελῶν : τες,

corresponds, although not in syllables, yet in musical quantity, or rhythm, with the succeeding line,

4 3 3
 Ῥπὸ βαρ- : βίτῳ | δὲ κού- : ρη,

and is no more an Ionic verse, than the latter. It is to this latitude, so productive of ease to the composer, and of pleasing variety to the reader, that Horace seems to allude, when he describes Anacreon as recording his love,

Non elaboratum ad pedem.

Anacreon, no doubt, composed verses in many other metres, and perhaps some lyrical pieces in rhythm, without metre. The fragment (61)

Πῶλε θρηκίη τί δὴ με, etc.

is composed in regular dimeter trochaics ;
and the fragment (95)

Ἐρῶ τε δῆτα, κοῦκ ἔρῶ,
καὶ μαίνομαι, κοῦδ' αἰνῶμαι,

seems to have been composed in regular iambs ; but the Anacreontic metre, such as occurs in the two genuine Odes inserted above, and prevails in many of the Odes generally ascribed to him, is neither trochaic, nor iambic, nor choriambic, as Bothe thinks, (Bothe's Anacreon, p. 120.) nor Ionic ἀπ' ἐλάσσονος, in places, as Barnes thinks, nor Ionic ἀπὸ μείζονος, cum anacراسι, as Herman thinks, (De Metris, p. 345.) but is throughout of one scale, and reducible to it. For instance, the seven different lines—

3 or 4	3	3	
Θέλω	: λεγέιν	Ἄτρεϊ-	: δας,
Κἄν θεή-	: ση με	χορεῦ-	: ειν,
Μεσονυκ-	: τίοις	ποθ' ᾧ-	: ραις,
Αἱ Μοῦσ-	: αι τὸν	ἔρῶ-	: τα,
Τὸν μελαν-	: ὄχρω-	τα βό-	: τρυν,
Μὴ με	: φυγῆς	ἔρῶ-	: σα,
Ἀβροχαί-	: της ᾧ-	μα κοῦ-	: ρος

are all Anacreontic measures, having, as I observed before, the ᾄσεις of the first foot variable, consisting at pleasure either of three or four times, and having the θέσις of the same foot fixed to three times, but admitting indifferently a trochaic, an iambic, or tribrach. The ᾄσεις of the second foot is tied down to stricter metre, and is confined to three times, exhibiting always an iambic form in the instances above given ; but we shall have occasion to see afterwards, that the same licence has been extended in some verses to the ᾄσεις of this foot, which has been exemplified in the θέσις of the first foot. The θέσις of the 2d foot contains the final catalectic syllable.

I had said in a former paper, (see Class. Journal, Vol. ii. p. 55.) the Latin poets have not, to my knowledge, any metre affording an example of this licence, which substitutes in the second part of a foot an iambic for a trochaic, and vice versâ indifferently. In the ἀρσεις, or first part of the foot, at the beginning of a verse, this licence was common with the Latins, as in the hendecasyllables of Catullus.

aridum modò pumice expolitum ;

Mēas esse aliquid putare nugas ;

Terentianus Maurus, likewise, (Putsch. Collect. p. 2439.) says that the following lines are all in the same metre.

Lex tamen una metri est.

ădēst celer phaselus.

Mēmphītides puellæ.

Tīnctūs colore noctis.

Dăbūnt malum Metelli.

Īnăchiæ puellæ

Seū bōvis ille custos.

I have, however, lately fallen on a passage in Terentianus Maurus, which now enables me to produce an instance in a Latin poet of that licence in the $\theta\acute{\epsilon}\sigma\iota\varsigma$ of the first foot, which I had considered peculiar to the Greek poets. The passage relates to the choriambic metre, and may be found in Gaisford's Hephæstion, p. 297, and is as follows:—

Qui multos legēre, negant hoc corpore metri

Romanos aliquid veteres scripsisse poetas.

Dulcia Septimius qui scripsit opuscula nuper,

Ancipitem tali cantavit carmine Janum.

“Jane Pater, bina tuens, Dive biceps, biformis,”

“O cate rerum sator, O principium Deorum,”

“Stridula cui limina, cui cardinei tumultus,”

“Cui reseratā mūgīunt aurea claustra mundi.”

Ecce, vides *ta mugiunt* esse duos Iambos,

Temporibus namque pares sæpe sibi vicissim

Cedere, vel tribrachyn admittere sæpè possunt.

Here we see plainly that an iambic foot has been substituted in the room of the trochaic, exactly in the same manner, and for the same reason, as a trochaic has been substituted for an iambic in the preceding Anacreontic lines, namely,

Κἀν δέησῃ μὲ χορεύειν,

Αἱ Μοῦσαι τὸν ἑρῶτα,

Ἀβροχαίτης ἅμα κοῦρος

It is impossible that a *single* iambic foot can ever be represented by a trochaic, for, although these feet are similar in rhythm or proportion, being both in the proportion of two to one, yet as in the iambic, the short time precedes, and the long follows, and in the trochaic the contrary happens, there is naturally

and intrinsically what has been called by grammarians an antipathy between them. But when iambs and trochaics enter into metre not as substantive single feet, *requiring* an ἄρσις and θέσις of their own, but are only component parts of other and larger feet, then it is evident that they are not feet, but times, and as times they are perfectly isochronous, and may be interchanged one for the other, wherever the metre allows of interchanges, nor is there any thing more extraordinary in this, than that a spondee should be allowed sometimes to represent an anapæst, and sometimes a dactyl. It is no more than allowing to compound feet a privilege, which every body acknowledges in single feet. Had the learned author of the Tentamen de Metris attended to this, it would have relieved him from much embarrassment, and many lines would have been admitted by him as sound, which are now performing quarantine. I will endeavour to give some of these a bill of health, and hope to restore them to the society of their fellows.

In Sept. c. Theb. p. 22. v. 4.

ἰππίκων τ' ἄϋπνων

has for its correspondent in the antistrophe,

δῆ τοτ' ἤρθην φῶβῳ.

Trochaicum Hemiolium, observes the learned Annotator, opponitur Cretico Dimetro, quod vetant leges Antistrophicæ. I submit, however, that these two lines may well stand together consistently with the licence of metre, and that each verse consists alike of two feet, namely, a perfect trochaic base, and an imperfect brachy-catalectic quantity of three times, the final trochaic ὑπνων answering to the final iambic φῶβῳ, as the trochaic base ἰππίκων τ' ἄ—answers to the trochaic base δῆ τοτ' ἤρθην. In these verses φῶβῳ and ὑπνων are not integral feet, but only parts of larger feet left unfinished for the sake of a close. They are therefore perfectly isochronous and equivalent quantities.

Ib. p. 24. v. 4. ἄπτομένον πυρὶ δαΐῳ

has in the antistrophe μνάμενᾶν νεφελᾶν ὀρθοῖ.

Non respondent, says the note.

It seems to me, however, to be good metre, although somewhat licentious, like many of the preceding instances. The verses are dimeter acatalectic, according to the scale subjoined,

"Αρσις,	∴	Θέσις,	"Αρσις,	∴	Θέσις,
3 or 4	∴	3	3	∴	3
ἄπτῳμΊ-	∴	νὼν πῡ-	ρῖ δᾱ-	∴	ῖῶ
μνᾱμΊ-	∴	νᾱν νΊ-	φΊλᾱν	∴	ὄρθοι

The final ὄρθοι is not here a spondee, but a trochaic corresponding in quantity to the iambic ιω. Provided the rhythm agree in one part of the foot, the other part may be allowed to vary to the value of one time, in its proportion, and by this means the metre is somewhat impaired, and rendered less sensible to the ear, but not entirely destroyed. There is still left order and regularity enough to enable us to trace the resemblance. This is well known to be the case in iambic and trochaic verse, which requires pure feet only in certain places, and admits of unequal variable quantities in other places. The same latitude is common also to all lyric compositions, and is certainly as pardonable in them, as their rhythm was always assisted and marked by musical accompaniments, and for this reason they are called μέλη.

Dr. Burney admits the following lines to be correspondent in metre: Καὶ χθόνια κόνις πύγ. Ib. p. 50. v. 2.

Αἰῶνα δ' ἐς τρίτον μένει.

I would ask, if the spondee αἰᾱ- agrees here with the trochæus καὶ χθῶ, why the abovementioned dactyl ἄπτῳμΊ- may not agree as well with the trochaic μνᾱμΊ-? The first of these lines is called by Dr. Burney an impure dimeter choriambic, and the second is called the same by him, or it may be called, he thinks, an antispastic dimeter. The truth is, however, that these lines were never intended to be scanned by one common measure, and are neither choriambic, nor antispastic, nor di-iambic, and the only matter worthy our attention, is to ascertain their rhythm or proportion, that is, their relative times and quantities.

One absurdity will ever beget another. Thus the established prejudice, that *all* lyrical compositions are in some metre or another, has imposed a task on the authors of this opinion to find a name for these supposed metres, and to effect this, they have destroyed all distinction and propriety of words, and have

so confounded feet together, that I hardly know what combination of rhythm is safe from their overwhelming dochmiacs and antispastics. There is a curious table in the Tentamen de Metris, p. 12. which exhibits no less than sixty-one forms of one foot, namely, the antispastic. But this is to give us, in a matter where a certain guide is so much wanted, nothing better than a Proteus or a Harlequin. To be serious, it is time that this rubbish were removed, which is only a burden to the memory, and gives no light to the understanding.

M. K.

*Critical and Explanatory Notes on the PROMETHEUS
DESMOTES of ÆSCHYLUS, with Strictures on the NOTES
and the GLOSSARY to MR. BLOMFIELD'S Edition.*

NO. II.

V. 13. ἔδην ἔμποδὼν ἔτι. Mr. B. says in his Gloss. p. 89. “ἔμποδὼν, ante pedes, reliquum: ita Stephanus, et Garbitius rectè: Stanleyus *impedimento fuit*; quò sensu frequentius est: sed Thom. Mag. ἔμποδὼν τὰ ἐν ποσὶν: Eurip. Phœniss. 718.

ἃ δ' ἔμποδὼν μάλιστα, ταῦθ' ἤκω φράσω.”

The ἔμποδὼν in the Phœnissæ is very different from the ἔμποδὼν in the Prometheus: the last means, as Mr. B. rightly supposes, *reliquum*, whereas in the other it means ‘the business, which more immediately interests the speaker,’ or literally, ‘which lies more immediately before him.’ Creon had some *important* intelligence to communicate, which was the object of his journey, and he thus adroitly breaks off the conversation, into which he had been betrayed:

ἤκιστα μείζον αὐτὸν ἢ Θήβας φρονεῖν,
κῆδεϊ τ' Ἀδράστῃ, καὶ στρατῷ πεποιθότα·
ἀλλ' εἰς θεὸς χερὶ ταῦτ' ἀναρτήσαντ' ἔχειν,
ἃ δ' ἔμποδὼν μάλιστα, ταῦθ' ἤκω φράσω.

Heath here rightly says: “ἃ δ' ἔμποδὼν μάλιστα. Verte, quæ autem potissimum præ manibus sunt, i. e. quæ maximè instant, vel urgent; hoc enim sensu satis frequenter usurpatur ἔμποδὼν.”

V. 90. *παμμήτωρ*. One other instance of *παμμήτωρ* occurs in the *Orphic Poems*: the passage is quoted in Faber's *Diss. on the Cabiri* (Vol. 2. p. 412.),

γαῖά τε παμμήτωρ.

Mr. Parkhurst says in his *Heb. and Eng. Lexicon*, p. 111. 2d edit. that Ceres is called in the *Orphic Poems* *παμμήτειρα*.

V. 99. *πῇ ποτε μόχθων*

χερὲ τέρματα τῶνδ' ἐπιτείλλαι;

Mr. B. says in his Gloss. p. 101. “*ἐπιτέλλω, appareo, significatu rariore. ἐπιτείλας, ἀνατείλας* Suid. quorum posterior in hoc sensu frequens est. *ἐπιτέλλειν* plerumque est, *injungere*.” Thus Agatharchides says, in Book I. on the *Red Sea* in Photius's *Biblioth.* τὸν ἥλιον [ἐκείσε] φασιν ἐπιτέλλοντα, ἔχ' ὡς παρ' ἡμῖν κ. τ. λ. Again οἱ δὲ [τῶν ἀστέρων] ἐδὲ κατὰ τὰς ὑφιστάτας καιρὸς, τὰς δύσεις ποιέμενοι καὶ τὰς ἐπιτολάς. Diod. Sic. I. 27. (cited by Stanley V. I. p. 229.) says of Isis: ἐγὼ εἰμι ἢ ἐν τῷ ἄστρῳ τῷ κυνὶ ἐπιτέλλεσα. Stanley cites from Eurip. in Clem. Alex. v. i. p. 209.—δι' ἀστέρων ἐπαντολάς. Plutarch (Vol. vi. p. 872. Ed. Wytttenbach) quotes this verse from Alcæus, τέγγε πλεῦμονας οἶνω· τὸ γὰρ ἄστρον περιτέλλεται. Both ἐπιτέλλω, and ἀνατέλλω are properly applied to the rising of the sun, the moon, and the stars: I would define them thus: ἀνατέλλω is *to arise*, but ἐπιτέλλω expresses more than the other; for it means not only *to arise*, but *to arise upon*, or *to shine upon*, as the earth, by the force of the preposition ἐπὶ. Thus Homer says,

ἦώς μὲν κροκόπεπλος ἐκίδνατο ΠΑΣΑΝ ἘΠ' Αἴαν.

Thus in the verses cited in Plutarch's *Treatise περὶ πρώτης ψυχῆς*, the sun is said ἐπιλάμπειν in the same sense:

αὐτίκα δ' ἥερα μὲν σέδασεν καὶ ἀπῶσεν ὀμίχλην, Ἡέλιος δ' ἘΠΕΛΑΜΨΕ. ἀνατέλλω is sometimes *exoriri facio*: thus Toup says in his *Emendations of Hesychius* Vol. iv. p. 255. Ed. of 1790. ἀνέτειλεν ἀνεβλάστησεν: Respexit Josephum l. i. p. 6. κατ' αὐτὴν δὲ ταύτην τὴν ἡμέραν εὐθύς φυτά τε καὶ σπέρματα γῆθεν ἀνέτειλε: hīc tamen reddo *exoriri fecit*, ut Matt. v. 45. ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν ἔξρανοῖς, ὅτι τὸν ἥλιον αὐτὸς ἀνατέλλει ἐπὶ πονηρὰς καὶ ἀγαθὰς, καὶ βρέχει ἐπὶ δικαίους, καὶ ἀδίκους. Thus Euripides in *Phœnissæ* v. 105. (In Burgess's Edition of Burton's *Pentalogia*) says:

ἀπὸ κλιμάκων

ποδοῖς ἵχνος ἐπαντέλλαν.

This is thus interpreted in the Index: “*ἐπανατέλλω, ascendere facio, ἀντὶ τοῦ ἐπανάγω, vel ἀναβιβάζω, vel ἀναφέρειν.*” Homer also uses it in the same sense. If I remember rightly, Herodotus has ἡλίου

επανατέλλοντος, which confirms what is said above. But, perhaps, the critic will ask me what is the force of the preposition ἐπὶ in the passage of Æschylus? I reply that ἐπὶ refers to πῇ, in this sense, *At what point is there to be a termination of these evils?*

V. 194. οἷδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ

τὸ δίκαιον ἔχων Ζεὺς, ἀλλ' ἔμπας μαλακογνώμων

ἔσται ποθ', ὅταν ταυτῇ φαισθῇ.

Mr. B. says in his Gloss. p. 109. “ταυτῇ, *hac parte, vel hoc modo*: deest μερίδι, vel αἰτίᾳ: Schol. ad Aristoph. Equit. 839. ταυτῇ· τῷτον τὸν τρόπον: Schol. B. ad locum ἔτως, ὡς ἔφην: Photius, Lex. MS. ταυτῇ· τέττε ἔνεκεν, ἢ ἔτως.” The meaning of ταυτῇ here is not, in my humble opinion, τῷτον τὸν τρόπον, or ἔτως ὡς ἔφην, or τέττε ἔνεκεν, but *hac parte, in this respect*; and the ellipse is not αἰτίᾳ, but μερίδι, or rather τῇ μερίδι. I would translate the passage thus: ‘I am sensible that Jupiter is both cruel in his disposition, and absolute in his power, but still he will one day be disarmed of his cruelty, when he shall be shorn of his power:’ μαλακογνώμων is opposed to τραχὺς, and ὅταν ταυτῇ φαισθῇ is opposed to οἷδ' ὅτι—παρ' ἑαυτῷ τὸ δίκαιον ἔχων: thus he says below in v. 331.

τραχὺς μόναρχος, ἔδ' ἐπεύθυνος κρατεῖ.

V. 296. ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·

τὸ τε γὰρ με, δοκῶ, ξυγγενὲς ἔτως

ἴσαναγκάζει, χωρὶς τε γένεος

ἐκ ἔστιν ὅτω μείζονα μοῖραν

νεύμαιμι ἢ σοί.

Mr. B. says in his Gloss. p. 116. “*Nemo est cui majorem beneficiæ partem adsignare vellem quam tibi*: μερίδα δάσαιμι. Schol. B. λέπει φιλίας. Schol. A.” This φιλίας is implied from the sense of the 296th line, to which line the ἔτως refers. Thus Herod. says in Book I. c. 122. ἀπὸ δὲ τῆς καίθεν ὁδῷ τὸν πάντα λόγον τῶν πομπῶν πυθέσθαι· τραφῆναι δὲ ἔλεγε ὑπὸ τῆς τῷ βεκόλῃς γυναίκος· ἥϊε τε ταύτην αἰνέων διαπαντός, ἣν τε οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ. Here ἥϊε τε ταύτην αἰνέων διαπαντός is, “he went on commending her through the whole discourse: διαπαντός sc. τῷ λογῷ implied from the sense: Again in c. 123. ἀπ' ἑαυτῆς γὰρ ἰόντος ἰδιώτῃ ἐκ ἐνέωρα τιμωρίην ἰσομένην ἐς Ἀστυάγαν· Κῦρον δὲ ὁρίαν ἐπιτρεφόμενον, ἐπρίετο σύμμαχον. Wyttenbach rightly understands here by ἐπιτρεφόμενον ‘*sibi crescere, et ali vindicem*,’ that is he supposes τιμωρον to be implied from τιμωρίην, which precedes: Again in c. 133. τὸ δ' ἂν ἄδη σφι βελευομένοισι, τῷτο τῇ ὑστεραίῃ νήφει προτιθεῖ ὁ στέγαρχος, ἐν τῷ ἂν ἰόντες βελεύονται: in ἐν τῷ, στέγει is implied from στέγαρχος. Thus Cicero says in De Amic.

c. 2. "Unum te sapientem et appellant, et existimant; tribuebatur hoc modo M. Catoni." *Nomen*, or rather *appellatio*, is implied before tribuebatur, from appellant: Again in c. xiii. "Neque enim sunt isti audiendi, qui virtutem duram, et quasi ferream esse volunt, quæ quidem est, cum multis in rebus, tum in amicitia, tenera atque tractabilis; ut et bonis amici quasi diffundantur, et incommodis contrahantur." The nominative to contrahantur and diffundantur, is implied from *virtus*: 'the good and virtuous heart expands with joy at the prosperity, and shrinks with sorrow at the adversity of his friend.' Thus Tacitus says in his Germany c. xiv. "Magnumque comitatum non nisi vi belloque tueare; exigunt enim principis sui liberalitate." The nominative to exigunt is *comites* implied from *comitatum*. Thus Æschylus says in v. 339.

πάντων μετασχὼν καὶ τετολιμηκὼς ἑμοί.

Mr. B. in his Gloss. p. 119. here justly commends Stanley's version of this passage: "Rectè Stanleius vertit—*cum omnium particeps fueris, omniaque ausus sis mecum*:" The poet had no occasion to add *σὺν* after *ἑμοί* (and I doubt whether *σὺν* would not have violated the Greek idiom); for it is implied from *μετασχὼν*. Thucydides in Book II. c. λδ. says, καὶ ἀεὶ ἐν αὐτῷ θάπτει τὰς ἐκ τῶν πολέμων, πλὴν γε τὰς ἐν Μαραθῶνι: Mr. Bentham, in his *Funebres Orationes*, says p. 123. "The word *θαπτομένους* is to be supplied from the word *θάπτει*; and so in the next line τὰς ἐν Μαραθῶνι—: the expression is complete p. 2. l. 13:" thus in the beginning of Pericles's Oration, ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις: but Bentham is mistaken in supposing that *θαπτομένους* is to be supplied after τὰς ἐν Μαραθῶνι: I understand *ἀποθανόντας* as implied from *θάπτει*: besides, if we are to supply any participle from the verb *θάπτω*, it should be not a present, but a past participle: Again, Pericles says, τὸν τάφον τόνδε δημοσίᾳ πάρασκειυσθέντα: Bentham says here p. 124. "δημοσίᾳ viz. γνώμῃ, or rather παρὰσκευῇ, implied in the participle *παρὰσκευασθέντα*:" Again, Plato says, προπεμφθέντες κοινῇ μὲν ὑπὸ τῆς πόλεως: Bentham here says p. 141. "κοινῇ viz. προπέμψει implied in *προπεμφθέντες*:" Again, Plato says, τῆς δ' εὐγενείας πρῶτον ἠπῆρξεν τοῖσδε ἢ τῶν προγόνων γένεσις, ἐκ ἑπῆλυς ἔστα, ἐδὲ τὰς ἐκγίνους τέττας ἀποφηνάμενη μετοικέντας ἐν τῇ χωρῇ, ἄλλοθεν σφῶν ἠκόνταν, ἀλλ' αὐτόχθονας, καὶ τῷ ὄντι ἐν πατρίδι οἰκόντας καὶ ζῶντας· καὶ τρεφομένους ἔχ' ὑπὸ μητρύας, ὡς ἄλλοι, ἀλλ' ὑπὸ μητρὸς, τῆς χώρας ἐν ᾗ ᾤκεν· καὶ νῦν κεῖσθαι τελευτήσαντας ἐν οἰκείois τόποις τῆς τεκτοσύνης, καὶ θειψύσης καὶ ὑποδεξαμένης: Mr. Bentham says here (p. 142), "καὶ νῦν κεῖσθαι τελευτήσαντας viz. φημί κὺτὸς κεῖσθαι τελ. for this infinitive cannot properly be referred to

ἡ γένεσις ἀποφηναμένη.” Here I read κείνται τελευτήσαντες, which removes all the difficulty.

V. 306. ————— καὶ σὺ δὲ πόνων ἐμῶν
ἤκεις ἰπόπτης ;

V. 310. ————— ἢ θεωρήσων τύχας
ἐμὰς ἀφίξαι, καὶ ξυνασχάλων κάκοις ;

Mr. B. says in p. 117. “ἰπόπτης, *spectator* : alibi dicit ἰποπτήρ : Theb. 640. ἰποπτήρας λιτῶν.” But ἰπόπτης is here something more than a mere *spectator* ; or else the Tragedian is guilty of tautology, when he says below :

————— ἢ θεωρήσων τύχας
ἐμὰς ἀφίξαι ;

The first passage seems to suppose that Oceanus had come with no very friendly views, and as a *task-master*, or *inspector* ; and the 2d passage plainly insinuates that he might have come for the purpose of *condoling with him*, ξυνασχάλων κάκοις.

Thus Æschylus says in v. 115.

τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφειγής,
θείσσυτος, ἢ βρότειος, ἢ κεκραμένη,
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἢ τί δὲ θέλων ;

Here πόνων ἐμῶν θεωρὸς, as ἢ θεωρήσων τύχας Ἐμὰς ἀφίξαι ; in the verses above, seem to suppose that this is only a friendly visit, and the ἢ τί δὲ θέλων darkly suggest that it may be an unwelcome visit.

V. 336. ἢ ἐκ οἷσθ' ἀκριβῶς, ἂν περισσόφρων ;

That *πέρισσος* is used in the sense of *subtilis* will appear from Plutarch, Vol. vi. p. 552. Ed. Wyttenb. ἂν δὲ μὴ μόνον ἔχη τὸ ῥᾶδιον, ἀλλὰ καὶ περιττὸν ἢ ἀπόκρισις, ἥδ' ὡν ἐστὶ τῷ ἀποκρινομένῳ περιτταὶ δ' εἰσὶν αἱ τῶν ἐπισταμένων ἃ μὴ πολλοὶ γινώσκουσιν, μηδὲ ἀκηκόασιν οἷον ἀστρολογικῶν, διαλεκτικῶν, ἂν περ' ἔξιν ἐν αὐτοῖς ἔχουσιν : Again Plutarch says in p. 753. λόγοις εὐωχμένη καὶ μαθήμασι καὶ ἱστορίαις, καὶ τῷ ζητεῖν τι ἀκρίβει τῶν περιττῶν : Again in Vol. iii. p. 208. γυναῖκα καὶ τῷ φρονεῖν, ὡς ἔοικε, περιττὴν καὶ σώφρονα διαφερόντως. A learned and ingenious friend has suggested to me that *peritus* in the Latin may be derived from *πέριττος* in the Greek, in the sense in which Plutarch uses it in these passages ; and I must confess that this derivation is, in my opinion, more satisfactory than the one, which Ainsworth gives from Vossius : “*Peritus* ab ant. *perior*, i. e. *conari*, *tentare*, *discere*.” Since I wrote these remarks, I have met with the subsequent passage in Longinus, §. 3. ὀρεγόμενοι μὲν τῷ περιττῷ καὶ πεποιημένῳ καὶ μάλιστα τῷ ἠδέος, ὑποκείμενοι δὲ εἰς [τὸ] ῥωπικὸν καὶ κακόζηλον. Morus here

presents us with the following note : “ περιττῶ *eximium quid intelligit* : sic Diod. Sic. i. 46. 47. et xiii. 108. περιττότερον εἰργασμένον dixit, *artificiosius structum*, et xii. 54. σχηματισμὸς περιττοτέρως, *exquisitas figuras* : idem xii. 15. legi cuidam Charondæ tribuit περιττόν τι, idque appellat ἀποδοχῆς et ἐπαίνες ἄξιον, item σοφόν : cf. ib. c. 20. et Valken. ad Eurip. Hippol. v. 948.” Toup in his Emendat. in Suid. V. i. p. 463. cites these passages : “ Porphyr. de Abstin. p. 155. ἐκ περιττῆς σοφίας, Synes. de Provident. sub init. περιττοὶ σοφίαν Αἰγύπτιοι.”

V. 340. πάντως γὰρ ἔ πείσεις νιν· ἔ γὰρ εὐπίθης.

Mr. B. says in the note : “ De γὰρ parvo intervallo repetito vid. Porson. ad Med. 138.” Another instance occurs in the note on v. 386 : “ Bisetus exscribit ad Aristoph. Vesp. 1254.

λόγος γὰρ ἀνθρώποισιν ἰᾶται νόσους·

ψυχῆς γὰρ ἕτος μόνος ἔχει κηφίσματα.”

Thus Plato says in his Funereal Oration, p. 45. (Ed. Bentham) : πάλαι γὰρ δὴ τὸ ΜΗΔΕΝ ἌΓΑΝ λεγόμενον, καλῶς δοκεῖ λέγεσθαι· τῇ γὰρ ὄντι εὖ λέγεται· ὅτω γὰρ ἀνδρὶ κ. τ. λ. Thus Herodotus says in B. i. c. 199. τὸ δὲ ἀργύριον, μέγαθός ἐστιν ὅσων· ἔ γὰρ μὴ ἀπάσσηται· ἔ γὰρ οἱ θέμις ἐστί· γίνεται γὰρ ἔξον τῆτο τὸ ἀργύριον. Thus Justin says in Book xxxii. c. 3. “ Nam et Gallos Scordiacos ad belli societatem perpulerat fecissetque Romanis grave bellum, nisi decessisset ; namque Galli etc.”

V. 687. ἄφετον ἀλᾶσθαι γῆς ἐπ’ ἐσχάτοις ὄρεσι.

The meaning of ἄφετον ἀλᾶσθαι is ‘to wander at large.’ Thus Callimachus says of Delos in the 35th verse of the Hymn :

————— σέ δ’ ἐκ ἔθλιψεν ἀνάγκη,

ἀλλ’ ἌΦΕΤΟΣ πελάγεσσιν ἐπεπλῆες.

It is properly spoken of a beast being let loose, and let it be recollected that Io is here supposed to be changed into a heifer. Thus Longinus says in his 44th c. ἐπείτοι γε ἀφθεῖσαι τὸ σύνολον, ὩΣ ἘΞ ΕΙΡΚΤΗΣ ἌΦΕΤΟΙ, κατὰ τῶν πλεσιόν αἱ πλεονεξίαι καὶ ἐπικλύσειαν τοῖς κακοῖς τὴν οἰκωμένην. Toup says in the note : “ Imitatus est Noster Plutarchum suum de Audit. p. 37. τὰς ἐπιθυμίας ὥσπερ ἐκ δεσμῶν λυθείσας : Huc facit Isocrat. Orat. ad Philipp. προσήκει δὲ τοῖς μὲν ἄλλοις τοῖς ἀφ’ Ἡρακλέους πεφυκόσι, καὶ τοῖς ἐν πολιτείᾳ καὶ νόμοις ἐνδεδμεμένοις ἐκείνην τὴν πόλιν στέρχειν ἐν ᾗ τυγχάνουσι κατοικῶντες, σέ δὲ ὩΣΠΕΡ ἌΦΕΤΟΝ γεγεννημένον πᾶσαν τὴν Ἑλλάδα πατριδα νομίζειν.” Dr. Butler has an excellent note on this passage, to which I request the attention of the reader.

V. 777. ᾗ δυσπετῶς ἀν τὰς ἑμὰς ἄλκας φέροις,

ὅτω θανεῖν μὲν ἐστίν· ἔ πεπερωμένον.

αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ.
νῦν δ' ἐδὲν ἐστὶ τέγμα μοι προκειμένον,
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

The punctuation of this passage is erroneous : alter it thus :

ὅτω θανεῖν μὲν ἐστὶν ἐπεπρωμένον,
(αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ)
νῦν δ' ἐδὲν ἐστὶ τέγμα μοι προκειμένον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

The μὲν in the second line corresponds with the δὲ in the fourth ; and the force of these connective particles is this : ‘ who *not only* am forbidden by inexorable fate to die, (for death would have released me from my sufferings) but have no prospect of seeing my misfortunes terminated, until Jupiter is hurled from his throne.’ The poet has added the μοι in the 3d line to make the sense the clearer : these additions are very common *after* a parenthesis, and, if I am not mistaken, they are frequently to be found in Thucydides, who is distinguished by his long sentences, in some of which, three, or four parentheses occur : some critics and scholars have, perhaps foolishly, supposed that the Author in these cases *forgets* how he has begun his sentence : thus Herod. says in Book i. c. 77. (Ed. Reize from the press of Bliss.) Κροῖστος δὲ, μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἐαυτῷ στρατεύμα· ἦν γὰρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάστων ἢ ὁ Κῦρος· τῷτο μεμφθεὶς, ὡς κ. τ. λ. Put in a parenthesis all from ἦν γὰρ to Κῦρος, and leave out the stop before στρατεύμα, and after Κῦρος : here the historian not only repeats the μεμφθεὶς, but adds τῷτο to it : Again in c. 182. καὶ κατάπερ ἐν Πατάροισι τῆς Λυκίας ἡ περὶ μαντις τῷ θεῷ, ἐπεὶ γέννηται· ἐ γὰρ ὧν αἰεὶ ἐστὶ χρηστήριον αὐτόθι· ἐπεὶ γὰρ γέννηται, τότε ὧν συγκατακληῖται : Put in a parenthesis all from ἐ γὰρ to αὐτόθι, and destroy the stop before the one, and after the other. We have another irregular sentence in the 1st Olynthiac of Dem. ὅλας μὲν γὰρ ἡ Μακεδονικὴ δύναμις καὶ ἀρχή, ἐν μὲν προσθήκης μέρει, ἐστὶ τις ἐσμικρὰ, (οἷον ὑπερῆξεν ποθ' ὑμῖν ἐπὶ Τιμοθέει πρὸς Ὀλυνθίαις· πάλιν αὖ πρὸς Ποτιδαίαν Ὀλυνθίαις ἐφάνη τι τῷτο συναμφότερον· νυνὶ δὲ Θετταλοῖς νοσῶσι καὶ στασιάζουσι, καὶ τεταραγμένοις ἐπὶ τὴν τυραννικὴν ἐβοήθησε· καὶ ὅποι τις ἂν, οἶμαι, προσθῇ καὶ μικρὰν δύναμιν, πάντ' ὠφελεῖ) αὕτη δὲ καθ' αὐτὴν ἀσθενὴς καὶ πολλῶν κακῶν ἐστὶ μιστή. I have observed in my notes on Dem. (in *Class. Journ.* No. v. p. 154.) that this passage is erroneously stopped in both Reiske, and Mounteney ; and hence I infer that they did not enter into the spirit of the construction, and did not see that there is in this long sentence some little irregularity, which

is precisely of the same nature, as in the instances, which are cited above.

V. 792. ἥ πρὸς δάρμαρτος ἐξανίσταται θεόνων ;

V. 945. ὃς αὐτὸν ἐκ τυραννίδος

θεόνων τ' αἴστον ἐμβαλεῖ· πατὴρ δ' ἄρ' αὖ
Κρόνος τότε ἤδη παντελῶς κτανθήσεται,
ὣν ἐκπιτνῶν ἤρ' αὖτο δηναῖων θεόνων.

This use of the plural for the singular number is very common in the Greek Tragedians, though the commentators have often failed to notice it : thus Euripides says in *Hecuba* v. 269. Ἐλένην νιν αἰτεῖν χρὴ τάφῳ προσφάγματα. Beck here conjectures πρὸς φαγμάτι, but the other reading is confirmed by many MSS. and I have no doubt that it came from the Author himself.

V. 873. ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα,
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον·
ἐπάνυμον δὲ τῶν Διὸς γεννημάτων
τέξεις κελαινὸν Ἐπαφον.

Nonnus in his *Dionysiacs* l. 3. p. 62. (quoted in Faber's *Dissertation on the Cabiri*, Vol. I. p. 188.) says :

————— ἀναπταμένιοιο δὲ κάρπε
Αἰγυπτίης Δημήτρος ἑμὸς κεράλκεος Ἴῆς
εὐδόμοις ὁμόφοιτος ἐλίσσεται ἀτμὸς ἀήταις·
ἐνθ' Ἐπαφον Διὶ τίκτεν, ἀκηρασίῳ ὅτι κόλπων
Ἰναχίης δαμάλης, ¹ ἐπαφίστατο θεῖος ἀκοίτης
χερσὶν ἐρωμανέεσσι· θεηγένεος δὲ τοκῆος
ἔξ' Ἐπάφης Λιβύης, Λιβύης δ' ἐπὶ πᾶσιν ὁδεύων
Μέμφιδος ἄχρης ἵκανε Ποσειδάων μετανάστης,
πάρθενον ἰχνεύων Ἐπαφῆϊδα, καὶ τότε κέρη
δεξαμένη καέτηρα βύθῃ χερσαῖον ὄδιτον
Ζῆνα Λίβυν τέκε Βῆλον.

V. 916. τὸ κηδεῦσαι. Mr. Blomfield here observes in the note :
“ Notandum est veteres, cū proverbium incerti auctoris laudent,
dicere solere κατὰ τὰς σοφὰς, vel ὡς λέγουσιν οἱ σοφοί, quod sæpe apud

¹ In the Appendix to the able Review of Mr. Blomfield's *Æschylus* in *Edinburgh Rev.* No. 34. p. 494. we are told, “ Verbum ἐπαφῶν usurpat tragicus, ut videtur, incertus in Satyricā Fabulā apud Schol. ad Soph. *Ced.* Col. 1375.

ὁ δὲ λαβὼν χερὶ,
ἔγνω παφῆσας, εἰπέ τ' ἐκ θυμῷ τάδε.”

The writer might have referred also to this passage.

Platonem invenias: Theocr. xiv. 22. ἔπαιξέ τις, ὡς σοφὸς εἶπεν, ubi videndus omnino D. Heinsius p. 364. Pindar ap. Plut. Consol. ad Apoll. p. 202. σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἰνέσαν περισσῶς, cujus sententiæ auctor incertus fuit, teste Schol. ad Eur. Hippol. 265. Longin. versùs fin. νεοττοποιεῖται, κατὰ τὰς σοφίας." This is indeed an admirable note, and fully illustrates the passage of Longinus: in my notes on Longinus in the 4th No. of the *Class. Journ.* I had evidently understood it in the same sense: "κατὰ τὰς σοφίας. Morus (p. 256.) thus explains these words, 'Ut Philosophi dicunt, quorum est de origine et progressu vitiorum dicere:'. I should rather suppose that Longinus uses the word [νεοττοποιεῖται] as a favorite and hacknied expression of the moral and the political philosophers of his day, taken from Plato: Ruhnken (p. 227.) observes: Translatio sumta à Platone, Polit. ix. p. 503. C. ἄρα ἐν ἀνάγκῃ μὲν τὰς ἐπιθυμίας βοῶν πυκνάς τε καὶ σφοδράς ἔΝΝΕΝΕΟΤΤΕΥΜΕΝΑΣ;" Aristophanes, in his *Aves*, uses the word exactly in the same metaphorical way,

ἔτος δὲ Χάει πτεροῖντι μινεῖς νυχτὶ, κατὰ Τάρταρον εὐρὺν
ἐνέοττευσεν γένος ἡμετέρου, καὶ πρῶτον ἀνήγαγεν ἐς Φῶς.

V. 951. πρὸς ταῦτά νυν
θαρσῶν καθέσθω.

Add to the instances, which Mr. B. has cited in his Gloss. (p. 158.) on v. 1065. of πρὸς ταῦτα in the sense of *proinde, quapropter, cum hæc ita sint*, this passage.

V. 1062. τοῖςδε μόχθῃ τέρεμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
Φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Αἴδην, κνεφαῖά τ' ἀμφὶ Ταρτάρῳ βάθῃ.

This passage has long embarrassed the commentators. The two Scholiasts have viewed the passage in the same light, and suppose that the intention of the Poet was to say that whoever attempted to rescue Prometheus from his calamities, would be thrust into Tartarus for the offence—a conceit worthy of a Scholiast; for Hercules has not only not been driven into Tartarus for this rescue by the Poets and the Mythologists of Greece, but has been inrolled by them into the number of the Gods: the curious reader will find in the 203d page of Vol. I. of Dr. Butler's *Æschylus* (Octavo Edition) the opinion of Morell, of Schütz, and of the learned Editor himself, upon this obscure passage: the supposition of Schütz that *Æschylus* meant to express the impossibility of a rescue, may be refuted from the fact, which is stated by Prometheus himself to Io, that he not only was well aware that his miseries

were not to be eternal, but knew that Hercules was to rescue him from them, as appears from v. 795. 6. 7. 8. 9. I hope that the view, which I shall take of the passage, will give the satisfactory explanation, which seems yet to be required.

I must first observe that there can be no doubt to those, who have considered with attention the conversation, which passed between Prometheus and Io, that Prometheus looked to Hercules as his deliverer, and it seems to me equally clear that Mercury alludes to Hercules in the lines, which have occasioned this discussion.

The next observation, which I shall make, is that Prometheus was thrust into the abyss of Tartarus, as he himself seems to have expected from what we are told in v. 1079.

πρὸς ταῦτ', ἐπ' ἐμοὶ ἵρίπτέσθω μὲν

* Thus Æschylus says in v. 1028.

πρὸς ταῦτα, ῥίπτέσθω μὲν αἰθαλῆσσα φλόξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα, καὶ ταρασσέτω.

Again in v. 116.

————— χθὼν σισάλευται·
βρυχία δ' ἤχῳ παραμυκῆται
βροντῆς, ἑλικες δ' ἐκλάμπουσι
σπεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἰλίσσουσι· σκιρτῶ δ' ἀνέμων
πνεύματα πάντων, εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρανται δ' αἰθῆρ πόντων.

The words in the text

————— χθόνα δ' ἐκ πυθμίνων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κύμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγχώσειεν, τῶν τ' ἑραινῶν
ἄστρον διόδους

are rather obscure, and different interpretations of them have been given: the Scholiast A understands ἐμὲ after ξυγχώσειεν: “τὸ κύμα δὲ τῆς θαλάσσης ἐν τραχεῖ ῥεύματι συγχώσειεν ἐμὲ” κ. τ. λ. The Schol. B. understands αὐτὴν, that is χθόνα: “συγχωσάτω αὐτὴν.” Stanley translates the passage in this last sense: “Fluctum verò maris horrendo impetu, astrorumque cœlestium cursus comiscescat.” Stanley also presents us with the following note:

“κύμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγχώσειεν τῶν τ' ἑραινῶν, κ. τ. λ.

πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἔρεθίζεσθω βροντῇ, σφακέλω τ'

Favet huic distinctioni locus Virg. Æn. xii. 204.

————— non si tellurem effundat in undas

Diluvio miscens; cælumve in Tartara mittat:

Et Euripidis Syl. Fragm. 2.

————— πρόσθε γὰρ κάτω

γῆς εἰσιν ἄσπρα, κ. τ. λ.

particulæ tamen τε repetitio aliter hic suadet; sed et alterum membrum additum: lego igitur et distingo,

κύμα δὲ πόντου τραχεῖ ῥοθίῳ

ξυγχώσειεν, τῶν τ' ἑραινῶν

ἄσπρων διόδους· ἔς τε κελευνὸν

Τάρταρον, κ. τ. λ."

I must confess that this note of this profound scholar is to me obscure: the passage may be interpreted in three different ways: 1. We may, with the first Scholiast, understand ἐμὲ after ξυγχώσειεν: this construction introduces a confusion, of which Æschylus could not have been the Author: 2. We may understand χθόνα after ξυγχώσειεν, and make κύμα πόντου the nominative to the verb: 3. or we may understand χθόνα after ξυγχώσειεν, and make πνεῦμα the nominative to the verb: this appears to me to be the right interpretation of the passage: "Should a whirlwind confound the sea with the stars." Potter translates the words in the same sense:

"Heave from the roaring main its boisterous waves,

"And dash them to the stars:"

Thus he says in v. 1123.

ξυπτετάρακται δ' αἰθὴρ πόντω.

Giacomellius rightly says upon this verse (in Butler Vol. i. p. 206.) "Ovid. Met. xi. 497.

Fluctibus erigitur, cælumque æquare videtur.

Pontus, et inductas aspergine tangere nubes:

Psalm. cvi. 26. ἀνεβαίνουσιν (κύματα) ἕως τῶν ἑραινῶν. Virg. Æn. iii. 422.

Sorbet in abruptum fluctus, rursusque sub auras

Erigit alternos, et sidera verberat undâ."

Schütz adds: "Fluctus adeo alti voluntur, ut cum nubibus quasi commisceri videantur; ut cœli pontique una eademque species appareat: cf. v. 1047." This is also the interpretation of Mr. Blomfield, who says in his Gloss. p. 158. "Atque aspero undarum impetu confundat fluctus ponti et astrorum cœlestium tractus: citat Stanley Virg. Æn. xii. 204." Mr. Butler seems also to have understood it in the same sense: he says in (Vol. i. p. 103. Octavo Edition): "κύμα δὲ πόντου conj. Schütz, ut κύμα sit nominativus, eodem modo quo ceteri, βόστρυχος μὲν—αἰθὴρ δὲ—πνεῦμα δὲ—aut si retineatur vulgata lectio, substituendum tamen κύμαί τε, ut cum τῶν τ' ἑραινῶν cohæreat:

ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμίναν
 αὐταῖς ῥίζαις πνεῖμα κραδαίνοι,
 κύμα δὲ πόντε τραχεῖ ῥοθίῳ
 ξυγχώσειεν, τῶν τ' ἕραινάν
 ἄστρων διόδους· ἕς τε κελαινόν
 Τάρταρον ἄρδην ῥίψει δέμας
 τέμνον, ἀνάγκης στέρραις δίναις·
 πάντως ἐμέ γ' ἔθνατάσσει.

As then this very confusion of the elements, which is here predicted, is soon described, as if it had really happened, why should we not suppose that the Poet also wished his hearers to understand that, during this confusion of the elements, Prometheus was to be thrust into Tartarus? That this was the intention of the Poet, appears still more clearly from a passage in the speech of Mercury :

σκέψαι δ', ἐὰν μὴ τοῖς ἑμοῖς πεισθῆς λόγοις,
 οἷός σε χειμῶν καὶ κακῶν τρικυμία
 ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδαι
 Φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
 πατὴρ σπαραξέει τήνδε, καὶ ΚΡΥΨΕΙ ΔΕΜΑΣ
 ΤΟ ΣΟΝ, πετραία δ' ἀγκάλη σε βαστάσει·
 μακρὸν δὲ μῆκος ἔΚΤΕΛΕΥΤΗΣΑΣ χρόνῳ
 ἄψορρον ἤξεις ἐς Φάος· κ. τ. λ. v. 1057.

Here we are told, that the body of Prometheus was to be buried in the earth during a confusion of the elements, but that, after a great lapse of time, he was to return to the light ; I would ask the objectors to my hypothesis, whither such a rebellious spirit, when it was disentangled from its body, would be carried ? It could not be to Hades ; for Hades is not, as many scholars have supposed, a place of punishment, but only the intermediate state between death and judgment : now we know from the verses, which follow those just cited, that Prometheus was, *after this event*, to have an eagle preying upon his vitals : therefore it is evident that he would

sed hic viri doctissimi solitum acumen desidero, nam multo gravius et concinnius dicitur ventos quam fluctus cœlum ac maria miscere : cf. Virg. *Æn.* I. 133.

*Jam cœlum terramque meo sine numine, venti,
 Miscere, et tantas audetis tollere moles?"*

Thus Tacitus says in the same sense, *Ann.* ii. 23. " omne dehinc cœlum, et mare omne in austrum cessit."

be thrust into Tartarus. We are also told that Prometheus was to return to the light : the person who was to rescue him from his sufferings, was Hercules : therefore Hercules would have to descend into Tartarus : now Tartarus was placed below Hades : therefore Hercules would have to pass through Hades on his way to Tartarus : here then is an explanation of the passage, which I have undertaken to illustrate.

Pauw says at ἀμφὶ : “ Pro adverbio, ἀμφὶ νεφθαῖα, circumcirca tenebrosa : ad εἰς hoc etiam pendet.” Dr. Butler rightly adds : “ At istâ constructione nihil impeditius :” there is a similar pleonasm in v. 679.

ὁ δ' ἔς τε Πυθῶν, καὶ πρὶ Δωδώνην πυκνὰς
θεοπρόπτας ἔαλλεν.

See Mr. Blomfield's Note on v. 140.

I shall make no apology to the curious reader for introducing to his notice the Chinese Argus, and the Chinese Atlas : we may learn from these extracts that the Grecians have stolen their Atlas, and perhaps their Argus, from the East ; and the extract from the Essay of Capt. Wilford informs us that the Grecians have stolen their Prometheus from the same quarter.

Montanus, in his *Atlas Chinesis*, translated by Ogilby (Vol. 2. and 3. p. 41.) says : “ The Chinese have many Demi-Gods, or terrestrial Deities, which ascend every year to heaven, there to intercede and gain indulgence for the sins committed by mankind all the year past.” (p. 44.) “ The one and 51st [of these] *Goumatzintzing*, signifies *Pastor gregis, the shepherd of the people, and a servant of God* : he had (if you will believe the Chinese) five eyes, two in the right places, and two above them, and the 5th in the middle of his forehead, like the cinque upon a dye ; two of these were always awake, or open, whilst the other three were shut, for which they implore him as their watch in heaven : the 52d, *Soumanoaom*, had four eyes, two in his neck, and two in his forehead : when those two in his forehead closing slept, the other two kept open watchful ; wherefore he being general, was never defeated ; whom for his never-sleeping care and conduct they worship as a God :” Again in p. 47. “ The 66th, *Naon*, was an assistant to the God *Tegoe* before mentioned : he is represented with a ball on his foot ; for (as they fable) when *Tegoe* groweth weary with carrying so great a burthen as the world, then this *Naon* helps him to support it with his foot, wherefore they place this *Naon* in heaven, and

worship him, because when displeased, he should not let the world fall by taking away his foot."

That indefatigable orientalist, Captain Wilford, in the 8th Vol. of the *Asiatic Researches* p. 258, 9. says: "My Essays on the chronology of the Hindus and Mount Caucasus, are almost entirely free from the forgeries, which I have stated, because my chief Pandit had little to do with them: I recollect only three instances, in which he interfused; and in them the legends, as usual, disfigured by him: they are legends respecting *Prometheus and the Eagle*; with some particulars relating to *Bámíyan*, and the Lipai Islands: Garuda's den is well known, to this day, to pilgrims, and the Hindus of these parts: the place is called *Shibr*, in Major Rennel's Maps, for *Shabar*; and it is not far from *Bámíyan*: there Garuda used to devour all the Shabaras, who passed by; and in the Puránás, all savage tribes are thus called: amongst others were some servants of Maha-deva, whom he devoured; this drew upon him the resentment of that irascible deity, whose servants are called *Promathas*: hence, probably, the ground work of the fable of *Prometheus* and the *Eagle*: all the rest is an improvement from what the Pandit gathered out of our conversation upon ancient mythology."

Before I conclude this Article, I must request the attention of the reader to a few oversights in my Remarks upon the *Prometheus Desmotes* in the last No. In p. 280. I have said that Dr. Russel, if I am not mistaken, in his account of a Maronite Wedding, mentions bathing as an indispensable ceremony before marriage; but, as he is silent on this subject, I have, probably, seen it in some other book of Eastern travels: in p. 281. I have said that *ὀργή* is in v. 386. used for *disposition*, but there can be no doubt that it there means *anger*: in p. 283. the note on the word *Arimaspi* ought to have been expunged, as Eustathius is citing Herodotus: in p. 276. for *λέξω φθόνε* read *ἔξω φθόνε*. In p 278. as a learned friend has observed, the absence of *περ, σοφιστῆς [περ] ὧν*, militates against my view of the passage.

E. H. BARKER.

Trin. Coll. Camb.

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ESSAY ON THE STANDARD "LABARUM."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

PERMIT me to request the admission into the Classical Journal of a short article, in which an attempt is made to decypher the several abstruse elements of the term, *Labarum*. Some few lines upon the same topic were formerly communicated, with the utmost brevity, to the "Gentleman's Magazine." I persuaded myself, that in so valuable a Magazine, the pen of some correspondent, more able than myself, would have been excited to discuss, at least, my proposed method of solving an ænigma, which had hitherto employed, but eluded, the talents, the knowledge, and the researches of many celebrated etymologists. But how vain was this persuasion! In fact, some hypercritical correspondent in a subsequent Number, assumed a most laconic style of authority; he proceeded, not to examine with the unbiassed fairness of judicial equity, either the point in question, or the proposed means of elucidating it, but to pass sentence of condemnation at once, with unusual severity, against my humble effort, which was declared to have all the demerits of the fanciful Hardouin.

Candor is inseparable from that learning, of which the professed object is truth. *You*, Sir, and your correspondents, therefore, may be disposed to receive, not unfavorably, the present more enlarged Essay on the same important theme. In consideration of my *object*, *you*, and *they*, will pardon my *defects*; my undertaking, consequently, will have the advantage of impartial disquisition; it will be amended and improved; it will not be rejected.

It appears, that in the days of Tertullian, the name of this mystic standard, the *Labarum*, was perfectly unknown. That zealous ecclesiastical writer could not have failed, if it had been known, to have celebrated its Christian monogram. Baronius

says, “Quod ad Labari antiquitatem pertinet, facilius erit in vetustis imperatorum victoriarum monumentis sculpta oculis spectare Labaro signa *similia*, quàm ejus *nomen* apud veteres scriptores Ethnicos legere. Ceterùm vexillorum appellatione illud expressisse, eademque *Cantabra* etiam nuncupâsse ex iisdem, quos citavimus, *Tertulliano* et *Minutio*, manifestum redditur.” In all the coins *before* Constantine, the vexillum, cantabrum, or signum, is engraved. In the Constantinian coins, on the contrary, two soldiers are represented as supporters of the *Labarum*. The vexillum, or cantabrum, was the public, or national, standard of the army; the signum, of each legion, and each cohort, respectively. The signum at first was extremely simple: in the Poetical Calendar of Ovid—

“Pertica suspensos portabat longa maníplos;”

and was the signum, which, by degrees, became a Hasta, adorned, like the vexillum, with the busts, or heads, of various Dei, and Semi-dei, of distinguished characters, and afterwards of the Emperors. The vexillum, or cantabrum, bore the figures of different animals; sometimes of the eagle, sometimes of the wolf, of the minotaur, of the boar, &c. Marius, in his second Consulate, was the first who confined the vexillum to the figure of the eagle. His example was invariably followed in all the successive ages of the Roman Empire, antecedently to the age of Constantine. Hence the national vexillum received universally, from that time, the appellation of Aquila, and the standard bearer, that of Aquilifer. But not only to the reign of Constantine are we obliged, by the undeniable veracity of historical dates, to confine the introduction of the Labarum; the same authority still further restrains that introduction to the second civil war of Constantine with Licinius.¹

Here permit me to remind you, Sir, and your learned readers, that the prerogative of inviolable sacredness was attached to the Roman signa and vexilla. Artabanus, the Parthian Sovereign, for example, is said (Suetonius, in his Caligula) to have

¹ It would be an unjustifiable oversight not to take notice of the surprising inaccuracy, into which Panvinus has most strangely fallen, in his “Imperium Romanum.” He flatly asserts, that the national standard was called Labarum after the time of Adrian.

worshipped the Roman aquilas, and signa, and Cæsarium Imagines. Not to multiply useless quotations for a well-known fact, there is, in the Annals of Tacitus, a most affecting instance, where the murderous rage of the seditious soldiery was directed against the life of Plancus. He, we are told, “Signa et Aquilam amplexus, religione sese tutabatur. Ac ni aquilifer Calpurnius vim extremam arcuisset (rarum etiam inter hostes!) legatus populi Romani Romanis in castris sanguine suo *altaria Deum commaculavisset.*”¹ To the military standard the validity and the sanction of the military oath, which indeed had the name of “*sacramentum*,” was referred.

Besides the divine honors which the aquila thus enjoyed, it was advanced also to the pre-eminence of temporal dignity.

The loss of a signum might be esteemed a dishonor to the legion, or cohort; the loss of the aquila was esteemed a national calamity. The aquila was not only stationed in the Prætorium at Rome, but it was regarded there as the emblem of Roman greatness, as the palladium of the Roman empire, as the safeguard of Roman existence, and the pledge of Roman prosperity. Its situation was always in the principia of the prætorium, and in the principia of every camp. Even the rank of the aquilifer, in truth, was infinitely superior to that of the signiferi. This officer possessed the most considerable immunities and emoluments, with other peculiar advantages and distinctions. The Roman state, and the Roman aquila, may be deemed nearly synonymous terms. For what was the motto of the aquila? It was no less than the “Senate and People of Rome.” Constantine affixed the new denomination of Labarum to his new imperial national standard. Upon tolerably sure foundations, I think, we may adopt the hypothesis, that the import of this new denomination was momentous enough to suit the high dignity of him, who imposed that denomination, and of the standard which received it.

The Romans were remarkably addicted to the use of “notæ,” or literal abbreviations, instead of words. Manilius has well expressed the nature and the use of “notæ” in these lines—

¹ From the time of Augustus, the sacred busts, or heads, were probably those of the *deified* Emperors, not of the other Gods.

“ Hic et scriptor erit velox, cui litera verbum est,
 “ Quique notis linguam superet, cursimque loquentis
 “ Excipiat longas nova per compendia voces.”

This practice extended to all names, especially *prænomen* and *agnomen*; to all forms¹ and preambles of laws and advertisements; to official titles and epistolary subscriptions, and superscriptions; to all votive offerings and dedications; to all inscriptions of coins, statues, and sepulchral monuments; to all public documents whatsoever. These abridged substitutes of words prevailed so far, and were thought so necessary, that a distinct officer, called *Notarius*, was charged with the use of them in the senate, in all courts of justice, in all public offices, and in all *private* houses, where much official, or other business, could occupy him. In addition to that importance, which these “*notæ*” acquired from general practice, a higher degree of importance accrued to them from their legal validity. In the *Digesta*, Ulpian says to Sabinus, “*Si quis pro centum ducenta per notam scripsisset, idem juris est.*” Hence the *nota* was equivalent with *perscriptio*.²

In the time of Nero, Valerius Probus is said to have edited a perfect catalogue of these “*notæ*.” This explanatory catalogue was much injured by time. Its injured text, however, was restored with infinite and most meritorious labor, by Petrus Diaconus, in the reign of Conrad I. A catalogue of this kind was extremely useful to the Romans themselves. Even they seem, at times, to have been somewhat embarrassed with the real import of the *notæ*. Ovid, speaking of the four *notæ*, or initials, Q. R. C. F. notices their perplexing obscurity —

“ Quatuor inde ‘notis’ locus est, quibus ordine lectis,
 “ Vel mos sacrorum, vel fuga regis inest.”

Sometimes the series of abbreviations was very prolix. This prolixity is exemplified in the customary form of words, which prefaced the acts of the Senate.

¹ There were numerous instances of abbreviation in the Royal Museum at Portici, from the “*Scasi*” of Herculaneum, Pompeii, and Stabiae.

² Suetonius (in his *Galba*) gives us the contradistinction of *notata* from *perscripta*.

Q. V. F. Cos. D. E. R. Q. F. P. D. E. R. I. C.

“Quod verba fecit consul de eâ re, quid fieri placeret de eâ re, ita censuerunt.”

But there are instances of continued abbreviation even more prolix than this instance, in Probus, Manutius, Sertorius Uriatus, and Brisson.

Sometimes the abbreviations were a mixture of Letters, and of numerals. Thus

R. XL.

expresses, “Remissa quadragesima.”

In military documents and inscriptions the same spirit of literal short hand prevailed. In the official dispatches of a Commander-in-chief, or General, addressed to the Senate, the introductory compliment was thus shadowed —

S. V. L. Q. V. V. B. E. E. E. Q. V.

“Si vos, liberique vestri valeant, benè est, ego, exercitusque valemus.”¹

In the “Novels,” Tit. 7. Theodosius and Valentinian use this form in “Perscriptio.”

In an inscription the letter T. after the name of a soldier, indicates, that he had survived the war, campaign, or battle, in which he had served. He was “Tutus.”

To these authorities, it is incumbent upon me to subjoin, more especially as it is more connected with my immediate purpose, that of the above-mentioned motto upon the aquila. This motto was most compendiously reduced to the initial characters,

S. P. Q. R.

“Senatus, populusque Romanus.”

These remarks, Sir, will be regarded, I hope, not as a mere preface to my explication of the term Labarum, but as unexceptionable data for the support of that explication.

This² “obscure and celebrated name Labarum, (to avail myself of the very words of Gibbon) has been vainly derived

¹ This complimentary form was never prefixed to a dispatch of any General, who had received any check from the enemy, or had suffered any more material disaster.

² Chap. 20. Decline and Fall of the Roman Empire.

from almost all the languages of the world. It is described as a long pike intersected by a transversal beam. The silken veil, which hung from the beam, was curiously inwrought with the images ("the busts") of the reigning Monarch, and his children. The summit of the pike supported a crown of gold, which inclosed the mysterious monogram, and the initial letters¹ of the name of Christ. The safety of the Labarum was entrusted to fifty guards of approved valor and fidelity. In the *second* civil war, Licinius felt and dreaded the power of this consecrated banner."

In this passage, Labarum is styled obscure. Impenetrably obscure it must have remained to those, who wantonly and vainly tortured many languages to confess the derivation of the *whole* word, not the nota, but the perscriptio. Even the flexible Greek inflexibly resisted this merciless quæstio. It must have been impenetrably obscure to the historian of the Decline and Fall, while, with all his acuteness and rich fancy, he had never conceived an etymological surmise, that L. A. B. A. R. V. M. like the S. P. Q. R. might be only a notatio, a combination of initials to represent an equal number of terms.

S. P. Q. R.

"Senatus, populusque Romanus."

L. A. B. A. R. V. M.

"Legionum aquila Byzantium antiquâ Româ urbe mutabit."

This proposed interpretation accords most strictly with the principles, the mode, and prevailing practice of Roman abbreviation. It does more; it agrees with the historical circumstances of the war, in which this sacred standard was first employed against Licinius; it expresses most aptly, and most seasonably, the mighty intentions of Constantine, who was on the eve of founding a new Rome, or a new metropolis of the Roman Empire.² "His rival, Licinius, who could no longer keep

¹ Would it not give additional force and energy to this monogram, if the long P, which passes through the centre of the X perpendicularly, should be supposed not to represent the second letter of that sacred name, but the initial letter of Πάμν?

² Gibbon, chapters 14 and 17.

the field, confined himself within the walls of Byzantium." Again, "after the defeat and abdication of Licinius, his victorious rival proceeded to lay the foundations of a city, &c. During the late operations of the war against Licinius, he had sufficient opportunity to contemplate both as a soldier, and a statesman, the incomparable position of Byzantium." Constantine was at that moment a convert to Christianity. The mystic monogram upon the holy banner intimated that conversion, that inexpressibly momentous revolution of sentiment in the mind and heart of Constantine. Can it be imagined, without a considerable degree of inconsistency, that the mystic name, Labarum, which the same Constantine himself gave to that identical standard, should be employed by him to convey mysteriously no reference or allusion whatsoever to any important design of the same Emperor, at so important a crisis? The monogram was of high *spiritual* import. The name, therefore, with very good reason, may be supposed to involve in itself the mystery of some great *temporal* allusion. But what *temporal* allusion could be of more solemn propriety, and be more suited, in every respect, to the great crisis, than one, which must be referred to a new Rome, or new metropolis itself, founded upon the very site of that *Byzantium*, before, or near which, the *Labarum* was first displayed; that *Byzantium*, which had been the strong refuge of Licinius, the last and the most formidable rival of Constantine; that *Byzantium*, which was already destined to be not only the metropolis, but the invincible barrier of the Roman world, against the destructive inroads of the Barbarians?

Upon these grounds my attempted interpretation rests. It may be now proper just to note, cursorily, the grammatical construction of its component terms.

Legionum Aquila will, perhaps, express the national banner, as distinguished from the banner of an individual legion. *Antiquâ* may serve to mark a due antithesis between the old and new Rome. *Urbe*, subjoined to *Româ*, is conformable to the practice of Latin authors. These, when they speak of the city apart from the possessions, and the state of Rome, introduce *urbs* into the sentence before or after *Roma*. In the present instance, I trust, *urbe* is used with more than usual

energy, because the foundation of a new *City only*, not of a new *Government*, was intended. The Prætorium of the old City was the Domicilium, or chief station of the Aquila, the great national standard, which in future times would be planted and stationed in the Byzantine Prætorium of the new City.

Thus my proposed solution of this celebrated historical and military “*arcanum*” is, together with its passport, laid before *you*, Sir, and your learned correspondents. Should its authenticity be allowed, one material and most offensive hindrance will be removed from the open road of modern literature. If its *mode only* should appear to be fashioned upon a just principle, it will be crowned with most desirable success, by stimulating the zealous attention, and animating the talents of the learned, to the discovery of some more successful interpretation. On the other hand, I apprehend, to become an adventurer in researches of this nature, must betray in *me* a most daring spirit of enterprise. The luminous and indefatigable erudition of the present age has penetrated, and continues to penetrate victoriously, with the guidance of a more than Cretan thread, through the various labyrinths of the most intricate etymology.

In the mean time, my solution of the enigmatical Labarum would, assuredly, have never been presented through the CLASSICAL JOURNAL to the public eye, had I not been convinced myself, that it was not ill-founded in its mode at least, as well as in its principle, and in its support from historical facts. I must acknowledge, however, that I still review, with much diffidence in myself, the mysterious elements of compounded abbreviation, which I have attempted to solve in Labarum,

“ *Nec sum animi ignarus, verbis ea vincere magnum*

“ *Quàm sit, et angustis hunc addere rebus honorem.*”

I am, Sir,

Your very obedient humble servant,

JOHN HAYTER.

Logie Almond, August, 1811.

DIATRIBE DE ANTIMACHO, POETA ET GRAMMATICO COLOPHONIO.

INTER poetas qui Colophone orti sunt, recensentur Hermesianax et Antimachus. De priore eruditè disseruit Ruhnkenius in postscripto ad Epist. Crit. II. De posteriore Kusterus ad Suid. in v. cujus notæ pauca quædam adjicere libet. “ Idem etiam (Antimachus),” Kusteri verba sunt, “ de Homero scripserat, ut discimus ex Tatiano, Orat. πρὸς Ἑλλήνας, 48. et ex vitâ Homeri, quæ vulgò Plutarcho tribui solet: cujus auctor ipso statim initio testatur, Antimachum et Nicandrum memoriæ prodidisse, Homerum fuisse Colophonium. Utrùm verò Antimachus peculiari aliquo opere de Homero scripserit, an verò obiter tantùm in aliis suis scriptis Homerum Colophonium fuisse dixerit, propter silentium veterum non constat.” Hactenùs ille. Atqui minimè dubium est, quin hoc Antimachus tradiderit in vitâ Homeri, quam illum conscripsisse, et editioni suæ Iliadis præposuisse credibile est. Ita enim solebant Grammatici; Antimachi autem ἐκδοσις à Scholiastâ Villosioni sæpiùs citatur. Insedit profectò mihi in animo suspicio, non Nicandrum, sed Nicanora istud de Homero tradidisse; hunc enim de Homero scripsisse scimus: quam quidem quæstionem aliis tractandam relinquo. Dionys. Halicarn. à Kustero citatus, Antimachum inter scriptores illos recenset, qui austerâ compositione usi sunt. Quintilianus ei vim et gravitatem et minimè vulgare eloquendi genus tribuit. Catullus xcii. 10. tumidum eum dicit; quàm verè autem, satis liquet vel ex fragmentis ejus quibus ætas pepercit. Et in univèrsum notari potest, omnes ferè poetogrammatistas, vel, si libet, poetas scholasticos, Antimachum dico, Callimachum, Nicandrum, Apollonium, Xenophanem, et ceteros hujus generis, non modò quamplurima Homero furatos esse, verùm etiam antiquissima verba, et obsoleta quæque et veterum ἀπαξ λεγόμενα, unde unde corrasisse et in centones suos transtulisse. Insignis autem de hac re Plutarchi locus est in vitâ Timoleont. p. 461. ed. Hst. quem in lecturam gratiam integrum adscribam. Καθάπερ γὰρ ἡ μὲν Ἀντιμάχου ποίησις, καὶ τὰ Διονυσίου ζωγραφήματα, τῶν Κολοφονίων, ἰσχὺν ἔχοντα καὶ τόνον, ΕΚΒΕΒΙΑΣΜΕΝΟΙΣ ΚΑΙ ΚΑΤΑΠΟΝΟΙΣ ἔοικε, ταῖς δὲ Νικομάχου γραφαῖς, καὶ τοῖς Ὀμήρου στίχοις, μετὰ τῆς ἄλλης δυνάμειος καὶ χάριτος, πρόσεστι τὸ δοκεῖν εὐχερῶς καὶ ῥαδίως ἀπεργασθαι. Nota

Dionysii *ζωγραφήματα* (Anglicè *portraits*) de quo pictore Plinius xxxv. 9. *Dionysius nihil aliud quàm homines pinxit, ob hoc Anthrographus cognominatus.* Mireris tamen eundem Plutarchum in Vit. Romul. p. 43. citantem Antimachum τὸν Τήϊον ἑποποιόν, et quidem Clem. Alex. Strom. vi. 264. laudat ex Antimacho *Τεῖο* versiculum, alicubi, si benè memini ab Eustathio citatum, Ἐκ γὰρ δάρων πολλὰ καὶ ἀνθρώποισι πέλονται. Sed uterque memoriâ lapsus est; certum enim est, Epopæum Colophonium fuisse, cujus Epos insigne erat ἡ Θηβαίς. Contrà Ovidius Trist. i. 5. *Clarium* eum vocat; quippe Colophon, Teos, Clarus, omnes Ionæ urbes fuerunt.

Ceterum, antequàm ad fragmenta quædam hujus poetæ tractanda accedam, monendus est Lector, nisi id fortè antehàc fando acceperit, Antimachi reliquias jam olim edidisse Schellenbergium, Halæ 1786. subjecit Epistolam Frid. Aug. Wolfius. Hunc libellum, quem egregiis laudibus condecorant Villosionus et Schweighæuserus, viri quidem præconiorum satis superque prodigi, mihi non adhuc vidisse contigit. Sed qualis tandem cunque sit, dabo forsitan nonnulla quæ editorum diligentiam effugerint. De poetâ ipso, præter auctores supra laudatos, plura dabunt Is. Vossius ad Catull. p. 323. Villosion. *†*rolegom. ad Iliad. p. 24. Stanleius ad Mysos Æschyli p. 858.

Inter Antimachi poemata, primas obtinuit Elegeia, de quâ ita loquitur Plutarchus Consol. Apollod. p. 184. Ἐχρήσατο δὲ τῇ τοιαύτῃ ἀγωγῇ καὶ Ἀντίμαχος ὁ ποιητὴς (Κολοφώνιος) ἀποθανούσης γὰρ τῆς γυναικὸς αὐτοῦ Λύδης, πρὸς ἣν φιλοστόργως εἶχε, παραμύθιον τῆς λύπης αὐτῷ ἐποίησε τὴν Ἑλέγειαν τὴν καλουμένην Λύδην, ἐξαριθμησάμενος τὰς ἡρωϊκὰς συμφορὰς, τοῖς ἄλλοις κακοῖς ἐλάττω τὴν ἑαυτοῦ ποιῶν λύπην. Simile quoddam amoris sui solatium adhibuit Hermesianax. Inter alia, raptum quoque Proserpinæ in Lyde commemorârat Antimachus, uti colligere licet è fragm. apud Suid. v. Ὁργεῶνες. ὁ γοῦν Ἀντίμαχος ἐν τῇ Λύδῃ γενεᾷ. Καβαργεῶνας ἔθηκεν ἀβακλίας ὀργεῶνας; ubi luce clarius est legi debere Λύδῃ ἐλεγεῖα. Bochartus ἀγακλίας; rectè; ita enim Photius MS. Versum verò hunc in modum refingo, Καβαργεῶνας (vel Καρβάνους) μὲν ἔθηκεν ἀγακλίας ὀργεῶνας. Photius ὀργεῶνας. Hanc occasionem nactus, versus quosdam Hermesianactis corrigere tentabo, qui apud Athenæum leguntur, et emendatiores apud Ruhnken. Epist. Crit. ii. p. 287.

Οὐ μὲν οὐδ' υἱὸς Μήνης¹ ἀγέραςτον ἔθηκεν

Μουσαῖος, Χαρίτων ἥρανος, Ἀντιόπην

¹ Hinc liquet apud Suid. v. Μουσαῖος, legendum esse Σελήνης pro Ἑλένης, atque ita quidem Aristophanis Scholiasta.

Ἦτε πολυμνήστησιν Ἐλευσῖνος παρὰ πέζαν
 Εὐασμόν κρυφίῳν ἐξεφόρει λογίαν,
 Ῥάριον ὀργίων ἀνέμῳ διαποιπνύουσα
 Δήμητρα· γνωστὴ δ' ἐστὶ καὶ εἰν αἶδῃ.

Ruhnkenius optimè à Cod. Venet. Εὐασμόν in 4to versu dedit. Pauca autem præmonenda sunt. Musæus filius fuit Eumolpi, qui sacra Eleusinia instituerat; uxorem verò habuit Antiopam vel Deiopam; cùm autem Musæus, Eumolpidarum primus, Cereris mysteria administraret, credibile est Antiopam adstitisse marito, atque εὐασμόν in honorem Deæ cecinisse; de quo more Aristophanes Ran. 381. Ἄγε νῦν ἐτέρην ὕμνων ἰδίαν, τὴν καρποφόρον βασιλείαν Δήμητρα θεὰν ἐπικοσμοῦντες ζαθέαις μολπαῖς, κελαδεῖτε. Orpheus Hymn. in Cerer. Eleusin. Ἐγκυκλίῳς δῖναις περὶ σὸν θρόνον εὐάζουσα. Denique Triptolemus, Musæi avus, paucis ante annis hordeum in campo *Rhario* seminârat. His præmissis, totum locum, ut mihi quidem videtur, longè emendatiorem apponam: quem Ruhnkenius tot tam fœdis maculis contaminatum esse ait, nullam ut inde sententiam elicias.

Οὐ μὴν οὐδ' υἱὸς Μήνης ἀγέραςτον ἔθηκεν
 Μουσαῖος, Χαρίτων ἥρανος, Ἀντιόπην·
 Ἦτε ΠΟΛΙΤΝ ΜΥΣΤΗΣΙΝ Ἐλευσῖνος παρὰ πέζαν
 Εὐασμόν κρυφίῳν ἐξεφόρει λογίαν,
 ΡΑΡΙΟΝ ΟΡΓΕΙΩΝΑ ΝΟΜΩΙ διαποιπνύουσα
 ΔΗΜΗΤΡΟΣ· γνωστὴ δ' ἐστὶ καὶ εἰν αἶδῃ.

Antimachus tradit Cererem Καβάρηους fecisse ὀργειῶνας. Hesychius verò, Κάβαρηον οἱ τῆς Δήμητρος ἱερεῖς. Quare nihil emendatione nostrâ verisimilius. In v. 3. πολὺν μυστήσιν pro πολυμνήστησιν tam certum est quàm quod certissimum.

Inter ἡρωϊκὰς συμφορὰς quas in hâc Elegiâ narraverat poeta Colophonius, traditum fuit, satis ridiculè, Herculem ab Argonautis ἐ navē detrusum fuisse ob nimium ejus pondus, teste Schol. Apollon. Rhod. i. 1289. Bellerophontis quoque calamitates ibi memoratæ fuerunt, uti discimus ἐ Schol. Venet. ad Iliad. z. 200. Sed fragmenta quædam, pauca de multis, in lectorum gratiam proferre libet, necnon emaculare.

I. Etymol. M. p. 18, 39. Ἀδόροις. ἀντιμάχαις—ἐν δ' ἀδόροισι χέειν εὐίλατον ἄλφι. rectè Sylburgius Ἀντίμαχος. dein legendum puto εὐήλατον, i. e. εὖ ἀηλεσμένον.

II. Id. p. 443, 55. ὥς καὶ παρὰ τῷ Ἀντιμάχῳ τὸ δειπάζω, δειπαστρον. οἶον, πλῆσεν δ' ἄρ' ἐπιστρέψας δειπαστρον. Sylburgius conjicit ἐπιστρέψας. Tu verò lege πλῆσεν δ' ἄρ' ἐπιστρέψατα δειπαστρον. Iliad. A. 470.

κητιῆρας ΕΠΕΣΤΕΨΑΝΤΟ ποτοῖο, ubi notatu dignum est Seberi indicem exhibere ἐπιστρέψαντο. Hesych. Ἐπιστέψαντο. πληρεῖς ἐποίησαν. Ἐπιστέψαι. κεραννύει. Ἐπιστεφές. πλήρες. κεκεχμένον. Consule Kuster. in Suid. v. Ἐπιστεφίας κητιῆρας. Iliad. A. 41. κεφαλαὶ δὲ οἱ ἦσαν Τρεῖς ἀμφιστεφές, ἐὸς αὐχένος ἐκπεφυῖαι. Hesych. Ἀμφιστεφές. ἀλλήλαις περιπεπλεγμέναι, ἢ πάντοθεν πλήρεις. Valckenaerius in Misc. Obs. T. VIII. p. 150.

Grammaticum scripsisse suspicatur, Ἀμφιστεφές. ἀλλήλαις περιπεπλεγμέναι, ἢ Ἀμφιστεφές, παντόθεν πλήρεις, vetus enim et optima lectio ab Homeri interpretibus commemoratur; quæ conjectura, opinor, dormitanti Valckenaerio excidit; quid enim, quæso, intelligere potuerat Hesychius per κεφαλαί, πάντοθεν πλήρεις? Atqui omnia se rectè habent, modò περιπεπλεγμέναι reponas; in priore glossâ locum Homericum respexit, in posteriore alium quendam. Sed, ut ad viam redeamus, simili errore Euripidem ap. Schol. in Phœniss. 1194. liberavit Barnesius, Ἐγὼ δὲ τὸν σὸν κρᾶτ' ἀναστήψαι θέλω. ubi olim ἀναστρέψαι. Hæc optimè admoveri possint ad Eurip. Suppl. 260. γλαυκὴν χλόην Αὐτοῦ λιποῦσαι φυλλάδος καταστροφῇ. ubi Scaliger emendat καταστέφῃ. Ceterum observandum est vocem δέπαστρον occurrere in alio Antimachi fragmento apud Athen. XI. p. 468. A. B.

III. Id. p. 710, 30. ὁ δὲ Ἀντίμαχος σείρινα τὸν Δία ἔφη διὰ τὸ ἄστρον. Locus manifestò corruptus. Lego, σείριον τὸν Διὸς ἔφη Διὸς (vel Δία) τὸ ἄστρον *Sirium Jovis dixit Jovis sidus.* vel etiam σείριον τὸ Διὸς ἔφη ἄστρον. Sed fortasse pro σείρινα legendum est σειρῆνα è Lexico Rhetorico apud Eustath. ad Odys. M. p. 1720, 54. ed. Rom. Σειρῆνες, τὰ ἄστρα. σείρια γὰρ καλοῦνται παρὰ τὸ σειρῆαν, ὃ ἐστὶν ἀστράπτειν, ὅθεν ἴσως καὶ τείρια.

IV. Id. p. 4, 7. Ἀντίμαχος Ἰαχίνῃ. Τοῖ δ' ἄρ' οἱ ἀβολήτορες ἄνδρες ἴασιν—ἀντὶ τοῦ μάρτυρες συνηλλαχότες καὶ συντυχόντες. οὕτω Φίλαν εἰς τὰ ζήματικά αὐτοῦ.

Mihi quidem valdè suspectum est istud Ἰαχίνῃ. forsân legendum Ἀντίμαχος. Ἰάχοντι δ' ἄρ' οἱ ἀβ. α. ε.

V. Suidas v. Σταθερίν. Ἀντίμαχος. Θέρεος σταθεροῖο. Citat Scholiasta Platonis, p. 60. ed. Ruhnck. Apud eandem Suidæ glossam in loco ex Æschyli Ψυχαγωγοῖς citato, pro σταθεροῦ χρέματος, manifestò legendum σταθεροῦ κύματος¹ i. e. Cùm placidum ventis staret mare. Hesych. Σταθερίν. γαλήνῃ, εὐδίῃ.

VI. Etymol. M. p. 271, 17. ad Homericum διὰ σπιδίος πιδίοιο. Κράτης λέγει ὅτι τινὲς μὲν ἀπὸ τοῦ α̃ ποιοῦνται τὴν διαστολήν, ἢ ἡ, δι' ἀσπιδίος

¹ MS. quidem χρέματος. Sed rectè κύματος. Pari medicinâ sanandus est Æschylus apud Strabon. I. p. 33. κύμα θαλάσσης ubi malè editur χεῦμα.

πιδίου.....Οἱ δὲ Φασὶ σπιδέος, πολλοῦ καὶ μακροῦ....καὶ Ἀντίμαχος,
Οὐδὲ σπιδόθεν προνοῆσαι. ἀντὶ τοῦ μακρόθεν. καὶ ταῦτα μὲν Ἀρίσταρχος·
Κράτης δὲ προκρίνει τὴν δίχα τοῦ α γραφῆν, καὶ Ζηνόδοτος· καὶ Φησὶ,
σπιδέος, τουτίστιν ἀσπόρου καὶ τραχέος καὶ μεγάλου. καὶ γὰρ συγκατατί-
θεμαι τοῖς ἀνδράσιν· ὁρῶ γὰρ πολλὴν τὴν χρῆσιν παρὰ ἀρχαίοις.

Qui locus insigniter luxatus est, atque hâc operâ emendandus.
Ecquis verò non juraret Etymologici conditorem è suâ opinione dicere,
et quasi è cathedrâ pronuntiare καὶ γὰρ συγκατατίθεμαι τοῖς ἀνδράσι?
Nihil minus: totum locum exscripsit ex antiquis in Homerum
scholiis, atque ex iis hunc in modum corrigendus. Pro Κράτης
λέγει, reponere Ἀρίσταρχος: et mox Κράτης δὲ προκρίνει τὴν διὰ τοῦ α
γραφῆν, καὶ Ζηνόδοτος (δὲ συναινεῖ τῇ δίχα τοῦ ᾱ γραφῇ) καὶ Φησὶ, σπιδέος,
τοῦ ἀσπόρου καὶ τραχέος καὶ μεγάλου. (καὶ Ἀμερίας δὲ λέγει, σπιδέος, τοῦ
πολλοῦ καὶ εὐρέος καὶ μεγάλου·) καὶ γὰρ δὲ συγκατατίθεμαι τοῖς ἀνδράσιν· ὁρῶ
γὰρ πολλὴν τὴν τοιαύτην χρῆσιν παρὰ τοῖς ἀρχαίοις.

VII. Hesych. Κλίμενος—λέγεται δὲ καὶ κισσὸς, ὡς Ἀντίμαχος· Κισσοῦ
τε κλυμένοιο καὶ ἀμπελίνης. Ubi manifestum est vocem Κισσοῦ nihil aliud
esse quàm interpretamentum τοῦ κλυμένοιο. Sed enim vox ista
κλύμενος nauci est; quapropter reponere, ὡς Ἀντίμαχος· Περικλυμένοιο
καὶ ἀμπελίνης. Hujus emendationis fidejussorem habeo Nicandrum,
ipsum quoque Colophonium, quique ex Antimacho multa mutuatus
est, teste Scholiastâ ejus ad Theriac. fol. 27. ed. Ald. Ita enim
ille in Theriac. 510. Φυλλά τε κισσήντα περικλυμένοιο φέρουσα. Hoc
confido probatum iri doctioribus, qui, unde et quomodò Lexicon
suum consarcinârît Hesychius, probè sciant.

VIII. Apud Schol. Nicandr. Theriac. fol. 38. b. ed. Ald.

Τοῖσι δ' ἀν' ὑλήεντα διὰ πλόον ἐρχομένοισιν.

Lege unâ voce διάπλοον.

IX. Apud Eustath. ad Iliad. A. p. 9, penult.

Ἐννέπετε Κρονίδαο Διὸς μεγάλοιο θύγατρεις,

Schol. Villosioni ad Il. A. 1. malè Κρονίανος.

X. Apud Eustath. ad Iliad. B. p. 163, 28. ἥδυμος, δίχα τοῦ ν, παρὰ
Ἀντιμάχου καὶ Σιμωνίδη. Antimachi locum citat Scholiasta Villosioni,
Ἐπεὶ ῥα οἱ ἥδυμος ἐλθόν. et Simonidis οὗτος δὲ τοι ἥδυμον ὕπνον ἔχων—
fortasse Εἶχεν, ut versus initium sit.

XI. Ib. ad Iliad. B. p. 205, 9. ὡς ῥα τότε Ἀργείων ἐκολάφει στρατός.

Leg. ὡς ῥα τοτ' * * * στρατὸς Ἀργείων ἐκολάφει.

XII. Apud Strabon. viii. p. 364. Casaub.

Δήμητρος τοι Ἐλευσινίης ἱερῇ ὄψ.

Lege Ἐλευσίνης, adjectivè enim interdum dicebatur Ἐλεύσινος pro
Ἐλευσίνιος. Epicharmus ap. Athen. ix. p. 374. E. Δέλφακά τε τῶν

γείτόνων Τόῃς Ἐλευσίνεϊς φυλάσσαν δαιμονίως ἀπάλεσα. Etymol. M. p. 255, 3. malè exhibet Ἐλευσινίοις, malè etiam τὴν pro τῶν; melius verò γείτονα. unde, si ultimam literam bifariam divides, efficietur γείτονος, vera ac sincera lectio: scribe autem τῷ γείτονος. Eratosthenes apud Heraclid. Pont. in Allegor. Homer. Καρπὸν Ἐλευσινίης Δημήτερος. Sed rectè Achilles Tatius Isagog. in Arati Phænom. p. 100. ed. Juntæ fil. Ἐλευσινίης Δημήτερος. Atque hactenùs hæc. Fragmentum verò ita legerim.

Δήμητρός τοι Ἐλευσίνης ἱερῇ δ'ψ * * * * *

Δήμητρος, τόθι φασὶν Ἐρινύος εἶναι ἔδεθλον.

secundum verum, adjeci ex Arcadicis Pausaniæ, §. 3. p. 425. Fac. ubi seorsim citatur.

XIII. Apud Schol. Apoll. Rhod. I. 1008.

Ἡὔτε τις καύηξ δύνῃ ἐς ἀλμυρὸν πέλαγος.

Optimè correxit Janus Rutgersius Var. Lect. II. 20. δ'ύπτῃσιν ἐς ἀλμυρὸν οἶδμα.

XIV. Hesych. Σύστενον. στενοχωρημένον. τρέχινος χιτῶν ἢ ῥυπαρός. Ἀντίμαχος.

Manifestum est duas glossas perperam conjungi. Lege, Σύττενον στενοχωρούμενον. Τρέχινος χιτῶν, ὁ ῥυπαρός.

Ἀντίμαχος. τρέχινος emendabat Salmasius. Etymol. M. p. 768, 45. Τρέχινος, παρὰ τὸ τρέχω τὸ καταπονῶ, τὸ καταπονοῦν καὶ ἀλγῶν τὸ σῶμα. ubi legendum esse τρέχινος cæcus viderit. Omnino consulendus Davisius ad Max. Tyr. XIII. 5. p. 545. qui hanc vocem egregiè administravit.

XV. Ap. Athen. xi. p. 468. B. Tria sunt τῆς Θηβαΐδος fragmenta, quorum postremum ita se habet,

Καὶ χρύσεια δέπαστρα καὶ ἀσκηρὲς κελέβειον

Ἐμπλεῖον μέλιτος, τὸ ῥά οἱ προφερέστερον εἶν.

In p. 475. E. inter alia fragmenta idem rursus laudatur; cujus primus versus notandus est, ob tres voces antiquas. Exemplis autem ab Athenæo allatis adjici potest versus Euphorionis, poetæ, si quis alius, locutionum obsoletarum sectatoris, ap. Schol. Theocrit. II. 2. Ὅστις ἔμην κελέβην Ἀλκυονίδα μούνον ἀπήνερα qui et notandus est. Paulo suprâ citatur fragmentum, ex quinto Thebaidis libro,

Κήρυκας ἀθανάτοισι φέρειν μέλανος οἴνοιο

Ἀσκὸν ἐνὶ πλεῖον κελεβήϊον ὅττι φέριστον

οἴσιν ἐνὶ μεγάροις κεῖται μέλιτος πεπληθός.

Suprà autem p. 468. B.

Ἄλλοι δὲ κρητῆρα πανάργυρον ἢ δέπαστρα

Οἰόντων χρύσεια, τὰ τ' ἐν μεγάροισιν ἐμοῖσιν

Κεῖται.

Quare in priore loco forsan legendum,

Κηρύξας ἄλλοισι φέρειν μέλανος οἶνοιο
 Ἄσκον ἐοῖ πλεῖον, κελέβειόν θ' ὅττι φέριστον.

Dedi εἰς pro ἐν: quo jure, sciet lector, quando inspexerit Porsoni notam ad Hecub. 2. Ed. 3. Confer Ruhnkenii notam ad Hermesianactis eleg. v. 2. ubi errore typographico editur νίσθα pro οἴσθα.

XVI. Ibid. p. 469. F. τότε δὴ εὐχρεῶ ἐν δέπαϊ

Ἡέλιον πέμπεσκεν ἀγακλυμένη Ἐρύθρεια.

Conjicio, τότε δὴ μὲν εὐχρόῳ ἐν δέπαϊ σφε

Ἡελίου. κ. τ. λ. —————

vel etiam, δὴ τότ' εὐχρόῳ.

XVII. Stephanus Byzant. v.

Δώτιον—Ἀντίμαχος ἐν β' Ἀύδης.

Φεύγοντας χώρας ἐκτοθι Δωτιάδος.

(Vid. Valcken. ad Scholia in Eurip. Phœniss. 52.) quem versum ideo citavi, ut monerem Sophoclis Pelei fragmentum, à Brunckio prætermissum, apud eundem Stephanum extare. MS. Bibl. Coislin. p. 289. Βασιλεὺς χώρας τῆς Δωτιάδος.

XVIII. Apud Pausan. viii. 25. p. 426. Fac.

Ἀδραστος Ταλαῶ υἱὸς Κρηθριάδαο

Πρώτιστος Δαναῶν περ ἐπαινετὸ ἤλασεν ἵππῳ,

Καιρόν τε κραίπνον καὶ Ἀρίονα Θελπουσαῖον.

Lege ΠΑΡ' ἐπαινετὸ ἤλασεν ἵππῳ—

In Antimachi Epigrammate Brunck. Analect. T. i. p. 167. interpungerem τίς ὁ ψυστάς; στυγὰ καθῆψε μάταν.

Jam verò fragmentorum quorundam loca indicabo, quæ sibi quærat lector harum rerum studiosus.

Etymol. M. p. 178, 12. 189, 5. 261, 54. 371, 22. 558, 25. 770, 10. 465, 16. Suidæ et Hesychii indices consulantur. Herodian. ed. Pierson. p. 439. Schol. Aristoph. Plut. 718. Schol. Eurip. Phœniss. 444. Harpocraton vv. Ἀδράστεια. Ὀργεῶνες. Eustath. ad Iliad. B. p. 355. Strabo xiii. p. 588. Schol. Eurip. Orest. 630. Schol. Sophocl. Œd. Col. 14. Schol. Æschyl. Theb. 169. 553. Schol. Venet. ad Iliad. A. 1. B. 2. Δ. 400. Λ. 753. Athen. vii. p. 300. D. 304. E. 469. xi. p. 486. A. Pollux ii. iv. 37. Plutarch. Vit. Romul. p. 43. Apollon. Dyscol. Exc. p. 426. 427. 428. Auctor Arati vitæ p. 111. ed. Juntæ fil. In Ἀύδῃ, Schol. Apollonii i. 1289. ii. 297. iii. 409. iv. 259. 1153. Schol. Venet. ad Iliad. Z. 200. Athen. xiii. p. 597. A.

Atque hæc habui quæ de Antimacheis dicerem. Quoniam verò

quæstio est de poetâ Colophonio, ignoscat velim lector eruditus, si ad nonnulla me convertam in Hermesianactis Elegiâ, quæ minùs feliciter à viris doctis tentata fuisse video.

v. 4. Ἐνθα Χάρων ἀκοὴν ἔλκεται εἰς ἄκατον
Ψυχὰς οἰχομένων.

Ruhnkenius κοινὴν—ἄκατον; optimè, quoad sensum, nimis longè à literis recedens. Valckenaerius ἄκρην: Westonus nostras, lepidum caput, ἀχόρην. Accedat conjectura nostra, Ἐνθα Χάρων ἀχρὴν ἔλκεται εἰς ἄκατον. in pallidam cymbam—ut Orci pallentia regna.

v. 7. Ἄλλ' ἔτλη παρὰ κῦμα μονόζωστος καθαρίζων
Ὀρφεὺς, παντοίους δ' ἐξάνεπτε θεούς.

Mendum latere videtur in παντοίους, pro quo Valckenaerius ἀνταίους. Meliùs, credo, foret ἐγγαίους. Æschyli Supplices Plutona vocant τὸν ΕΓΓΑΙΟΝ, Τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. Ita enim legendus est v. 162. Vulgò τοῦγγαιον.

v. 9. Κωκυτόν τ' ἀθέμιστον.

“Semper in voce ἀθέμιστον offendor. Legendum Κωκυτόν τ' ἀπόθεστον” RUHNKEN. Sed nihil opus. Hermesianax in animo habuit Homericum illud, Iliad. i. 63. Ἀφρέταρ, ἀθέμιστος. ubi Schol. Venet. ἀθέμιστος δὲ, ὁ θηριωδής. ad rem nostram apprimè faciens. Westonus ἔχθιστον; scitè, ut omnia.

v. 36. de Mimnermo,

Καίετο μὲν Ναννοῦς· πολὺ δ' ἐπὶ πολλὰ κιμάτω
Κνημωθεὶς κόμους σίχῃ συνδραμῇ.

Codex Venetus πολλῶ δ' ἐπὶ πολλάκι λώτῳ Κνημωθεὶς, σίχῃ συνεξαμύνῃ. Mediceus quoque συνεξαμύνῃ. Mirum est profectò quantum se in hoc loco torserint viri eruditi, neque hilum profecerint. Quid de postremis efficiatur nescio: sed repono κνημωθεὶς, notus est mos tibicinum, qui κημοὺς induebant, vel, ut Sophocles dixit, φορβειάς. vide Scholiast. Aristoph. Equit. 1147.

v. 61. de Euripide.

Φημι δὲ κάκεινον, τὸν αἰὲ πεφυλαγμένον ἄνδρα,
Καὶ πάντων μῖσος κτάμενον ἐκ συνοχῶν
Πάσας ἀμφὶ γυναικάς, ὑπὸ σκολιῷ τυπέντα
Τόξου, νυκτερινὰς οὐκ ἀποθέσθ' ὁδύνας.

Pro ἐκ συνοχῶν Casaubonus conjecit ἐκ δακρίων, satis audacter atque infeliciter; audacter magis, magis etiam infeliciter Jacobsius, αἰσχρολογῶν. Nos autem veram, vel saltem verisimillimam lectionem reponemus, nec tamen à vulgatis ungue latius discedemus,

Καὶ πάντως μῖσος κτώμενον ΕΞ ΟΝΤΧΩΝ.
Πάσας ἀμφὶ γυναῖκας.

Vides easdem literas, Ε tantum pro ΚΣ scripto—ἐξ ονύχων, ἀπαλῶν scilicet. Qui omnino mulierum osor à teneris unguiculis fuerat, μῖσος κτώμενον, ut νόσον κτᾶσθαι, τὸ γαῦρον κεκτημένος, et similia apud Tragicos.

v. 80. Οὐδὲ μὲν οὐδ' ὅποσοι σκληρὸν βίον ἐστήσαντο
'Ανθρώπων.

Corrige sodes, Οὐ μὲν οὐδ' ὅποσοι. supra 15. Οὐ μὲν οὐδ' υἱὸς Μήνης. Homer Iliad. Ψ. 441. ἀλλ' οὐ μὰν οὐδ' ὥς. Corrigendus etiam Epicharmi locus ap. Etymol. M. p. 311, 9. Suid. in v. Ἐγχομβάσασθαι.

Εἶγε μὲν ὅτι κεκόμβωται καλῶς.

Toupius εἶγε μὲν ὅτ' ἐπαμὶς ἐγκεκόμβωται καλῶς. quod Porsonus non probat, neque tamen emendat; non meminerat vir summus Gatakerum μὲν pro μὲν rescripsisse, A. M. i. 9. p. 229. Repono autem Εἶ γε μὰν, Sophron. ap. Etymol. M. p. 502, 18. Οἱ γε μὲν κόγχλοι ὥσπερ ἐξ ἐνὸς κελεύματος, quæ ita laudat Hemsterhusius ad Aristoph. Plut. p. 430. tu rescribe ex Athenæo iii. p. 87. A. Αἶ γε μὰν κόγχαι ὥσπερ αἶκ' ἐξ ἐ. κ. Epicharmus in Grotii Excerpt. p. 481. τεχνικοί γε μὰν. Apud Aspasium in Aristot. Eth. Nicom. fol. 43. a.

'Αλλὰ μὰν ἔγωγ' ἀνάγκη ταῦτα πάντα ποιεῖω.

malè editur ἀναγκαῖος.

Atque hæc de Hermesianactis fragmento. Unum insuper monendum videtur, in hâc Elegiâ narratos fuisse Daphnidis et Menalcæ amores, quod è Scholiastâ Theocriti discimus, qui ad Idyll. Η. 55. Ἀλλ' ὑπὸ τῷ πέτρῃ τῇδ' ἄσσομαι, ἀγκὰς ἔχων τὸ, quæ sunt Daphnidis verba ad Menalcam, hæc habet. Οὐκ ἀνιστορήτως τοῦτο ὁ Θεόκριτός φησι καὶ ὁ Ἐρμησιάνης γὰρ λέγει τὸν Δάφνιν ἐρωτικῶς ἔχειν τοῦ Μενάλκᾳ. ἀλλ' ὁ μὲν ἐπ' Εὐβοίας τὰ περὶ αὐτοῦ διατίθεται, οὗτος δὲ (sc. Θεόκριτος) ἐν Σικελίᾳ.

Vale, Lector, atque hæc, qualiacunque sint, æqui bonique consulas.

Scribebam VIII. Id. SEPTEMB. MDCCCXI.

NOTICE

OF MR. BELLAMY'S "OPHION."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I Have just read a small volume published by Mr. Bellamy, and intitled THE OPHION. I take the liberty of submitting to your consideration some remarks, which I have made upon this production.

Your readers, Sir, are already aware of the discussions, which have been occasioned by Doctor Adam Clarke's explanation of the Hebrew word נָחָשׁ *Nachash*, in the 3d chapter of Genesis. In this place, *Nachash* has been always translated *a serpent*, until the Doctor, for reasons which he has assigned, thought fit to understand by it, "a creature of the ape, or *ourang-outang* kind." In the first 85 pages of the *Ophion*, which form the greater portion of his book, Mr. Bellamy endeavours to prove, that the *Nachash* never was, and never can become, a monkey of any *species* whatever.

When we consider the learning and talents, for the possession of which Doctor Adam Clarke has obtained a just reputation, and the critical knowledge of Mr. Bellamy in the Hebrew language, we must be naturally inclined to listen with respect and attention to the arguments of two such disputants. This, however, we shall be yet further induced to do by the importance of the subject itself.

It appears from the most authentic of all documents, that our first parents enjoyed an uninterrupted state of happiness in the Garden of Eden, until they were tempted by a creature, called the *Nachash*, to taste of some fruit, which had the property of imparting the knowledge of good and evil to those who ate of it. Adam and Eve had been strictly forbidden by Jehovah to touch this fruit; but the *Nachash* tempted the woman, and the woman her husband; and all three were punished in consequence, as had, of course, been foreseen by Divine Wisdom

from the beginning. The degrees of punishment were undoubtedly dictated by eternal justice. It may, however, be permitted to us to remark, that while the children of Adam still mourn their fall through him, the descendants of the *Nachash*, whether he were a serpent or a monkey, have the advantage of being quite unconscious of their degradation. They crawl upon their bellies, and eat the dust, without having a suspicion that their guilty progenitor once walked erect, talked Hebrew to Eve, and fed upon apples in Paradise.

Doctor Clarke contends, that the *Nachash*, mentioned in the 3d chapter of Genesis, could not have been a serpent. The LXX. were mistaken, when they translated this word by ὄφις; and as the Apostles always quote from the Septuagint, nothing is to be gained by a reference to citations made in the New Testament from the Old.

I confess, that I have been much embarrassed in endeavouring to answer the arguments of the Doctor upon this point. How are we to understand the denunciation of Jehovah in Genesis as directed against a serpent? "Thou art cursed above all cattle." A cow-herd in the fens of Lincoln would not class a viper with a Lincolnshire ox. "Upon thy belly shalt thou go." The anatomical structure of a serpent is such, that it must always have gone upon its belly as it does now. If a serpent ever walked upon its tail, it must have been a serpent of totally different structure from the animal which we call by that name. The animal is defined by its structure: consequently the animal, which by its structure *must* crawl on its belly, could never have been the animal that *might*, and that *did*, walk upright. "And dust thou shalt eat all the days of thy life." I know not what animal eats dust all the days of its life: serpents no longer feed upon apples, but they certainly do not live upon dust.

It is quite clear that the *Nachash* could talk. Nothing is said to indicate that he should lose that faculty. Now I have never distinctly heard of a talking serpent. Aristotle, indeed, tells us, (περὶ θαιμασίων ἀκουσμάτων) that all animals fled, when the sacred Thessalian serpent made the sound of its voice be heard. Tibullus says,

"*Cantus et iratæ detinet anguis iter;*"

and Pliny, l. 28. c. 4. observes that many were of opinion, that when serpents were sung to, they would sing again. In spite of these authorities, however, I am inclined to think that, without the aid of a miracle, a serpent could no more speak, or sing, than an ass. When Balaam's ass spoke, it was in consequence of the interference of Providence; but surely Providence did not interfere to open the mouth of a serpent, in order that it should tempt our first parents to their ruin: this would be an atrocious accusation against Providence. The *Nachash*, then, was naturally endowed with the gift of speech; and as that gift is not said to have been taken away, his descendants ought to preserve it to the present day.

Mr. Bellamy has written with much learning on the worship of the serpent among the ancient idolaters; but, in transcribing the pages of Bryant, he does not seem to me to prove that the tempter in Paradise was *a serpent*. It does not appear evident, because Zoroaster symbolised the expanse of the heavens by a serpent, that he was therefore thinking of the dialogue between Eve and the *Nachash*. The *Good Genius* of Egypt was typified by a serpent. This surely is not a proof that the Egyptians had read the third chapter of Genesis. According to Clemens Alexandrinus, the serpent was the hieroglyphic, by which the course of the stars was expressed. We learn from Horus Apollo and Macrobius, that sometimes the year, and sometimes the sun, were symbolised by a serpent. In what manner must the inventors of hieroglyphics have understood the history of the fall of man, if they employed *the old serpent, who is the devil*, as an astronomical emblem? Far be it from a disciple of Bryant to hold with Dupuis, that the history of the serpent, in Genesis, is nothing else than an allegory—a mere astronomical fable—another edition of the tale of the Dragon, which guarded the golden apples in the gardens of the Hesperides. Among the ancient oriental nations, the worship of the celestial bodies was, with one exception, universal. Mythology was the child of Astrology—the mad daughter of a foolish mother. Let us be careful of tracing the fictions of idolaters to the truths recorded in the scriptures. It is our duty to believe, that Eve was tempted by a *Nachash*, whether we know, or not, what a *Nachash* is.

We are told by Mr. Bellamy, that the *Nachash* was a *crocodile*. He does not inform us how this animal, which is often thirty feet in length, contrived to climb up into the tree of knowledge to gather the fruit. Our painters may well be tired of the *old* serpent. A crocodile in an apple-tree will, at least, have the merit of novelty.

This author calls the crocodile the *Niolic serpent*. I thought the crocodile had been of the *lacerta* kind, and that it had four legs. The *Nachash* did not go on its belly before the fall; but I should conceive, that it must have been always as inconvenient for a crocodile to walk upon his hind-legs, as for a serpent to stand upright upon his tail.

The *Nachash* had indubitably the gift of speech. How then could the *Nachash* be a *crocodile*? The crocodile has no tongue.

Doctor Clarke thinks, that the *Nachash* was of the ape kind, of which there are eighty-three *species*; out of which the Doctor leaves us to choose the *Nachash* that is most to our own taste.

The principal reason which the Doctor assigns is rather strange. He finds that the Hebrew word נחש *Nachash*, in the text, is the same with the Arabic *chanas*. In order to make them so, however, the letters must be transmuted; and besides this, as Doctor Clarke knows very well, the Hebrew and Arabic letters do not strictly correspond. He knows, too, that *chanas* is not the exact orthography of the word, which signifies not only a *monkey*, but a *lion*. He is likewise aware, that *chanas* signifies a *serpent*, and that the letters in this word, though transmuted, strictly correspond with the Hebrew letters in נחש.

I must fairly confess, that I cannot find any thing in the history of the simian race, which can induce me to think, that any one of their tribe acted the part of the grand Deceiver; unless, indeed, it be their known propensity for robbing orchards. Monkeys are fond of apples, but they neither live upon dust, nor crawl upon their bellies. How can they be said to be cursed above all cattle? We goad our oxen, and we bait our bulls. When we catch a monkey, we feed him with sugar-plums. In his native woods he seems to be happy, and to enjoy a state of liberty, which multitudes of our own species may with

reason envy. Enmity was put between the *Nachash* and the woman; but Buffon, in speaking of the *ourang-outangs*, tells us, *qu'ils sont passionnés pour les femmes*. The same thing may be said of others of the simian family.

I find myself compelled, then, by Dr. Clarke's reasoning, to deny, that the *Nachash* was either *a serpent*, or *a crocodile*; and by Mr. Bellamy's, that it was any one of the 83 *species* of the ape *genus*. Such is the consequence of departing from the sense of the Scriptures, as understood by the Prophets and the Apostles.

I should not do justice to Mr. Bellamy, if I were to conclude this letter, without acknowledging that his book is full of curious and interesting matter; and that his arguments to prove that אלהים is of the singular number, appear to me conclusive.

I am, Sir, your humble Servant,

Logie Almond, 1811.

W. DRUMMOND.

NOTICE OF

Memorandum on the Subject of the Earl of Elgin's Pursuits in Greece, 8vo. Price 6s. Miller, 1811.

IT has always been the policy of a wise administration, who look beyond the passing events of the day, to pay a particular attention to the interests of literature, and to enrich their country with the noblest specimens of the arts. No person could have been more judiciously selected for the Embassy to the OTTOMAN PORTE than LORD ELGIN, a nobleman of great political and literary talents. His first object was to form a plan for a minute study of the architecture and sculpture of ancient

Greece; and to procure modellers, architects, and draftsmen, who might rescue from oblivion, with accurate detail, whatever specimens of architecture and sculpture had escaped the ravages of time, and barbarism of conquerors.

To the advice and assistance of Mr. HARRISON his Lordship was considerably indebted. On the recommendation of Sir W. HAMILTON, he prevailed on DON TITA LUSIERI, one of the best general painters in Europe, of great knowledge in the arts, infinite taste, and scrupulous exactness in copying, to undertake the execution of the plan. Two of the most eminent *formatori* of Rome were engaged to make the *madreformi* for the casts; the first architect in Italy, a distinguished figure-painter, and other artists, were accordingly established at Athens.

The result of their labor is thus described: "Every monument, of which there are remains in Athens, has been most carefully and minutely measured; and from the drafts of the architects, finished drawings have been made of the plans, elevations, and details of the most remarkable objects, in which the sculpture has been restored and inserted with exquisite taste and ability. All the *basso-relievos* on the several temples have been drawn, with astonishing accuracy, in their present state of decay and mutilation. Most of the basso-relievos, and nearly all the characteristic features of architecture, in the various monuments at Athens, have been moulded, and the moulds brought to London. All remains of architecture and sculpture, which could be traced through other parts of Greece, have been delineated with the most scrupulous exactness.—Picturesque views of Athens, of Constantinople, of various parts of Greece, and of the islands of the Archipelago, have been executed."

French agents had begun to remove some of the sculptured ornaments from edifices in the Acropolis, and particularly from the Parthenon;—their expedition to Egypt drove them from their objects. LORD ELGIN pursued a similar plan with such success, that he has brought to England, from the ruined temples at Athens, a greater quantity of original Athenian sculpture, in statues, alti and bassi relievi, capitals, cornices, frizes, and columns, than exist in any other part of Europe.

For a full account of the antiquities, medals, inscriptions, and other monuments of Grecian art, brought over by his lordship, we refer our readers to the work itself.

We congratulate our country on this important acquisition, which will, no doubt, be secured to the nation by Parliament. We hail with rapture the prospect of greater exertions, in procuring similar collections, than have hitherto distinguished this country. We have often expressed a wish to see the establishment of a national museum in this metropolis, which, in painting, sculpture, and other productions of ancient and modern art, would vie with the treasures of the plunderers of the world. We look back with regret and mortification on the opportunities which we have lost, of forming a matchless monument of the taste and magnificence of the British empire. We cannot recollect without indignation the sale of the HOUGHTON collection to Russia. We lament that Lord CAVAN's project of conveying to England the celebrated Egyptian column, to which the inhabitants of Alexandria had given their consent, was not carried into execution. We have been told, and we wish the assertion could be officially contradicted, that in 1796, when the French showed their design of transporting works of art from Italy, some members of the Dilettanti Society, who were in Rome, made a proposal to our government, if the sum of 20,000*l.* was put conditionally in their possession, to purchase and bring over to this country, the VENUS DE MEDICIS, the APOLLO BELVIDERE, and the FARNESE HERCULES; but that this sum was refused !--- We conceive that a hundred times that sum would have been well laid out in an object, which would have rendered London the focus of the arts. When will the Minister arise, who shall have the taste and the policy to propose to Parliament the employment of one poor million, in establishing a national repository of arts, amid the hundreds of millions that are expended on objects of doubtful success !

NOTICE

Of a CHART of the STREAM of TIME, or FIGURATIVE REPRESENTATION of UNIVERSAL HISTORY; Translated from the German by MR. BELL, Jun.—Vernor and Hood. 1810.

SENSIBLE that this Chart is more useful than Priestley's two Charts of Biography and History, we trust that the plate of it will soon require to be retouched, and to be *again* and *deeply* engraved: in which event we would modestly advise the young author to make two very easy additions to it. *The first* relates to Britain. The German editor, probably, published under French influence, or (as probable a case) under an absurd impression, that there is no historical ground for the belief of the Welsh, or Celtic antiquities; and no authenticity in the reputed era of the Welsh historical triads, of the numerous Welsh coins coeval with the emperors, Nero and Constantine; coins, on which the Welsh words are well preserved, and the Welsh mythology, or Druidism, is most distinguishably marked! Hence the German, in the Chart, has limited the origin of Britain and of Wales to the Saxon ages! A second impression of the plate ought to restore to Celtic Britain its real literary honors; and to assign their respective eras to the British Bishops mentioned in the coeval history of Eusebius under Constantine the Great;—to the heretic Pelagius, or Morgan, whose writings were answered by St. Austin;—to the Welsh founders of the oldest Welsh Churches, Abbies, and Monasteries, whose lives are recorded and whose periods are decisively fixed, by Sir Richard Colt Hoare, in his Notes on Girald of Wales, and yet more by Owen in his Cambrian Biography, the ablest of the Welsh scholars and the most accomplished of their Lexicographers: as a proof of the early refinement and learning of the Druids, we refer our readers, as well as Mr. Bell, to the Essay on the Identity of Albion with the Hyperborean Island of Diodo-

rus in the 5th and 6th Nos. of the Classical Journal. This addition may be easily made by Mr. Bell, by drawing a *circutous line of a red color* from his Britain of the Saxon ages to the highest and most ancient period, of which his map admits; that is to the year 1000, or 1500, after the flood of Noah: such a red line would happily designate the *Britanni, toto orbe divisi*, the *quasi novus orbis* of the Roman writers,—the Mosaic *Isles of the Gentiles*, or the Nations, and the Sanscrit Sacred Isles of the West.

Our second remark will relate to Japan, and to India. The German Editor had omitted China, that vast empire, in the list of nations. The wiser Englishman was warned every morning, to admit from gratitude the land of Tscha, as the Arabs spell that herb and tree: the English Editor ought to have *equally* admitted a new stream for the populous and insular empire of Japan; containing 30 millions of souls, and described, with its early authors, and its Sinto or post-diluvian creed, or religion, by Montanus, and Ogilby, his translator; by Du Halde in his China; by a Latin History of it, by a hundred Portuguese Missionaries in it, by Kœmpfer's two folio Volumes, by Thunberg, by Titsing, Benyowski, Perouse, Captain Cooke, and the Reverend W. Tooke; by Broughton and by a later Russian Navigator in A. D. 1804, 5, 9, and 10. As an English merchant, or as a linguist, Mr. Bell ought also to correct the German Editor upon India. The latter has foolishly and ignorantly limited the antiquities of India to the era of the Mogul empire! An Englishman, (enlightened by the Indoo chronology, and by the Sanscrit Archæology of the Asiatic Transactions; by the Rev. T. Maurice's Indian History, and his profound, yet elegant and classical, Antiquities of India; by the verbal and literal translations of Sir Wm. Jones, of Gladwin, of Halhed, of the *Ramayuna* and the *Maha Baarat*, or *The Great War*, of Colebrooke, and of the missionaries in India) ought to have restored to the Indoo and to the Sanscrit authors, (some of them coeval with Alexander the Great, and others with Augustus, and many with our king Alfred) the honors of real and authentic Antiquity. Mr. Bell, we trust, will excuse this freedom of advice in his friends; and will, in the second cutting of his

plate, extend the *curved line of Hindostan* to the *top of his Chart*, even to a *century prior* to his stream of China. In such a curved line, Mr. Bell should insert the venerable names of coeval authors, with their dates, who visited and described the India of the Greeks; I mean the travels of Marco Polo in A. D. 1278, those of Rubriquis in 1258, of Rabbi Benjamin in 1185, of Renaudot's two Mahometans in 898 and 853, of our Alfred's Embassy to Prestor John in 872, of Cosmas in 560, of the Byzantine Historians quoted by Gibbon, of Ebn Haucal, the geographer, of Timur and of Zangis, in their Histories by Sheriff—Eddin—Aliæ, and by De La Croix; of Ptolemy, Arrian, Strabo, and Nearchus, with the hundred classics so judiciously arranged, and so ably explained, by Dr. Vincent; who, like the immortal Dr. Barrow, exhausts every subject, on which he undertakes to write. Mr. Bell would add authenticity to the solid antiquities of the Brachman, or Bramin Indoos, by referring as the *earliest* authorities to one verse in Esther, to the phrase "*the Children of the East*" in the Books of Kings and of *Chronicles*, and even in the Book of Genesis. If such a revealed work, even as the Scriptures, be rejected by the infidel, the above *classical* authorities of Indoo science and art will, at least, confirm the surprising antiquity assigned to Indostan, and to the Penjab. The Classical Journal will, in an early number, recapitulate all the grand features of nature; that is, the rivers, hills, cities, bays, and promontories of India, mentioned in the Sanscrit and the Greek. Their close identity of names will convince, we hope, the most incredulous opponent, and will prove to Mr. Bell the necessity of the additions, which we have so boldly and, perhaps, so presumptuously advised.

ANTIQUITIES.

The restoration of the architectural monuments of ancient Rome is rapidly advancing under the auspices of the French Emperor. The two beautiful temples of Vesta and of Fortuna Virilis, which are still in a great measure standing between the great sewer and

the ancient Bridge of the Senate House, have been cleared from the rubbish with which they were surrounded. The shops and small houses, which hid them from sight, have also been demolished.

The three principal chambers in the Baths of Titus have also been at the same time cleared out, and exposed to view. These have been long the admiration of strangers, and furnish a correct idea of the famous grottoes of Ludio and Arellio, which have since been most elegantly imitated by Raphael, in the Vatican. The remains of the Temple of Antoninus and Faustina, of the Theatre of Marcellus, of the Portico of Octavius, of the Temples of Concord, and of Jupiter Stator, have also been repaired.

An antique statue has lately been dug out of the ruins of the Church of St. Laurence, at Grenoble. It is of stone, one foot six inches in height, and represents a man habited in a long toga, with a cloak or mantle crossed over his breast. The hair is long, and in this respect the figure resembles the prophets and evangelists, as painted in the illuminated manuscripts of the 11th and 12th centuries. The right arm is wanting; from the left hand hangs a scroll with the following inscription:

DIX : I
SAIAS
EGR
DIET
VII
A : DE
AD
ESS

The inscription being mutilated, the true reading ought to be; *Dixit Isaias egredietur virga : de radice Jesse*; being the first verse of the 11th chapter of Isaiah. Hence we may infer, that the statue was intended to represent that Prophet. The church was built about the eighth, and rebuilt in the twelfth, century; when the above statue seems to have been made. The workmanship is beautiful in the extreme.

The unrolling and explanation of the MSS. found in the Herculaneum, are pursued with much industry by Messrs. Rosini, Scotti, and Pessette. They have, under the patronage of the Government, published lately some fragments of a Latin Poem, upon the war between Mark Antony and Augustus, and a considerable part of the second book of Epicurus on Nature. The above Gentlemen do not despair, even yet, of finding the whole treatise of this author. There has also been committed to the press a moral work of

Pisistratus, the celebrated disciple of Epicurus; likewise some fragments of Colote, upon the Lycidas of Plato, and of Caniscus, upon Friendship. The entire work of Philodemus, upon Rhetoric, is at this time in a state of forwardness.

A mission from the *Dillettanti* Society is on the eve of departing, under the sanction of Government, in a Turkish frigate, destined for Smyrna, and commanded by Captain Gibraltar. The object of the mission is to make diligent search for antiquities and ancient relics in Asia Minor, and the Ionian Isles.

BIBLIOGRAPHY.

The Rev. Mr. Hewlett's FAMILY BIBLE is now nearly brought to a close. We expected to have announced this event to our readers long since; but the late destruction of most of the Numbers by fire has considerably, but unavoidably, delayed its completion. This work contains, in addition to the old text, which is not in any case altered,—1. All the various readings, that materially alter or affect the sense.—2. A reference to parallel and corresponding passages.—3. A short introduction to every book.—and—4. A series of critical and explanatory Notes, partly original, but chiefly compiled from the best commentators of every age. This work may be had in Monthly Parts at 7s. each, or 9s. large paper. The whole will form three large volumes in Quarto; and will be illustrated with one hundred superior engravings.

Among the precious MS. of the Oriental library of Monte Casino, which may be considered as the cradle of sciences, and letters, after the barbarism which followed the destruction of the Roman Empire, there has just been found a Greek MS. of Apollonius Evander, the nephew of Apollonius, of Rhodes. Amongst other important objects, which this MS. contains, is a very detailed account of the eruption of Vesuvius, in the reign of Titus. A learned Hellenist will soon give us a translation of this work, with the Greek opposite to it.

Mr. Nichols is bringing to a conclusion the Literary Life of his illustrious predecessor, Bowyer. The fire, which destroyed the first part of the impression, has given him an opportunity of increasing his materials, and of improving the work; thus it may be truly said, that

incendia lumen

Præbebant; aliquisque malo fuit usus in illo.

Mr. HENRY JACOB, (the Author of the Hebrew Guide, and Editor of S. LYON's Cambridge Grammar,) and the PRINTER of this JOURNAL, intend to print a new Edition of the HEBREW BIBLE, with points. The work will be comprised in two handsome volumes, royal octavo. It is intended to publish it in six Numbers, at 10s. 6d. each Number, the whole to be completed in eighteen months. As it cannot, however, be undertaken without very considerable expense, it is requested that those who wish to encourage it, will signify their intention to the Printer of this Journal; and as soon as a sufficient number are subscribed for, the work will go to press. The text will be taken from the best edition of Van-der-Hooght, with his errors corrected.

ANTHOLOGIA GRÆCA, comprising every collection of Greek Epigrams, from that of Meleager to those of Brunck and Jacobs; with a selection of the most useful notes, with various readings, and with a Latin literal translation.

It is intended to print, as a specimen, one volume of this Variorum edition of the Anthologia, in octavo, containing the epigrams of Meleager, Archilochus, Simonides, &c. with the text, the various readings, and the Latin translation on the same page, and the notes at the end.

A few copies will be printed on large paper. Those, who wish to secure these, will have the goodness to apply to the printer of this Journal.

LITERARY INTELLIGENCE.

PREPARING FOR THE PRESS.

CLASSICAL.

THE reception of Mr. Blomfield's *Prometheus* by the classical world has been so general, that a new edition, improved, and in the glossary much enlarged, will soon be put to press. It is in the contemplation of the learned author to edit the whole of the poet, on the plan of the *Prometheus*, with the addition to each play of an index of the words and phrases explained or illustrated in the glossary. We trust that the whole will be printed uniform with the *Prometheus*, for we cannot sufficiently recommend to all our future editors of the classics to print their productions in an equally beautiful manner; for, though it may advance the price to our

scholars (of which we are very tenacious) in a small degree, yet they must ultimately be more acceptable to those, who possess a true classic taste.

THE greater part of the critical remarks on Greek authors, which the late Professor Porson left at his death in an unfinished state, and which are now deposited in the library of Trinity College, Cambridge, are about to be given to the world by Professor Monk, and Messrs. Dobree and Blomfield, of that College.

Lest any of our classical readers should be led to form an erroneous notion of the quantity and value of these posthumous remarks, from an account of Dr. Parr's, contained in a letter, which Dr. Burney has published at the end of the preface to his *Tentamen de Metris Æschyli*, we beg leave to state, from good information, that they form a most copious and valuable treasure of critical remarks; and that the Emendations on Athenæus alone exceed, not only in value, but in number, *all* the corrections, which have been made, or attempted, by the collective host of commentators and critics from Casaubon to Schweighceuser.

This publication will contain the Professor's restorations of several hundreds of the glosses in Hesychius and Suidas, which had defied the ingenuity and learning of the illustrious scholars, who have successively labored in correcting those lexicographers. The value of his emendations may be estimated from the specimens published by him, early in life, in the appendix to Toup.

We are informed that it is the intention of the Editors to adhere scrupulously to the autographs of the illustrious author, altering not a word, and adding only such short remarks as may be absolutely necessary for the guidance and satisfaction of the reader.

Dr. Maltby's new edition of *Morell's Greek Thesaurus* is now ready for the press, and will commence as soon as the Porsonian types are completed; which cannot occasion much delay.

BIBLICAL.

London Society for promoting Christianity among the Jews.—The committee of the above institution have commenced a translation of the New Testament into the Hebrew language. It is their particular object, that this translation shall be in pure Biblical Hebrew. The first half-sheet of the Gospel of Saint Matthew is now ready for delivery, for the purpose of inspection by such men of learning, both of the Clergy and Laity, as may be induced to

favor the committee with their remarks upon the version. It is the wish of the committee to avail themselves in this undertaking of all the ability they can concentrate ; that the work may come out as complete as united wisdom and learning can make it, and that it may be dispersed throughout the world, and handed down to posterity as a monument of national literature ; they therefore invite those, who may be disposed to give their assistance in this great and important design, to apply for proofs by letter to the Secretaries, at the Jews' Chapel, and they will be immediately supplied with them gratis.

By order of the Committee,

THOMAS FRY, } Secretaries.
JOSEPH FOX, }

Jews' Chapel, Church Street, Spital Fields, Aug. 20, 1811.

N. B. As the undertaking must necessarily be attended with considerable expenses, separate subscriptions for carrying it into effect, are respectfully solicited, and will be received by the Secretaries, at the Jews' Chapel, and by the undermentioned Booksellers, viz. Black, Parry, and Kingsbury ; and Burton, Leadenhall Street ; Rivington, St. Paul's Church Yard ; Conder, Bucklersbury ; Hatchard, Piccadilly ; Button ; Sherwood, Neely, and Jones ; and Gale and Curtis, Paternoster Row ; and Seely, 169, Fleet Street.

Mr. BABER, of the British Museum, proposes to publish that portion of the Alexandrian MS. which contains the Book of PSALMS. It will be printed page for page, column for column, line for line, and letter for letter, without intervals between the words, as in the MS. itself, and in types perfectly resembling the characters of the Original. The obliterations occasioned by time, and the restorations made by a modern hand, will be particularly noticed.

The work will be printed in large Folio to correspond with that portion of the Alexandrian MS. which was edited by Dr. Woide. For the accommodation of those who possess Vellum Copies of the Alexandrian N. T. as many impressions of the Psalter will be struck off on Vellum as are applied for before the work goes to press. As the Editor cannot venture to print more copies in this manner than are actually engaged, on account of the great expense attending the same ; Gentlemen, desirous of having the Psalter on Vellum, are requested to communicate their wishes as speedily as possible to Mr. Baber, at the British Museum. The price (to Subscribers) of the Psalter, on Paper, 1l. 5s.—On Vellum, 12l. 12s. As soon as 200 Subscribers shall have promised their support to the publication, it will go to press, and be prosecuted with as much

dispatch as a work will admit, in which the most perfect accuracy is an essential requisite; for no sheet will be printed off till it has been repeatedly proved by the original MS.--Subscribers' names will be received by Messrs. Rivingtons, St. Paul's Church Yard; and Lunn, Soho Square. The money need not be paid until the Book is delivered.

SPEEDILY WILL BE PUBLISHED.

CLASSICAL.

In the course of the present month, Professor Monk will publish his long-expected play of the *Hippolytus*. We doubt not, from the ability and learning of the author, that it will be found a useful and agreeable edition for the readers of Euripides. The text is revised and corrected from the readings of the MSS. and of the editions of Lascaris and Aldus; of which the author will publish more accurate collations than preceding editors. In the constitution of the text he has endeavoured to copy the model given by Porson; and like him, has been scrupulous in attributing each reading to its proper authority. The Notes are explanatory as well as critical. In the arrangement of the Choruses, the author has availed himself of the light that has of late been thrown upon that subject, which will doubtless render it superior in this respect to all preceding editions.

BROTIER'S TACITUS, which will combine the advantages of the Paris and Edinburgh Editions: with a selection of Notes from all the Commentators on Tacitus subsequent to the Edinburgh Edition. The *Notitia Literaria*, and *Politica*, will also be added. Many valuable Notes of Professor PORSON will be interspersed; the French Passages will be translated, and the Roman Money turned, into English. The whole will make Five Volumes, octavo. Some few copies will be struck off on large paper.

GREEK TESTAMENT, with Griesbach's Text. It will contain copious Notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in familiar Latin; together with parallel passages from the Classics, and with references to Vigerus for Idioms, and Bos for Ellipses. 2 Vols. Octavo. A few copies on large paper.

PHÆDRI FABULÆ: from Burman's Text, with English Notes, for the use of Schools. The objectionable Fables will be omitted. By C. BRADLEY, M. A. of Wallingford.

JUST PUBLISHED.

CLASSICAL.

A SPLENDID edition of Juvenal, in 2 vols. royal octavo, has just appeared from the press of Firmin Didot of Paris. It has for its title "*Decimi Junii Juvenalis Satiræ ad codices Parisinos recensitæ, lectionum varietate et commentario perpetuo illustratæ, à Nic. Lud. Achaintre. Accedunt Hadriani et Caroli Valesiorum notæ adhuc ineditæ.*" The learned Editor informs his readers in a well-written Preface, that he has collated no less than thirty-six manuscripts in the Imperial Library, and adopted the readings which seemed to have the greatest number of authorities. The readings which he has rejected have been carefully collected in the second volume.

The text of Juvenal, with a copious commentary at the bottom of each page, occupy the first volume, which is embellished with an elegant engraved frontispiece, representing the famous Turbot, alluded to in the fourth Satire. As an appendix, we find the following Roman weights and measures reduced to the standard of France:—1. *Mensuræ Romanorum Lineares*—2. *Mensuræ Romanorum Itinerariæ*—3. *Mensuræ Romanorum Gromaticæ*—4. *Mensuræ Romanorum Capacitatis ad solida pertinentes*—5. *Mensuræ Romanorum Capacitatis ad liquida pertinentes*—6. *Mensuræ Romanorum Pondera*.

The second volume contains—1. *Vita Juvenalis è maxime probabilibus conjecturis digesta ab editore*—2. *Elenchus Codicum MSS. D. Junii Juvenalis qui nunc extant in Bibliothecâ Imperiali Parisiensi*—3. *Elenchus Codicum ab Alex. Ruperti collatorum*—4. *Elenchus Editionum Juvenalis ab anno 1470. ad annum 1801*—5. *Versiones Juvenalis, Gallicæ, Anglicæ, Germanicæ, Belgicæ, Danicæ, Hispanicæ, Italicæ*—6. *De Scholiastis Juvenalis et iis omnibus qui hunc Poetam notis atque commentariis illustraverunt*—7. *Hadriani Valesii Consilarii et Historiographi Regii in D. Jun. Juvenalis Satiras Notæ, labore et studio Caroli Valesii Hadriani filii, in senatu Parisiensi Causarum Patroni qui suas in Juvenalem notas adjecit.* This elegant commentary of Adrian de Valois was supposed to have been lost, although it was repeatedly referred to by the learned of the last century. It fell into the hands of M. Achaintre within these few years.—8. *Veteres Commentarii à P. Pithæo, primùm editi Lutetiæ. An. M. DL. xxxv. in 8vo.* The numerous editions of this Juvenal, according to M. Achaintre, are a sufficient proof

of the estimation in which it is held.—9. Index Vocabulorum omnium quæ in Satiris Juvenalis leguntur.

M. Van Lennep, of Amsterdam, has published a new edition of the *Heroides* of Ovid, and the *Epistolæ* of Sabinus, upon the plan of the editions of Heinsius and Burmannus : M. Van Lennep has carefully collated the MSS. preserved at Paris and Leyden ; and his *Animadversiones*, which occupy one half of the volume, are full of valuable information on the subject of ancient Mythology and Philology. The same learned editor has announced a new edition of Hesiod.

There has been lately published at Leyden, an edition of the following work: “*Incerti Auctoris (vulgò Pindari Thebani) Epitome Iliados Homericæ, è recensione et cum notis Theodori Van Kooten. Edidit, præfatus est, suasque animadversiones adjecit, Henricus Weytingh, apud Campenses Gymnasii Publici Rector.*” Various editions of this work have been published, but according to the present Dutch editions, none of them have done sufficient justice to the merits of the original.

The name of the author of this Poem, and the era at which he lived, are equally unknown. The name of Pindarus Thebanus is evidently fictitious. Wernsdorff, who edited a former edition, ascribed the work to one *Pentradius*, whose name, by corruption, may have been mistaken for that of Pindarus ; and this was the opinion of Ruhnkenius also. Wernsdorff, however, after having thrown out this opinion in the third volume of his *Poetæ Minores*, hazards another in the succeeding volume, in which he adjudges Festus Rufus Avienus to be the author. The style and diction of the Poem are highly praised by the Dutch critics, although it appears to be a mere echo, if not a close translation, of the *Iliad*, in many places. The following, for example, is the commencement :

Tram pande mihi Pelidæ, Diva, superbi,
Tristia quæ miseris injecit funera Graiis,
Atque animas fortes heroïum tradidit orco,
Latrantumque dedit rostris volucrumque trahendos, &c.

DR. FREE, of Oxford, has lately published, for the use of Schools, *Scientiarum Elementa*, Græcè et Latinè ; sive *quædam ex JOAN. COMENII opere notissimo excerpta*.—Price 4s. 6d.

CICERO DE AMICITIA ET SENECTUTE, from the Text of Ernesti, with all his Notes, and citations from his INDEX LATINITATIS

CICERONIANÆ, with the explanations of various passages from Gesner's LATIN THESAURUS, and from books of more recent date, as well as from Grævius and all the commentators cited by him, with quotations from Palaiet's Latin Ellipses, and much original matter, both critical and explanatory: in the Appendix will be found some curious matter on the affinity of different languages to the Latin, including two Essays on the Origin and the Extinction of the Latin Tongue, communicated to the Author by the Rev. R. Patrick, Vicar of Sculcoates, Hull; By E. H. BARKER, Trinity College, Cambridge. Faciolati's notes are added, and also some new Collations. For the use of Schools. Price 6s. bound.

ELEGANTIÆ LATINÆ; or Rules and Exercises illustrative of Elegant Latin Style. Intended for the use of the middle and higher Classes of Grammar Schools. By the Rev. EDWARD VALPY, B. D. Third Edition, improved and made easier. A general list of Phrases is added, and a new Index. Price 4s. 6d. A Key to the Latin may be had gratis, by applying privately to the Printer.

EPITOME SACRÆ HISTORIÆ. In Usum Scholarum. Price 2s.

THE ÆSCULAPIAN MONITOR; or Faithful Guide to the History of the Human Species, and most important branches of Medical Philosophy; combined with Moral Reflections, and enforced by Religious Precepts. For the use of Schools. By the Rev. Dr. BARRY, Rector of St. Mary's, Wallingford. Price 5s. in boards.

The Works of Horace, translated into English Prose, as near the original as the different Idioms of the Latin and English Languages will allow. New Edition, revised and corrected. 2 vols. 8vo. 11. 8s. boards.

Criseŏs Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S. T. P. Ling. Hebr. et Arab. Prof. in Academiâ Oxoniensi, et Ædis Christi Canonicus. 8vo. 7s. 6d. boards.

Nova Grammatica Inglezã a qual serve para instruidos Portugueses na Lingua Inglesa. Nova Ediçao. 8vo. 5s. boards.

A Report upon the Herculaneum Manuscripts ; dedicated to the Prince Regent. By John Hayter, A. M. royal 4to. 11. 8s.

Two Letters from Thomas Falconer, A. M. of Corpus Christi College, Oxford, to the Editor of the Gentleman's Magazine, on the Articles in the Edinburgh Review, relating to the Oxford Strabo. 8vo. 1s.

BIBLICAL.

THE OPHION; Or the THEOLOGY of the SERPENT ;—and the UNITY of GOD : comprehending the Customs of the most ancient people, who were instructed to apply the sagacity of the Serpent to the *Fall of Man* ; with Critical Remarks on Dr. ADAM CLARKE's annotations on that subject in the Book of Genesis. In this work it is shown, from the Original Language, that, in every age of the Jewish and Christian Churches, a Monkey was never understood to be the Agent employed to bring about the Fall of Man. By JOHN BELLAMY. Price 4s. 6d. in boards.

Sermons by Samuel Horsley, LL.D. late Lord Bishop of St. Asaph. Second Edition. In one volume, 8vo. 14s.

Sermons, Charges, and Tracts, now first collected into one volume. By Shute, Bishop of Durham. 8vo. 9s.

A Course of Lectures, containing a Description and Systematic Arrangement of the several branches of Divinity. By Herbert Marsh, D. D. F. R. S. Part II. 3s.

The Exposition of the Creed. By John Pearson, D. D. Bishop of Chester. Abridged for the use of young persons of both sexes. By the Rev. C. Burney, of Greenwich, LL.D. F. R. S. Vicar of Hernhill, Kent. 8s.

ORIENTAL.

A Grammar of the Arabic Language, in which the Rules are illustrated by authorities from the best Writers ; principally adapted for the service of the Hon. East India Company. By John Richardson, Esq. F. S. A. 4to. 18s.

Christian Researches in Asia ; with Notices of the Translation of the Scriptures into the Oriental Languages. By the Rev. Claudius Buchanan, D. D. late Vice-Provost of the College of Fort William in Bengal. 8vo. 7s. royal paper 10s.

 NOTES TO CORRESPONDENTS.

Proper attention shall be paid to the communications of Mr. J. of Basingstoke.

Quintus's articles are intended for insertion.

The article on the *Cherubim* shall not be neglected.

We are sorry that we could not indulge our readers with the *Michaelmas Verses of Westmonasteriensis*.

We thank our excellent friend, N. for the Latin Letters to Dr. Busby ; a specimen of which we shall insert in a future Number.

Mr. Hewlett's Observations *On the Hebrew NUMERALS, and different modes of NOTATION*, shall be inserted the first opportunity.

The *Researches of the German Literati* will be continued as often as there is matter to supply an article.

The Observations on *J. J's Illustrations of Homer* in No. VI. are received.

M. T's. article on *Antiquities* came too late for our present Number.

The *Latin Prize Poem* sent us by Oxoniensis will be found in the *MUSÆ CANTABRIGIENSES*, lately printed in London.

The best way of recommending the branch of Literature, to which Palæophilus directs our attention, is to favor us with a well-written article in it.

The remainder of the Notes on Blomfield's *Prometheus* will appear in the next Number.

Sequel to Sir W. Drummond's Remarks on the *Inscriptions at Saguntum*, shall be given in No. VIII.

Some additional remarks on the Poem of *Festus Avienus*, shall also appear.

The third Letter to Mr. Maurice on *Pagan Trinities*, will be inserted in our next.

Mr. B's. Appendix to the *China of the Classics*, will probably appear.

The Latin Essay on Literature contains many excellent observations; but the author is sometimes inattentive to the construction of verbs with conjunctions.

To the Latin Strictures of D. S. which have a dark political tinge, we must answer in the words of Pliny: *ornare patriam et amplificare gaudemus. pariterque et defensionem ejus servire et gloriæ.* If, indeed, they had the force, the variety, and the classical elegance, of Dr. Parr's Preface to Bellendenus, we should hesitate much more in rejecting them.

The Tract, *De Ludis privatis ac Domesticis Veterum*, came too late for this Number, but it shall certainly be noticed.

We shall readily insert Mr. Bailey's answer to the Criticisms on his Verses, given in this Number.

The *Extracts on Oriental and Greek Mythology* shall be considered.

Notice of *Iconographie ancienne, ou Recueil des Portraits des Empereurs*, &c. shall appear the first opportunity.

Sir W. Drummond's Answer to our Norwich Correspondent's article in our last Number shall have an early insertion.

The article *In Æschyli Cantus Choricis novi Tentaminis Specimen* is accepted.

The Remarks *On The Comet seen at the death of Julius Cæsar* shall be noticed.

Mercator's Description, &c. is unavoidably postponed.

Our Norwich Correspondent's articles are all intended for insertion.

The *Oriental Inscription* sent to us by K. shall appear in our next.

Biblical Criticism by C. is under inspection.

Some unnoticed Articles are intended for insertion.

We understand a list of most scarce and valuable Greek and Latin Books, with the Prices annexed, recently imported from France and Portugal, is nearly ready for delivery, gratis, at Lunn's Classical Library, Soho Square.

We shall be happy to receive from our friends any Literary notices on subjects connected with CLASSICAL, BIBLICAL, and ORIENTAL Literature.

THE
CLASSICAL JOURNAL;

FOR DECEMBER, 1811.

N^o. VIII.

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ALTERATIONS AND ADDITIONS IN No. V. & VII.

- No. 7. Page 243. Line 20, for خنسر read خنس
 24, Ditto.
 26. for خنسر read حنش
- P. 123. read "union of the phrases of Greek with the *images* of English Poesy," &c.
- No. 5, P. 31. l. 11. for "*Pherceration*," read "*Pherecratian*."
 P. 32. l. 2. for "*cue*," read "*clue*."
 P. 35. l. 7. for μοναδίσειν read μαγαδίσειν.
 P. 45. l. 8. after "from," insert "one."
 P. 51. l. 20. for *Phalcucian*, read *Phalcician*.
 P. 52. l. 25. for *trimeter*, read *dipodia*.
 P. 53. last line, for 'A, read Af.
 P. 199. l. 22. πλει- : σαρδ- | σι read πλει- : αδισ- | σι.
 P. 205. l. 12. for *anacrazi* read *anacrusi*.
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The Numbers will, in future, be regularly published on the first of April, July, October, and January. Subscribers may, therefore, have them with their Reviews and Magazines, by giving a general order to their Booksellers.

The former Numbers may now be had at all the Booksellers. Price 6s. each.

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CONTENTS OF No. VIII.

	PAGE:
<i>A Sequel to Sir W. Drummond's Remarks on the Inscriptions found at Ancient Saguntum,</i>	263
<i>Biblical Criticism,</i>	273
<i>On the Originality of the Classic Writers,</i>	275
<i>On the Lyrical Metres of Anacreon, No. III.</i>	280
<i>MSti in Coll. SS. Trin. Cant. Collatio; "De Senectute" Ciceronis,</i>	301
<i>MSti in Coll. SS. Trin. Cant. Collatio; "De Amicitia" Ciceronis,</i>	304
<i>Critical Remarks on Dr. A. Clarke's Annotations on the Bible, No. II.</i>	307
<i>Oratio de Linguae Arabicæ Antiquitate, Præstantiâ, et Utilitate,</i>	320
<i>An Essay, descriptive of the Chart of Ten Numerals in two Hundred Languages; (printed in the last Number of the CLASSICAL JOURNAL,)</i>	327
<i>Persii et Catonis MStorum Collatio,</i>	353
<i>Augustissimo Potentissimoque Principi ac Domino Carolo II. Magnæ Britannicæ, Franciæ, et Hiberniæ, Regi, Fidei defensori, &c. Dedicatio—Waltoni,</i>	355
<i>Templi Jovi Olympio ab Agrigentinis dicati demolitio. Lat. Poem,</i>	362
<i>Remarks on Sir W. Drummond's Version of some Egyptian Names in the Old Testament, No. II.</i>	369
<i>Oxford Prize Poem, for 1811.—"Herculaneum,"</i>	375
<i>Sophronis Mimorum Fragmenta, No. I.</i>	380
<i>Oxford Prize Essay, for 1811.—"Funeral and Sepulchral Honors,"</i>	391
<i>On Hebrew Numerals and different modes of Notation, No. I.</i>	401
<i>Inscriptions,</i>	406
<i>Defence of Sir W. Drummond on the Egyptian Names in the Old Testament,</i>	407
<i>What were the Cherubim?</i>	416
<i>Anticritical Remarks on the 1st and 2d Chapters of the Prophet Isaiah,</i>	422
<i>Critical and Explanatory Notes on the Prometheus Desmotes of Æschylus, with Strictures on the Notes and the Glossary to Mr. Blomfield's edition, No. III.</i>	425
<i>Etymology,</i>	437

	PAGE.
<i>Thoughts on the perusal of the Rev. F. Wrangham's Sermon,</i> <i>"on the best method of translating the Christian Scriptures</i> <i>into the Language of India and the East,"</i>	438
<i>Remarks on H. Stephens' Greek Thesaurus,</i>	443
<i>Cambridge Latin Prize Essay, for 1809,</i>	446
<i>Remarks on the Antique Ring,</i>	454
<i>Bibliography,</i>	455
<i>Inscription, No. II.</i>	456
<i>Homer Illustrated,</i>	457
<i>In Æschyli Cantus Choricos Tentaminis novi Specimen, No. I.</i>	459
<i>Imposition of Hands considered as a Mark of Favor in the</i> <i>East, applied to the Illustration of Scripture,</i>	465
<i>Remarks on Sir W. Drummond's derivation of the word</i> <i>"Pharoah,"</i>	468
<i>On the Vulgate Bible of 1450—1455.</i>	471
<i>To the Rev. Mr. Maurice, on Pagan Trinities; including</i> <i>Remarks on Passages of Herodotus, of Valerius Maximus,</i> <i>and of Pausanias. LETTER III.</i>	484
<i>Sending Portions to those, for whom nothing is prepared,</i> <i>explained by referring to Eastern Travellers,</i>	487
<i>Inscription on a Monumental Urn in a Grove at W*****</i>	489
<i>Amico meo Hypercritico, J—G—M. D.—Fabula</i> <i>Phædriana,</i>	ib.
<i>An Account of an Antique Metal Figure, found at Silchester,</i> <i>in Hampshire; with Remarks on the Dii Penates of the</i> <i>Romans,</i>	490
<i>Plan and Specimen of Biblia-Polyglotta-Britannica, or an</i> <i>enlarged and improved edition of the London-Polyglott-Bible;</i> <i>with Castell's Heptaglott Lexicon,</i>	493
<i>Inscription,—Oriental,</i>	498
<i>Notice of Mr Dibdin's Bibliomania,</i>	499
<i>Classical Criticism,</i>	501
<i>Notice of the Appendix to Dr. Valpy's Sermons,</i>	503
<i>Letter from the Right Hon. Lord Grenville, on the subject of</i> <i>"H. Stephens' Greek Thesaurus,"</i>	513
<i>Extract of a Letter from the Rev. James Tate to the Editor,</i>	515
<i>Critical Review of "Illustrations of Homer," published in</i> <i>No. VI. No. I.</i>	517
<i>On the Jaloff Language,</i>	520
<i>Literary Intelligence,</i>	522
<i>Notes to Correspondents,</i>	525
<i>Index to Vols. III. and IV. of the CLASSICAL JOURNAL,</i>	527

THE
CLASSICAL JOURNAL.

N^o. VIII.

DECEMBER, 1811.

A SEQUEL TO SIR W. DRUMMOND'S
REMARKS ON THE INSCRIPTIONS FOUND AT
ANCIENT SAGUNTUM,

Which are Printed in No. IV. Page 907.

NO. I.

THE two Essays on the Coins, which have been found at Saguntum, are certainly the most learned and ingenious, which have yet been published in the Classical Journal. The accidental possession of a Biscayan Grammar, Bible, and Testament, enables me to collate Sir W. Drummond's observations with a short chapter in the History of Spain, by Mariana, and to confirm the system, into which three learned authors have fallen—Pinkerton, in his Dissertation on the Goths, on a curious affinity between the Biscayan and the Shilhi, or Mauric; Minsheu, in his Spanish and English Dictionary, on a pretended affinity between the Biscayan and the Chaldee; and Megiserus, in his specimens of 50 languages, published in 1662, on a wonderful affinity between the Biscayan and the Welsh.

Before I proceed to examine Sir W. Drummond's observations, I shall modestly propose my few reasons, why I agree in opinion with these three scholars.

1. Pinkerton says, in p. 18. that "the Iberian still partly survives in the Gascunian, or Basque, and Mauritanic;" and in a note in p. 121. he says, "The Iberian language survives in the Cantabric and Basque; the old Mauric is little known, and few specimens have been published: there is a dissertation on it at the end of Chamberlayne's *Oratio Dominica* (de lingua Shilhensi); and some information may be found in Shaw's Travels: it is yet spoken by the *Kabyles*, or Mountaineer Clans (*Kabyleah*, Arab. *Clans*) in Mauritania; is called the *Showiah*, or *Shillah*, being rather different from the Arabic, the general speech of the country: these Kabyles have, to this day, the manners described by Sallust," of the (I add here Medi and Persæ,) colonizers of Mauritania.

Now Pinkerton is in part refuted by the following list of numerals (from 1 to 10) in the Shilhi, in the Biscayan, and the Welsh:

<i>Shilhi.</i>	<i>Biscayan.</i>	<i>Welsh.</i>
1. Yean.	1. Bat.	1. Lyn, un.
2. Seen.	2. Bi.	2. Dau.
3. Crat.	3. Hiru, or Iru.	3. Tri, Trair.
4. Koost.	4. Lâu.	4. Pedwar.
5. Summast.	5. Bost.	5. Pump.
6. Suth East.	6. Sei, or Sey.	6. Chwech.
7. Sad.	7. Zaspi, or Shaspi.	7. Saith.
8. Tempt.	8. Zortri, or Shorcio.	8. Wyth.
9. Tzan.	9. Bederatzi, or Bedraci.	9. Naw.
10. Murrow.	10. Amar.	10. Deng. ¹

¹ In No. VII. I published the above, with nearly two hundred other specimens of numerals; in mother-tongues, and in their dialects, whether oral, or written, whether in the dead languages, or in the newly-born tongues; for new tongues arise, one in each 1000 years!!! as the Hebrew after Abraham's departure arose out of the Chaldee coeval with his age; as the Syrian, for 1000 years the official and the courtly tongue of the Assyrian, nay of the Persian, and even of the Parthian monarchs, changed in the era of Queen Zenobia into the Palmyrene, and in the 5th and 7th centuries of the Christian era into the Syriac of the Polyglott, and in our century into a dialect of the modern Arabian; as the Abyssinian, in which the translation of the Bible in the Polyglott is written, has been transfused in the time of Bruce into various and widely-different dialects; as the Arabic of the Book of Job, and the pure Chaldee of the prophet Daniel, have respectively re-appeared, in a very altered idiom, one in the Coran of the 7th century, and in the Arabic translation of the New Testament in the 14th century; the other in the Chaldee Targums, which were composed from the 4th century to

I blame not the profound classic Pinkerton, because he has accidentally fallen into these trivial mistakes, as he wrote in A. D. 1787. on the Basque, and on the Shilhi, with all the learning, of which Europe was possessed in that year. But the Shilhi has accidentally been illustrated in the past twenty years by two literary travellers, and in the "Papers of the African Association," it has fortunately found a Hebrew or an Arabic commentator in Mr. Marsden, the celebrated historian of Sumatra, and an adequate judge of their affinity with the Irish, and of their discordance and total difference from the Biscayan. To these papers I must refer the inquiring reader.

The astonishing affinity of the Irish, and of the Punic quoted in Plautus, any reader can discern by the juxta-position of the same speech written in the two languages as it is thus translated in Col. Vallancey; and it is referred to in my notes on Avienus, in the 5th No. of this Journal—

"I pray the gods, male and female, who guard this land, O mighty deity of this country, powerful, terrible, quiet me with rest, that my plans may be completed; may my affair prosper under their guidance; support of weak captives, be it thy will to instruct me to obtain my children after my fatigue."

Punic.	Irish.
Na at oliunim u oliunut sbuat esmun zut	Nijth al o nim ua lonuth sicorathissi
Irish.	ma com sith.
O all nimh n'iaith, uath! lonnaith so cruidhæ me com sith	
Punic.	
chym lach chunyth mumis tyal mucti- bari im-ischi	chuinigh lach chimithe: is toil muin
chim lach chunyth num ys tyal micthii baru imi schi.	beiridh mïoch liar moschith.

The second, or rather third line is pure Hebrew, according to Bochart.

the year 1600.; as the classic Greek has degenerated into the modern Greek, and the Latin has refined into the Italian; as the venerable Pehlavi has been commuted for the Persico-Arabic of our age, and the Sanscrit, its very aged daughter, has been superseded by its modern twelve dialects; in short, as the earliest Sauro-metan, or Sclavonic, or Vandal, has given place to her nine descendants, and the superannuated Mæso-Gothic to her nineteen kindred dialects!! So numerous are the modern ramifications of the few ancient and maternal tongues of the primitive or parental tribes, out of whose empires new colonies issued to plant new dialects on new shores.

Bochart, in his Sacred Geography, Vol. i. p. 721. says:
 “Idem [sc. versus] quantum licuit ad Hebræam, aut Syram
 formam expressi.”

1. נא את עליונים ועליונות שכורת יסמכון זות
2. כי מלכי נתמו: מצליח מדבריהם עסקי:
3. לפורקנת את בני יד עדי ובנותי:
4. ברוח רוב שלהם עליונים ובמשורתהם:
5. במרם מות חנות אותי הלך אנמידמרכו
6. איש שידע לי: ברם מפל את חילי שבינתם לאפל
7. את בו אמיץ דבור תם נקוט נזה אנורסטוקלים
8. חותם הנותי הוא כיור שאלו חוק זאת נושא
9. בני עד כי לו האלה גבולים לשבת תם:
01. בוא די עלי תרע אנא: הנו אשאל אם מנכר לו שם:

The same as corrected by Bochart.

N'yth alonim valonuth siorath jismacon sith
 Chy-mlachai jythmu mitslia mittebariim ischi
 Liphorcaneth yth beni ith jad adi ubinuthai
 Birua rob syllohom alonim ubymisyrtohom,
 Bytlym moth ynoth othi helech Antidamarchon
 Ys sideli; Brim tyfel yth chili schonthem liphul.
 Uth bin imys dibur thim nocuth nu'Agorastocles
 Ythem aneti hy chyr saely choc, sith naso.
 Binni id chi luhilli gubylim lasibit thym
 Body aly thera ynn' ynnu yss' immoncor lu sim.

Eorum versus ferè ad verbum.

Rogo deos et deas qui hanc regionem tuentur,

Ut consilia mea compleantur, prosperum sit ex ductu eorum
 negotium meum.

Ad liberationem filii mei à manu prædonis, et filiarum mearum.

Dii (inquam id præstent) per spiritum multum qui est in ipsis et
 per providentiam suam.

Ante cbitum diversari apud me solebat Antidamarcus

Vir mihi familiaris: sed is eorum cœtibus junctus est, quorum
 habitatio est in caligine.

Filium ejus constans fama est ibi fixisse sedem, Agorastoclem
 (nomine)

Sigillum hospitii mei est tabula sculpta, cujus sculptura est Deus
 meus: Id fero.

Indicavit mihi testis eum habitare in his finibus.

Venit aliquis per portam hanc: ecce eum; rogabo, nunquid noverit
 nomen? (Agorastoclis.)

Minsheu says, in the Proëme to his Spanish Grammar, at the end of the Dictionary: "Spanish is a speech whereof in times past (in Spaine) there has been fower kinds used: the first and ancientest is the *Biskaine*, which was the speech of the province of Biskay and Navarre; *it hath his original from the Caldean toong, as the learned in them both affirme*, to whom it plainly appeereth that this is of the greatest antiquitie."

Let the reader compare Parkhurst's Chaldee Grammar with the one of the Biscayan tongue, (for, as Pinkerton says, a syntax, and a grammatical structure, is the only point in which two languages, supposed to be similar, can be compared,) and he will instantly admit that Minsheu is in no error.

3. In Megiserus' Lord's Prayers the affinity between the Welsh and the Biscayan is yet more apparent: to prove this (into which idea Sir W. Drummond seems to fall, by quoting a similar "opinion of Lluyd, [in p. 913. of the Journal] who has reckoned it among the Celtic Dialects,") any reader needs only to compare the following *pater-nosters* in the two tongues taken from the Bibles, and he will find either some similarity in the words, or some affinity in the grammars.

From Chamberlayne's Edition of the Pater-nosters.

Cantabrica stylo communi. 1.

Gure aita keruétan carén.

1. sanctifica
erabilledi sainduqui çure jcena
2. ethorbedi çure erressuma
3. eguinbedi çurè borondatea çeru'an
becala lurré an ere
4. emandieçaqucu egun gure equono-
rozco oguia
5. eta barkhadietçagutçen gure çorrac
gucere gure cordumei barkhat-
cendiotçaguten becala
6. eta ezgaitçatcu utc tentacionetan
erort ceral
7. aitecitic beguir agaitcalçu gaitc
gucietaric

Welsh.

Eyen taad rhywn wytyn y neofoedodd.

1. santeiddier yr hemvu tau;
2. de vedy dynas dau;
3. guueler dy wollys arryddayr megis
agyn y nefi
4. eyn bara beunnydda vul dyro inni-
heddivu:
5. amadden ynnyeyn deledion, megis
agi maddevu in deledvuir ninaw;
6. agna thowys ni in brofedigaeth:
7. namyn gvaredni rhag drug.

1. Nouns have no genders or cases....Basque Grammar by a native, Llaramedí.

2. *Verbs.* The passive voice is formed like the Latin by auxiliary verbs, others are formed like the French middle; their middle voice of a verb is also formed (like the Hebrew) with I, thou, &c. prefixed, and is long.

At page 66. is the auxiliary verb "to be," which is thus declined :

Present.	Imperfect.	Optative Imperf.	Explained in Spanish.	Imperfect 3.	Imp. conditional.	Future condit.	Present.	Imperative.
nais { ais cera cerade da guera cerate { dira dirade {	ninzan { inzan cinan cenaden zan guinam { guinaden cinaten ciran { ciraden -	nintzaque intzaque lizaque quinaque cinate liraque	Yo fuera cinaque	nenden. Yo fuesse enden, cinden ceden, cedin guindecen { cizaitzin cinderzen citecen	baninz. So yo fuera bainz, bacina, brciuade baliz baguina, baquinade bacinade balira, balirade	banadi Si yo fuera { baadi bazaitez { badezi baguitez bazaitezti baditez	nadin { adin zaitezén { dedin didin gaitezén zaitezten ditecin	{ adi { zaite { bédi { bidi { zaíteze { zaiteze bitez

Present.	1.	2.	3.	In the Spanish.	Fut. condic.	Present.	Imperative.
det	nuen	nuen	nezan	si comiera	si yo lo	dezan	{ ezac, ezan
{ dec	{ uen	{ uen	{ ezaan	{ comiesse	{ comiere	{ dezaan	{ ezazu
{ den	{ cenduen	{ cenduen	{ cenezan	bin, bacendi	badezat	{ dezaun	{ beza
{ daza	{ ceuen	{ ceuen	{ cezan	balú, baleú	badezac an	{ dezan	{ ezazue, }
{ deu	{ zuen	{ zuen	{ quenezan	baquendú	badezazu	{ dezaqun	{ ezazute }
{ degu	{ guenduen	{ guenduen	{ cenezaten	baquendute	badezá	{ dezaun	{ beza
{ dezue	{ guenduque	{ guenduque	{ cezatén	{ balute	badezáqu	{ dezaun	{ beza
{ dezate	{ cenduquete	{ cenduquete		{ balene	badezázute	{ dezaun	{ beza
{ deue	{ luquete	{ luquete			badezate		
{ dute	{ luquee	{ luquee					
	{ zuten	{ zuten					

Accus. Voc.

Abl.

Dat.

Gen.

Pronouns. Nom.

with me } negative | for me.
nerequin | in me.
nigan

agatic, |
agabé |
agan

ari.....arequin |
arentzat |

entzat..acquen .. |

ur gar-

garbiaren |

biari.

na—arintzat

We—gu, guc—guzas—guri—etzat..gurequin and gugave, gugatic and gugan.

ean a .. ó, a
agan

agatic, |
agabé |
agan

ari.....arequin |
arentzat |

entzat..acquen .. |

ur gar-

garbiaren |

biari.

na—arintzat

etan..... ac .. o, a

agatic, |
agabé |
agan

ari.....arequin |
arentzat |

entzat..acquen .. |

ur gar-

garbiaren |

biari.

na—arintzat

etan..... ac .. o, a

agatic, |
agabé |
agan

ari.....arequin |
arentzat |

entzat..acquen .. |

ur gar-

garbiaren |

biari.

na—arintzat

I omit his declension, as being similar to the above, of his pronouns possessive, relative and indefinite, and of the pronouns thou, ye; he, they. Any Welsh Grammar may be compared with the Basque: Owen is the best and the latest.

A second Exemplar of Biscaiana, sive Cantabrica in the Pater-nosters, published in 1700. London.

From Wilkins, n.45.—from Megiserus 31.—from Reuterus n.20.

Gure aita cerva tan aicena-

1. sanetifica bedi hire icena.
2. et hoz bedi hire rehuma.
3. e guin bedi hire vozondatea cervan be cala lurrean ere.
4. gure eguneco oguia iguæ egun.
5. eta quitta jetrague gure cozrac : nola gucre gûare cozduney
quittatzen bairra vegu.
6. eta ezgai zalasar eracitenta tentatione tan.
7. baima delibza galtzac gaich totic.

I now proceed to the elegant Essay of Sir W. Drummond : he says, in p. 910. "The dialects spoken by nations said to be Celtic, appear to be very unlike to each other ; a Welshman brings me his *Cimreack*, a Briton his *Armoric*, a Biscayan his *Basque* ; but among these I can find little resemblance as written languages : perhaps this may result from the different orthography adopted in different places." It results from a trivial difference in the grammatical structure of the Welsh and the Basque ; as is proved by the above juxta-position of the Pater-noster in each language, and may be more ascertained by viewing their different numerals, or their very similar grammars. Sir William says, in p. 912. "With respect to the Celtiberians, I am inclined to believe that they were descended from the Celts, and the Iberians ; the latter probably migrated from their country, which was called Iberia, and which was situated between the Caspian Sea and the Euxine ; and having passed through Thrace, Germany, and Gaul, finally settled in the North of Spain, where they became gradually intermixed with the Celts, whom I suppose to have been the original inhabitants." It is with pleasure I agree with this position, that the Basque has a resemblance to the Asiatic Iberian ; and I add, that the resemblance arises from the *two-fold* colonization of the West and North of Spain—1st. by the Colchian Iberians, who appear, from the very words of Herodotus, to have been settlers from Egypt, in the immensely remote age of Sesostris, and who continued to speak even in *his* age the language of Egypt—2d. by the earliest Mauri, or

the Medi and Persæ of Sallust, in his preface to the Jugurthine war, who emigrated across the Straits of Gibraltar to Gades, (as I have attempted to prove that they emigrated, in my notes upon passages explanatory of the poem of Avienus, or of Himilco.)

Sir William says, in p. 912. "Strabo states, that there were various languages spoken in Spain:—thus the Celtiberians had a language of their own; this may, indeed, be inferred from Martial, (l. 4. Ep. 55).

Nos Celtis genitos, et ex Iberis,

Nostra nomina duriora terrâ

Grato non pudeat referre versu :

This language ought, according to the statement which I have made, to have been mixed, partaking partly of the Celtic, and partly of the Iberian; and many Celtiberian words may, therefore, be found in the Cantabrian, which is still spoken in Biscay, and which Lluyd has reckoned among the Celtic dialects: the Cantabrian tongue appears to have been considered by the Romans as peculiarly harsh and barbarous: *Cantabriorum aliquot populi*, says Mela, *amnesque sunt: sed quorum nomina nostro ore concipi nequeunt*; but however rude the Celtic spoken in Spain may have been, it could hardly have been improved by an intermixture with the SCYTHIAN, spoken on the borders of the oriental Iberus, and among the rocks of Caucasus." I must differ from Sir William in his using the word 'Scythian,' and I would substitute for it the 'Khathean.' Now in the Basque pater-noster I see much resemblance to many Gothic words (which in Dr. Vincent's Dissertations is proved to be the same tongue as the Khathean, or East Scythic;) it also has an *oriental* air, and an Hebraic form of Grammar. Whence has it risen? From these sources. The Colchians and Iberi emigrated from Egypt; the Samaritans in the Polyglott from the neighbouring Media and Parthia; 'Wilkinson's people of Caucasus' gives us one of their dialects, which is the Pehlavi, or long-lost Persian of the classics; and Sir W. Jones assigns to one stem and root the Coptic and Chaldee. Hence the Basque, very probably, has already been explained by the scholars, equally skilful in that and the Hebrew.

The following passage from Chamberlayne's Pater-nosters,

p. 27. in *Dissertatio Philologica*, will both explain Sir W. Drummond's Essay, and confirm my remarks above: "Unde incogniti veterum Hispanorum et Hetruscorum characteres orti sint non constat; ex oriente (an, per Phœnices?) profluxisse suspicio est." (p. 24.) "Linguae Punicæ specimen in Plauti Menæchmis extat: Josephus Scaliger agnovit Punica Latinis reddi, et nonnullam linguae lucem attulit; promovit Thomas Reinesius, vir magnæ doctrinæ in linguae Punicæ ἱστοροῦμένους: sed Samuel Bochartus maximè Scenam illam Plautinam illustravit, et detexisse visus est binarum ibi linguarum specimina extare, et Punicæ sive Phœnicia à Carthaginis conditoribus illatæ, et Libycæ veteris: sed in Europam transeamus: reperiuntur in Hispaniâ nummi non pauci, characteres veterum Hispanorum præferentes, quibus scilicet usi erant, antequàm à Carthaginiensibus et Romanis subigerentur, et quos aliquandiu sub Romanorum imperio retinere: tales quosdam exhibuit Antonius Augustinus; plures nostris ferè temporibus Johannes de Lastanosa, vir non vulgaris inter Hispanos doctrinæ, libello proprio in eam rem edito protulit: sed magnum eorum numerum habet Cl. Baryus, vir insignis, et diu apud Hispalim Batavæ nationis Consul: cùm autem et non rarò reperiantur nummi signati eisdem figuris nunc Latinas, nunc Hispanicas notas præferentibus, et vocabula interdum sint nomina propria hominum aut locorum, non desperem, aliquando veteris Scripturæ Hispanicæ Alphabetum inde constitui posse: frustra fuere qui Runicos Characteres in Hispanicis quæssivere, quasi Gothi intulissent, longè enim vetustiores sunt hi nummi Gothorum irruptionibus: ipsam linguam veterum Hispanorum Biscainæ vel Basconicæ similem fuisse credibile est, quæ sese in asperrimis montibus contra Romanos, Gothos, Saracenos, tueri potuit: et credibile est hanc linguam etiam se non nihil per vicinam Galliam, Aquitanicam scilicet et Narbonensem diffudisse, sed à Celticâ, i. e. Gallicâ vetere, et Germanicâ longè diversam esse apparet.

Passim in Italiâ reperiuntur inscriptiones, caractere Hetrusco: Græcis literis Gallos veteres passim usos constat—Una olim magna gens ante historiarum memoriam à Tanai Danubio et Scythiâ veniens per Germaniam et Galliam se diffudisse vide-

tur, scissaque fuit in dialectos, quæ locorum distantia admistisque aliis populis in diversas, ut fit, linguas abiire, et pars migrantium à Danubio et Thracia per Græciam septentrionalem, per Alpes, per Pyrenæos montes transierunt. Gentes enim, (etsi contradicat Tacitus) terrâ facillimè, mari difficulter et seriùs propagabantur; cùm navigandi ars serò innotuerit."

I shall continue this imperfect sequel in the next Number, and refer any scholar, who reads the Spanish, to a short chapter on the Basque, in Mariana's History of Spain, in the 1st book and the 5th chapter; but the *classical* parts in it have in a great measure been anticipated by Sir W. D.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE most probable interpretation of that difficult passage, the 10th verse of the 2d chapter of the First Epistle to the Corinthians, which has for so many years exercised the ingenuity of Biblical commentators, is given by Dr. Harwood; ¹ who says in his "Introduction to the Study and Knowledge of the New Testament," (vol. I. p. 298.): "*For this cause ought the woman to have a veil on her head, because of the angels*"—or as it ought to have been translated, *because of the messengers, or spies,*² whom their Pagan adversaries sent to observe the

¹ This interpretation may be traced to some Commentators before Dr. Harwood. EDITOR.

² This is the meaning of ἄγγελος in almost every Greek writer, particularly in Æschylus, Sophocles, and Euripides: ἄγγελος signifies messenger in Acts xii. 15. "And, as Peter knocked at the door of the gate, a damsel came to hearken; and when she knew Peter's voice, she opened not the gate for gladness, but ran in; and told how Peter stood before the gate: And they said to her, Thou art mad; but she constantly affirmed that it was even so: then said they, It is his angel:" a strange version! It ought to have been rendered, *It is a messenger from him.* The spies, whom Joshua sent, are called by St. James, ἀγγέλους, ii. 25.

Christians, and to detect and expose any faults and imprudences they might happily discover : this circumstance, the ever-wakeful vigilance of the Heathens to descry any thing criminal and immoral in their conduct, in order to calumniate and vilify their religion, occasioned many important and pathetic admonitions from the Apostles to the primitive Christians, “ to abstain from all appearance of evil—to walk honestly towards them who were without,” that is, “ out of the pale of the church—to give no occasion to the adversary to speak reproachfully”—to watch over their conduct with an unremitting vigilance, “ that those of the contrary party might be ashamed, having no evil” justly to say of them, or publicly allege against them : hence St. Peter thus exhorts the Christians, “ Be sober, be vigilant, for your adversary, the false accuser, goes about like a raging lion, in solicitous quest of any of you, whose reputation he might tear in pieces.” Thus also St. James, “ Resist the false accuser”—by a life agreeable to the Gospel ; defeat his designs to calumniate and traduce your characters—and when he sees nothing criminal in you, *he will fly from you*, and for ever desist from his insidious attempts to fix a note of infamy on your virtue. When the eyes of a malignant, censorious world, were all turned upon the Christians, when they were disposed to credit every calumny that was fixed upon them,⁴ how absurd and impossible soever ; and when not merely the sword of the *magistrate*, abetted by the *hierarchy*, was unsheathed against them, but *spies* were continually penetrating into their *public* assemblies, and *private* meetings, to discover any thing obnoxious and reprehensible in their worship or conduct, it was peculiarly incumbent upon them to maintain an inviolable sanctity of manners, and to make it their study to furnish no occasion to their adversaries, by any one *open* or *secret* immorality, either to asperse their *character*, or calumniate their *religion*.—“ Hence,” continues Dr. Harwood, in a note, “ St. Paul, among other directions to Timothy, about the conduct and

⁴ As for example, of eating children, of worshipping an ass, of worshipping the *τὰ αἰδία*, of sacrificing infants, of sodomical practices, &c. See Minucius Felix, p. 55. 6.7.8. *Davis*. and Justin Martyr, Athenagoras, Tertullian, &c.

character of a *bishop*, or *pastor*, says, that he, who sustains this sacred office, must not be a *novice*, a raw, ignorant, illiterate person, lest being inflated with insolence and pride, he fall into the condemnation of the calumniator, expose himself to the censure of those, who are eager to pick up any thing to revile the Christian religion, and reproach its professors: moreover, says he, he must have a good report of them which are without, lest he fall into the reproach and snare of the slanderer; that is, he ought to be a person, whose amiable virtuous character is attested by unconverted heathens, lest, otherwise, he should give too much occasion to the satire and reproaches of the enemies of Christianity." 1 Tim. c. iii. 6. 7.

In the 1st, 2d, 3d and 4th Numbers of your useful work, are some remarks upon this obscure passage; but I must confess, that the observations of your correspondents are by no means satisfactory: it will afford to me great pleasure, if Dr. Harwood's ingenious interpretation of it, which does not seem to have been sufficiently noticed in this controversy, should meet with their approbation. I think that I remember to have seen, in the Gentleman's Magazine, some interpretations of it, to which I refer your correspondents.

Your's, &c.

B.

June 2. 1811.

ON THE

ORIGINALITY OF THE CLASSIC WRITERS.

THE moderns, I confess, have borrowed both the varieties of style, and the diversities of subject, history, poetry, whether epic, dramatic, pastoral, or lyric, satire, ethics, biography, topographical description, or even the art of criticism, from the ancient *Classics*. A new inquiry arises: are the classics *originals*, or copyists, from models

yet more ancient? from the authors of Egypt, Israel, Canaan, Syria, Persia, and India? Fortunately for the decision of this question, *four* voluminous classical authors remain, who confess the fact, that the earliest poets and historians, astronomers and sages, of Ionia, with the earliest architects, painters, and statuary, of Greece, imported their science, art, and style, from venerable Egypt, Chaldea, Israel, and Syria. 1st. Lycurgus discovered the ballads of Homer in his travels in Crete: the separate ballads were marked with their separate titles: the portions which we denominate books, are, by Aristotle, quoted under these old titles; "The Wrath of Achilles," "The Valor of Diomedes:" it was a *late* editor who collected the whole into one poem, and divided them into books. Macpherson, without success, has attempted to compound the separate Irish ballads of Ossian into a continued poem.

Homer, remote as his real age appears to a modern critic, was not the *earliest* writer on the wars of Troy; Aristotle, in his Poetic, remarks, that "a little Iliad" preceded his grander work: Herodotus, in his first three pages, has recorded the genealogy of the family of Priam, from *Persian* poets, and Egyptian and Tyrian annalists, with numerous facts on their wars, which Homer has only abbreviated. To my utter astonishment, in the 5th, 6th, and 7th volumes of the *Asiatic Researches*, the *Tale of Troy* is given from the *Sanscrit* authors, and some of its episodes are laid, as Homer himself has laid them, *in Egypt*. If from one epic poem we move to the next in the order of time, the *same Sanscrit* authors record the *Argonautic* voyage, and the name of Jason. Herodotus discovered traditions of Jason in the authors of Egypt. The same Indoo authors deliver narratives, similar to the Grecian writers of *tragedy*, on Labdacus and Laius, on Ædipus and the Theban war: these ancient kings are plainly *named*.

That the structure, or at least the fundamental and component *materials*, of an epic poem, (for Aristotle first laid out the *rules of the epos*,) was invented at an earlier period in India, and Canaan, and Egypt, than in Ionia, the country of Homer, we possess the decisive attestation of history, sacred and profane. We mentioned above, that the *present* books of Homer were primarily ballads: now not merely the patriarchs, Moses and Job, were anterior to Homer, but Isaiah and Ezekiel.

In the book of Genesis are many inspired, in Exodus many military, songs; in Job a regulated drama, with a prologue and epilogue in prose, and the intermediate dialogue. In Ecclesiastes, a similar

drama, of a moralising nature, is to be traced. In the Sanscrit is a poem, which is partly ethical, and in part martial, the Bhagavat Gheeta. In Isaiah and Ezekiel, the major part of the prophecies are epic and military descriptions; many chapters were collected into a series of poems by Dr. Young, the author of the *Night Thoughts*, and in that form they resembled the battles of Homer, and the *rage* of Ossian. That the same epic style of writing was known and invented in ages prior to Homer, we obviously discover from a perusal of the *Maha-Baarat*, or *Great War*, a Sanscrit poem, the date of which is contained in one of the Vedas, and that date ascends to the 20th century before Christ!

A second proof arises from a passage, which we may call "the Prophecy of the king Nebuchadnezzar," and which is preserved in a Greek historian of Persia, as translated from the Persic tongue: the very idiom is oriental. Josephus and Eusebius *quote* the words.

Herodotus also mentions that it was the custom of the Easterns to advance to battle, singing the poems of their ancestors, and their feats in arms. The Book of Kings, of Esther, and of Daniel, and Herodotus and Diodorus, appeal with confidence to the *annals* of Tyre and Persia; nay, Josephus, Eusebius, and Diodorus, quote largely from the Greek *translators* of such Tyrian, Coptic, Syriac, Persian, and even Indoo historians!

This collation of facts clearly indicates, that Homer and Ionia, Thucydides and Greece, possessed *Eastern* models, which they imitated in their poetry and their histories.

2. Lyric poetry, which Pindar raised into esteem, and carried to its highest state, saw examples in the Odes of Moses, David, and the Prophets; in the writings of many Syrians and Persians, whom Plato highly commends; and of the Egyptians, with whom Homer, Lycurgus, Solon, Pythagoras, and Plato, spent years of familiarity, and of improvement. The British collectors of Sanscrit works have detected Sanscrit odes of an indisputable antiquity, and of an age antecedent to Homer and Pindar.

The mysteries of Bacchus, of Isis and Osiris, and of Cybele, are known to have been introduced during the barbarous age prior to the founding of Thebes, into Greece, from India, Egypt, and Asia; in these many lyric odes were sung; the primitive words, as Herodotus and Wilford report with truth, are, in part, preserved, and are translated in the *Asiatic Researches*, as purely Sanscrit phrases.

Several tragedies, comedies, and pastoral poems are, in *our*

age, translated from the Sanscrit, of a date far anterior to Alexander, and even to Sophocles, Euripides, Æschylus, Menander, and Aristophanes.

The amusement of the theatre, Herodotus and Diodorus observe, was popular and fashionable in Persia; Plato repeatedly notices the fabular drama of the Syrians.

That *biography* originated early in Palestine, Israel, Syria, Egypt, Chaldea, Persia, and India, (while it slowly introduced itself into Greece in the age of Plutarch, Ælian, and Diogenes Laertius,) is apparent from the oriental authors quoted by the *judges* of Israel, by Diogenes Laertius, by Diodorus, by Pliny, the Naturalist, by Josephus and Eusebius. Tully, in his book, *De Claris Oratoribus*, traces the progress of style from the Asiaticum tumidum, &c. to the Ionians, and thence to the simple Attic.

That the science of ethic, or moral philosophy, was copied by the Greeks from the Easterns, we read in the honorable confession of their most learned authors. Diogenes Laertius asserts, that *Thales* was of Syrian race, and that the seven sages, his contemporaries, derived their knowledge from a Phœnician source: Plato owns his vast obligations to Syriac books: Pythagoras boasted of his acquisitions from the Brachmans, the Magi, and the Egyptians. The geography, the astronomy, the mythology, the heroic virtues, and heroic vices, of Homer, appear to every oriental scholar of Punic derivation. But the strongest authority on which we build this opinion, is a chapter in Diodorus, in which he delineates this fact, and the above remarkable circumstances: the opinions of the Epicureans, of the Stoics, and of the Peripatetics, are, in *our* times, found minutely in the above Indoo poem, the *Maha-Baerat*; and even the logic of Aristotle is verbally translated from one of the Sanscrit Vedas, which were written 2000 years before the Christian era! Sir Wm. Jones detected these points of coincidence, and naturally suspected, that Alexander the Great, or his attendant Greek Philosophers, had imparted the system of logic to Aristotle, who published it as an original invention.

Now the reader will admit, that a system so complex and so perfect, so novel, and yet so extensive and universal in its powers of application, could not have been the work of a few years: for it pervades the *three* works of that great master, his Poetic, Music, and Logic. Yet Socrates, and Plato, his teacher, knew neither its terms nor its modes of infinite subdivision. D. Laertius, who traces the slow growth of Grecian astronomy, assigns no such

gradual improvement to logic. In the above Veda, which is certainly more ancient than the conquests by Alexander, and which is largely quoted by Plutarch in the very words of that conqueror's captains, that system is matured and complete. Herodotus had confessed, that the Indoos were the wisest of nations; and Alexander's generals, quoted by Strabo and by Plutarch, give us ample specimens of Indian ethics, as very similar to the Grecian. From Diogenes Laertius we learn, that the *early* moralists of Greece borrowed with freedom from the moralising sages of Phœnicia and Syria; and from the lives of Pythagoras and Plato, as freely from the dogmas of the sacred writers of Israel.

The Voyages of Ulysses, and of Jason, are proved above to have been copied, and probably embellished, from similar poems on men of similar name, in the oldest Coptic; for similar romances have been lately translated from the Sanscrit language. The *real* Voyages of Hanno to (*Sierra Leona*) the centre of the African shore; and of Himilco to the ports (of *Prussia*) of the land of Amber, *beyond* the tin-islands; and the Cimbrian Chersonese, are still preserved: they are translations from the Phœnician tongue. Prior to Homer, and to Herodotus, that commercial people had published such tours to distant countries; and from *such* authorities Herodotus was inspired with an enthusiastic love for topography, Diodorus compiled his minuter and antiquarian book, Pliny, the Naturalist, drew his materials for his ponderous volumes, and Strabo for his accurate geography.

Herodotus, who lived nearly 400 years before Christ, roundly asserts, that Homer lived 400 years before *his* age, "and no more." Two difficulties will hence arise to any reflecting mind. By what *means* had the Greek language, in the era of Homer, deviated so exceedingly in its grammar, and in its words, from the Hebrew, or coeval Eastern Grammar, and words? In the *thema*, indeed, of many *hundred* Hebrew and Greek *terms*, a coincidence both of sense and of sound is discoverable; but in many *thousand* expressions in the two languages, the utmost discrepancy, and the widest difference, it must be admitted, are visible. The very *character* of the two speeches is opposite. The Greek loves vowels, the Hebrew consonants; the former is smooth and harmonious, the latter rough and guttural: the Hebrew grammar is simple, short, imperfect; it contains only three tenses, its nouns admit no cases, its participles are indeclinable, its adjectives admit the distinction

of genders, but not of cases. The Greek grammar, how complicate is it, even when we have *acquired* that of its dialect, the Latin.

Hence we *must* infer, that the earliest Greeks were the rude savages, (prior to Homer) whom Thucydides, in his first book, and Diodorus describe; that they formed a *new* language, and forgot the oriental idiom and grammar; that as *numerous* tongues are always invented by petty hordes of barbarians, (of which fact we see the examples, in *our* age, in the Indian tribes of America, in the Negro clans of Africa, in the Mountaineer sects of the farther India) so the oral speeches of Phrygia, Thrace, and Greece, partly agreed, and partly varied; but that at length a colony of Phœnicians settled at Thebes, and of Egyptians at Athens, who imported letters, writing, and books, and oriental words; and a host of poets, mixing the words of each Grecian state, as the *Bards of Romance* mixed the Provençal with the Tascan and Catalan; and like the early Arabians of Job's time, combining into one book, not one grammar, 100 dialects; poured from Thrace the Phœnician mythology, and the solemn rites. Homer succeeded to the fame, and improved upon the improvements of these bards. His ballads were composed in a loftier and a smoother strain, the use of *all* the provincial terminations, or the dialects, gave a variety to the cadence, and to the grammar of his verse; his genius, martial, and romantic in the Iliad, chivalrous, adventurous, and picturesque in his Odyssey, not merely was adapted to an age emerging from gross manners, but raised the human mind and the character of his coevals, to aspire after the highest virtues. Herodotus was a Homer in a more enlightened age, and Socrates was a similar luminary in moral philosophy. Still, however, my second difficulty remains unresolved: Whence gained Homer this excellence of style and of sentiment? K.

ON THE
LYRICAL METRES OF ANACREON.

NO III.

Choephoræ, p. 44. v.9. the two lines

ξυμμετρῶν τε διὰ βιού,
πνεῶνθ' ἃ κύνῳ φρῶν ἔπνῳ,

are said not to agree, but if we consider the first foot as containing a licence in the θέσις, or second part of it, and as admit-

ting there three or four times indifferently, there is an end of all difficulty. The verse is dimeter catalectic. The first foot consisting of three times in the ἄρσις, and of either three or four times in the θέσις, and the second foot consisting of three times in the ἄρσις, and having a catalectic θέσις. I would scan it according to its σημεῖα, or times, in this manner:—

$$\begin{array}{rcccl} 3 & : & 3 \text{ or } 4 & | & 3 & : & \\ \xi\bar{\upsilon}\mu\mu\acute{\epsilon}- & : & \tau\epsilon\bar{\rho}\bar{\omicron}\nu\ \tau\acute{\epsilon} & | & \delta\iota\acute{\alpha}\ \beta\acute{\iota}- & : & \omicron\bar{\upsilon} \\ \pi\nu\epsilon\bar{\omicron}\nu\theta' & : & \acute{\alpha}\ \kappa\bar{\upsilon}\nu\acute{\omicron}- & | & \phi\epsilon\bar{\omega}\nu\ \bar{\upsilon}- & : & \pi\nu\bar{\omega} \end{array}$$

There is certainly much less difference between the two last lines, than there is between the two following, which nevertheless Dr. Burney allows, and very properly allows, to be correspondent in metre.

$$\begin{array}{l} \pi\acute{\alpha}\tau\rho\bar{\omega}\nu\ \lambda\acute{\alpha}\chi\alpha\iota\ \delta\bar{\omicron}\mu\bar{\omega}\nu\ \mu\acute{\alpha}\lambda'\ \bar{\alpha}\chi\bar{\omega}, \\ \phi\theta\bar{\omicron}\rho\bar{\omicron}\upsilon\varsigma\ \bar{\epsilon}\nu\ \delta\bar{\alpha}\delta\iota\ \delta\bar{\upsilon}\sigma\delta\alpha\iota\mu\bar{\omega}\nu\ \sigma\phi\iota\bar{\nu}\ \bar{\alpha}. \end{array}$$

On these lines, Dr. Burney observes very sensibly, *metrum metro respondet, non syllabæ syllaba*. He considers the lines as consisting of two dochmiacs, but as I have not been taught by Cicero or Quintilian to consider any foot as a dochmiac, but what consists of an antispastic, and a long syllable, such as *āmīcōs tēnēs*, I shall not scan these verses as dochmiacs, and thus break them in the middle, but shall consider the rhythm as running, and continued to the end.

I perfectly agree with Dr. Burney, that the two lines in question correspond, but here that licence is found in two feet in the same line, which in the other instances has occurred only in one foot. I will now scan these lines after my own manner, paying regard to the times only of the component feet, and none at all to their names at present.

I say then, that these lines are trimeter brachycatalectic; the first and second feet having their ἄρσις, or first part, fixed, and determined to three times, but their θέσις, or second part, variable, that is, consisting of three or four times, indifferently, according to the scale following.

$$\begin{array}{rcccl} \acute{\alpha}\rho\sigma\iota\varsigma & : & \theta\acute{\epsilon}\sigma\iota\varsigma & | & \acute{\alpha}\rho\sigma\iota\varsigma & : & \theta\acute{\epsilon}\sigma\iota\varsigma & | & 3 \\ 3 & : & 3 \text{ or } 4 & | & 3 & : & 3 \text{ or } 4 & | & 3 \\ \pi\acute{\alpha}\tau\rho\bar{\omega}- & : & \bar{\omega}\nu\ \lambda\acute{\alpha}- & | & \chi\alpha\iota\ \delta\bar{\omicron}- & : & \mu\bar{\omega}\nu\ \mu\acute{\alpha}\lambda' & | & \bar{\alpha}\chi\bar{\omega}, \\ \phi\theta\bar{\omicron}\rho\bar{\omicron}\upsilon\varsigma & : & \bar{\epsilon}\nu\ \delta\bar{\alpha}- & | & \delta\iota\ \delta\bar{\upsilon}\sigma- & : & \delta\alpha\iota\mu\bar{\omega}\nu & | & \sigma\phi\iota\bar{\nu}\ \bar{\alpha}. \end{array}$$

A passion for dochmiacs has induced Dr. Burney, in the following example, to *corrupt* the metre by the introduction of two superfluous times.

In Agamemnon, p. 18. v. 5.

Βρῶτοῖς θρᾶσυνεῖ γᾶρ αἰσχροῦ μῆτις
Στόματὸς τῆ καλλιπρωῶρου φύλακᾶν.

I consider these lines as trimeter brachycatalectic, consisting of one foot, having an ἄρσις of three or four times, and a θέσις of three times only, and of another foot having an ἄρσις of three times only, and a θέσις of three times only, and of part of a third foot of three times also, according to this scale.

Ἄρσις	:	Θέσις	Ἄρσις	:	Θέσις	
3 or 4	:	3	3	:	3	3
Βρῶτοῖς	:	θρᾶσυν-	νεῖ γᾶρ	:	αἰσχροῦ-	μῆτις
Στόματὸς	:	τῆ καλλ-	ῖπρω-	:	ρου φύ-	λάκᾶν.

The second line has already one time by licence more than the first, but insert, as Dr. Burney suggests, τοῦ before στόματος, and you have then three supernumerary times in the second line, which would destroy the metre according to my apprehension of it, although all these supernumerary times, and even more, might be absorbed by modern dochmiacs, for I confess I scarcely know what may not be performed by their agency.—They are so convenient, that every boy, who composed in them, might have said with Ovid, and without much boasting,

Sponte suâ numeros carmen veniebat ad aptos,
Et quod tentabam dicere versus erat.

In Eumenides, p. 16. v. 4, the lines

παλλεύκων δὲ πέπλων,
Ζεὺς γὰρ αἱματόσταγες,

are said not to correspond. They are, however, as regular and concordant, as the preceding examples. These verses are dimeter brachycatalectic, and may be scanned as follows:

Ἄρσις	:	Θέσις	
3 or 4	:	3	4
παλλεῦ-	:	κῶν δ᾿	πέπλων
Ζεὺς γᾶρ	:	αἰμα-	τόσταγῆς

Ib. p. 30. l. 7.

μὲν δ᾿ φαμί παραιβᾶδᾶν
χοῦντ' ἰδὼν ἀμῆχανοῖς.

These lines may be thus scanned :

<i>Ἀρσις</i>	: θέσις	<i>Ἀρσις</i>	:
3	: 3 or 4	3	:
μὲν δὲ	: φᾶμι πᾶ-	ραῖ βᾶ-	: δᾶν
χοῦντ' ἰ-	: δᾶν α-	μηχᾶ-	: νοῖς.

Not to fatigue the reader's patience with endless repetitions, I will content myself with observing, that the line in the Supplices, p. 12. v. 4.

3	3 or 4	3	3
τᾶν ᾗπ-	: οἰνὼν	δαῖ μὲ-	: νῖ ᾠν,

may be reconciled with the antistrophic

3	3 or 4	3	3
δῦσπᾶ-	: ρᾶβου-	λοῖσι :	φρᾶστῖν,

and the next line,

3 or 4	3	3 or 4	3
ἡμᾶν ᾠν :	ᾗνᾶ	φρᾶνῇ-	: μᾶ πᾶς,

may be as well reconciled to

3 or 4	3	3 or 4	3
καῖ δι-	: ᾗνοῖ-	ᾗν μαῖ-	: νᾶλῖ ν.

Ib. p. 30. l. 4.

3	3 or 4	3
ᾗγᾶμᾶ-	: νᾶν ἰπ-	πῇδᾶν

may be thus reconciled to

3	3 or 4	3
ᾗντῖ-	: τῖνῖν	ᾶμοῖ.

Ib. p. 36. l. 10.

4	3	3 or 4
λητοῖς :	θεῖᾶς	Ἡ ρᾶς

agrees well thus with

4	3	3 or 4
Οἰστροδο-	: νῇτᾶν	Ἰᾶ

The εἰ diphthong before a vowel is often made short by Anacreon, as in the colon, Ἐγᾶ δ' οὐτ' ᾗν Ἀμαλθεῖης, but I am not prepared to say, whether such a usage is common in Æschylus. Dr. Burney, I know, considers the αἰ in ἰκταίου short, in the verse ἰκταίου κότος, in the Supplices, p. 24. v. 8. intended as an antistrophic to ἐν θρόνοις χροῖος, but a short syllable, in the penult-

ima of ἰκταίου, although it would make perfect metre, is not necessary, as has been proved, I think, by a number of examples.

Ib. p. 56. v. 7. *Αρσις θέσις *Αρσις

3 - 3 or 4 3

πρίν δ᾿...ἰκτὸ- | ρος βι- : α,

divided as here, corresponds with

3 3 or 4 3

τίν' ἀμφ' : αὐτᾶς | ἔτι πό- : ρον.

And ibid.

3 or 4 3 3 4

κᾶρδῖ- : ᾶς γᾶ- | μού κῦ- : ρῆσαι

3 or 4 3 3 4

τῆμνῶ : γᾶμού | χαῖ λῦ- : τῆριᾶ.

I have thus endeavoured to defend some present readings, and to show that they are consistent, if not with perfect metre, at least with allowed metre. I need hardly add, that the other Tragic Poets use the same licence. One instance may suffice from Euripides, Hec. Pors. Ed. p. 470. ἢ Τιτᾶνῶν γενεάν is antistrophised by δούλα λιποῦσ' *Ασιαν. 479.

Here I might flatter myself, that I had said enough to convince some, and to stagger most men; but as I am sensible, that I am combating received and settled opinions, derived in long succession from the *neoteric* and semi-barbarous Greek, Hephæstion; and which time and habit have in a manner sanctified and canonised; I will venture to urge a few more topics in confirmation and illustration of my doctrine, at the risk even of being thought tedious beyond measure, and didactic *hypercatallectically*, cùm veteres avias tibi de pulmone revello.

I have endeavoured to show in my observations on Burney's Tentamen, that the difference of one σῆμειον, or time in the proportion of two corresponding feet, does not vitiate the rhythm, but is allowable, and practised constantly. I will add, that we need be the less surprised at the existence of such a licence in compositions, like the chorus, for the most part purely *rhythmical*, since we find examples of similar licence in more *bound* and *metrical* compositions. For instance, in the Sapphics of Catullus, formed after the Greek model, we find

the first foot consisting indifferently of seven or six times, an epitritus being substituted for a ditrochæus.

Arsis :	Thesis	Arsis :	Thesis	Arsis :	
3 :	3 or 4	3 :	3	3 :	
Oti- :	ūm Că-	tulle :	tibi	molest :	um est,
Oti- :	o exul-	tas ni- :	mium-	que ges- :	tis.

All that I require is, that the same indulgence may be allowed to the rhythm of the Strophe and Antistrophe, which here exists confessedly in metre. In the Iambic metre, the same licence occurs in certain places, and equally without offence. In some Iambics indeed, as we have seen before, *every foot*, except the last, admits of this licence. Plautus, Phædrus, and Terence, abound in examples of this easy, and negligent metre, which, but for this tie at the close, would be undistinguishable from loose and unbounded rhythm. Of a similar nature with these free Iambics, are the metres commonly called Eupolidean, Cratinean, and Sotadean, and the Epionic. Those who wish to see how much a very plain matter may be embarrassed, may consult Hephæstion (Gaisford's Ed.) p. 104. and Herman. de Metris, p. 378. I will endeavour to give here a more easy key to them.

The Epionic I consider as a licentious metre, tetrameter brachycatalectic, and admitting a variety of feet in most places, except the last, which must be an Iamb, and the last but one which must be an Iamb, a trochee, or perhaps a tribrach:—
Thus

Arsis	Thesis	Arsis	Thesis	Arsis	Thesis	Arsis
3 or 4	4	3 or 4	3 or 4	3 or 4	3	
ὦ καλ-	λίστη	πόλι πα-	σᾶν ὁ-	σας Κλέ-	ων ἐφ-	ορᾷ
ᾤς εὐ-	δαίμων	πρότερον τ	ἦσθα	νῦν δὲ	μᾶλλον	ἔσει.
ἔδει	πρῶτον	μὲν ὑπάρ-	χαιν πάν-	των ἰ-	σηγο-	π αν.
πῶς οὖν	οὐκ ἂν	τις ὁμί-	λων χαί-	ροι τοί-	αἰε	όλει.
" Ἄνδρες ἔ-	ταιροί.	θεῦρ' ἦ-	δη τὴν	γνωμὴν	πρόσχ-	τε
εἰ δύνα-	τον, καὶ	μήτι	μεῖζον	πράττου-	σα τυγ-	χάνει.

It appears from these examples, that the arsis of the first foot, the arsis and thesis of the second foot, and the arsis of the third foot, admit either of 3 or 4 times indifferently, but it seems doubtful whether an Iamb be admissible, except in the first and two

last places of the verse. The two last lines are called, by Hephæstion, Cratinean; but it is evident that they differ in nothing from the Epionic, except that they begin with a dactyl, or, as Hephæstion says, with a choriamb, and conclude with a Diambic. I have, therefore, considered them together.

The Sotadean metre has been considered by Hephæstion, (Gaisford's Edition) p. 8. by Bentley ad Horat. Carm. 3. 12. 1. and by Herman. de Metris, p. 333. as Ionic à majeure. With the leave, however, of Hephæstion and his scholars, I shall consider the Sotadean verse as no such thing, but as another licentious metre, trimeter hypercatalectic, thus,

Arsis	Thesis	Arsis	Thesis	Arsis	Thesis	
3 or 4	3 or 4	3 or 4	3 or 4	3 or 4	3	
τὴν ἡ-	συχίαν	κατὰ βί-	ον ἵνα	πάντο-	σε τή-	ρης,
ὕγαι-	νειν εὐ-	χου τοῖς	θεοῖς	ἐφ' ὅσον	ἔχεις	ξην.
τῆς τυ-	χῆς σκο-	πεῖν δεῖ	τὸ μέγισ-	τον ὥς	ἔλατ-	τον
καὶ τὸ	μὴ πάρ-	ον μὴ	θέλειν.	οὐ γὰρ	σόν ἐσ-	τιν.
ἀμφοτέ-	ρα μένειν	οὐκ οἶ-	δεν. ἔσ-	τηκεν	γὰρ οὐ-	δεν.
ἀν πλού-	σιος ὦν	καθ' ἧ-	μεραν	σκόπης	τὸ πλεῖ-	ον
ἐς τό-	σουτον	εἰ πένι-	χρος ἐς ὅσ-	ον εἰ	περίσ-	σος.
ὥς πέ-	νης θέ-	λων ἔ-	χειν, πλού-	-σιος	πλέον	σχεῖν
ἴσον ἔ-	χουσιν	αὐτῶν	αἶ ψυ-	καὶ τὸ	μεριμ-	νᾶν.

In the 4th line I have struck out δὲ after οὐ, and in the last line but one, καὶ after ἔχειν for the sake of the metre, and with benefit to the sense, according to the rule of Horace, Quicquid præcipias, esto brevis. However, to the following line I must take the liberty of prefixing καὶ, to make it metre. V. Herman. de Metris, p. 336.

Καὶ τὸν : θεῖον Ὁ- | μῆρον : λῆμος | κατεθα- : πᾶν ἦ- | σεν.

I will observe, by the bye, that the line ὥς πένης θέλων ἔχειν, πλούσιος πλέον σχεῖν, affords a clear instance of the nominative case put absolutely. It should seem, as if an iamb were excluded from both places in the first dipodia. I would now ask to what forced construction, to what arts and contrivances, to what inventions of new and unheard of monsters in ancient rhythm, such as I know what ἀνακλώμενον, and Basis, and Anacrusis, the mere Chimæras of Hephæstion and others, are we not compelled to resort in order to torture the preceding Sotadean verses into Ionics à majori? But if on the contrary we consi-

der them as a licentious description of metre, approximating to the unbounded nature of rhythm, and no where bound and metrical, but in the close, there is an end at once of all mystery, there is no need of any subtlety, there is nothing in a word more plain and easy. I am ready to admit that Terentianus Maurus has imposed upon himself a strict rule of metre in his imitation of the Sotadean verse, as will appear from the lines following, V. Gaisford's Hephæstion, p. 324.

Arsis	Thesis	Arsis	Thesis	Arsis	Thesis	
4	4	3	3	3	3	
Non ver-	sibus is-	tud nu-	mero aut	pedum,	coarct-	ant
Sed con-	tinuo	carmi-	ne, quia	pedes	gemel-	li
Urgent	brevibus	tot nu-	mero	jugan-	do lon-	gas.
Idcir-	co voca-	ri vo-	lue-	runt σὺν-	αφει-	αν.

Nothing can be more strict and bound, than this metre throughout, which is not only temporally exact, but temporally *and* syllabically, if we except the arsis of the third dipodia in the last line, where the trochee rūnt σὺν is substituted for the iamb, which prevails in the former lines. Otherwise, not only the times of each Arsis and Thesis would agree in their sum and collective value, but the times of each syllable would also exactly antiphonise and correspond.

If any person choose to consider this last line as Ionic à majori, I have no quarrel with him on that account, for this last line is certainly reducible into the rhythm Ionic à majori. But this granted to the last line, we must still, when we come to the third dipodia, make shipwreck of *all* the preceding lines, and must either abandon them to their fate, or seek refuge for them in the convenient and capacious haven of *Ἀνακλώμενον*. Quid te exemta juvat spinis de pluribus una?

I shall now pass to the Eupolidean metre. This is tetrameter catalectic, and has for its close a trochee and long syllable, as the Sotadean verse has on the contrary for its close an iamb and long syllable, as we have just seen. But this metre is more strict and bound than the Sotadean in another respect, for the Eupolidean not only requires an undeviating regularity in its close, but an equal regularity also in its second dipodia, which always consists of a choriamb, thus (Aristophanes, Nubes, 514.)

Arsis	: Thesis	Arsis	: Thesis	Arsis	: Thesis	Arsis	:
3 or 4	: 3 or 4	3	: 3	3 or 4	: 3 or 4		:
ὦ θε-	: ὦμε-	νοι, κα-	: τερω	πρὸς ὅ-	: μᾶς ἐ-	λευθέ-	: ρους
τάλη-	: θῆ, ἡ	τὸν Δι-	: ὄνυ-	σον, τὸν	: ἐκθρέψ-	αντα	: με.
κἀγὼ	: παρθέ-	νος γάρ	: ἔτ' ἦν,	κοῦκ' ἐξ-	: ἦν πῶ	μοί τε-	: κείν)
ἔξέ-	: θηκα,	παῖς δ' ἐ-	: τέρα	τις λα-	: βοῦς ἀν-	είλε-	: το.

I believe too, that the Thesis both of the first and third dipodia, requires either a spondee, or trochee, and does not admit of an iamb; but the examples of this metre are too few, and have been too cursorily examined by me, to enable me to speak decisively on the matter.¹

Herman. de Metris, p. 379. makes sad work of this metre. He decides, that it consists of what he calls a basis, which means, if I understand him, a blank, expletive, and extra-metrical quantity, then of a trochee or spondee, then of a choriamb, then of another base, then of another trochee or spondee, and lastly of a cretic. Had Herman taken less pains, he would probably have been more successful; he digs under ground for that ore, which lies in this case very near the surface. He appears to me often fanciful, and sometimes metaphysical, and quite unintelligible. Great thanks however are due to him, as being the first, to my knowledge, who dared renounce Hephæstion and his followers, and detect and expose their nonsense and absurdities. These writers certainly too long occupied exclusively the chair of sovereign authority in metrical matter, where from Hephæstion's time to our own they delivered and redelivered their edicts with a sort of privileged and hereditary dulness, and "Tom the Second reigned like Tom the First." Herman has succeeded in driving these from their station of pre-eminence, but with a zeal, which is thought to be characteristic of innovators and reformers, seems more determined to quit the beaten path, which he knows to be wrong, than prepared to point out and substitute a better. I cannot conceive that his general view of metre is satisfactory, or reconcileable with ancient authorities. Still his book is

¹ Since this was written, I have consulted Gaisford's Hephæstion, p. 358. where I find the nature of this metre explained with great accuracy and judgment.

very valuable, as a collection of various metres, and is deservedly esteemed by every scholar.

Here I would say something on the subject of the loose and *non-elaborate* metres in Plautus, and Terence, and would attempt a more easy solution of them, than has hitherto been given by Reizius and Bentley, but I have already far exceeded the scope intended by me, and I must postpone this to another opportunity.

I have made the Anacreontic colon the basis of my observations on Greek metre, because this appears to me to be the nucleus, if I may so call it, of many other common metres.

I have already shown the many varieties, which the Anacreontic colon assumes, and that many of these varieties often occur in one and the same ode, as may be seen in Ode 6. inserted above. Other lyric composers, instead of combining these varieties together, have erected each variety into a distinct and separate metre, and hence have arisen the verses designated as Ionic à minore, as Pherecratian, as Glyconian, as Priapeian, as Galliambic, and as Phalæcian. I will say a little of each in their order. I have hinted before, that what Hephæstion and most modern grammarians after him are pleased to call Ionic verses, is in fact, and when analysed, no other than the Anacreontic colon, or a comma of it, with a trochaic *thesis* in the first foot, instead of an iambic *thesis*.

There is a specimen of this Anacreontic metre in Æschylus, resembling the Ionic à minori, and so called by Dr. Burney in his *Tentamen de Metris Æschyli*. See *Persæ*, p. 4.

3 3 3

πῆπῆρᾶ : κεν μῆν | ὃ πῆρ- : σῆ-

The line above is precisely in the same rhythm, as

3 3 3

μῆσῶνῶκ- : τί οἷς | πόθ' ὦ- : ραις,

and the last line of the 2d Antistrophe, p. 7.

3 3 3

στράτῳς ἄλ- : κί φρῶν | τέλᾶ- : ος,

is not only in the same rhythm, but in the same metre.

There is no occasion to consider this last verse as an *ἀνακλώμενος*, any more than there is to consider as such the

verse above cited from Anacreon. Indeed, the whole doctrine relating to μέτρον ἀνακλώμενον, which robs one base or metre, to enrich another, although sanctioned by Hephæstion, and the Scholiasts, appears to me of very doubtful authority. It is entirely destructive of rhythm, that soul of ancient Greek music, and I do not recollect any mention of it in Aristotle and the old writers.

I will just observe, that in the first Strophe after the fifth line, p. 4. of this chorus, the poet seems to deviate into another rhythm, which seems to me rather anapæstic or dactylic than Ionic à minori. The lines are these,

Ἀθαμάντιδος Ἑλλάς,
 πολύγομφον ὄδισμα
 Ζύγον ἀμφιβάλων αὔχενι πόντου.

I shall now make a further use of this chorus, and endeavour to explain by it what is the true nature of the metre of that ode in Horace, which has given rise to so many conjectures, and which has not yet been explained to the satisfaction of my mind. The Ode, I mean, is 12. l. 3. namely,

Miserarum est neque amori dare ludum.

Most commentators seem agreed to consider this ode too as Ionic à minori, but there is considerable difference among them as to the mode of dividing the lines. Dr. Bentley offers to lay any wager (quovis pignore contenderim) that Horace himself wrote it as he prints it, namely, as a strophe of three lines, consisting of two tetrameters and a dimeter, but I think he bets more confidently than judiciously. He certainly thus makes one false quantity in the line

Eques ipso melior Bellerophontē, neque pugno,

where the ε̃ final in Bellerophonte ought to be long to constitute an Ionic à minori, nor is there any kind and convenient ἀνακλώμενον in the next foot to relieve him from the difficulty. If every foot here be considered by him as forming a separate verse, and therefore the final syllable as common, it is rather extraordinary, that there should not be another instance of this liberty throughout the whole ode. I believe, myself, that Hephæstion and Terentianus Maurus have misled Dr. Bentley, and have induced him to consider the metre as Ionic, when in truth

it is Anacreontic. We have an example of this metre shorter only by one syllable in the chorus in Æschylus just mentioned, in the lines

Διέπειν ἰππιόχαρμάς τε κλόνους
πίσυνοι λεπτοδόμοις πείσμασι λα—

These lines Dr. Burney divides into a monometer, and a dimeter catalectic, in this way,

Διέπειν ἰπ—
πιόχαρμάς | τε κλόνους.

I would consider these lines, not as Ionic à minori, but as Anacreontic trimeter brachycatalectic.

In similar manner I consider this Ode in Horace, as consisting of a strophe of four verses, and two colons, the first and second verses being Anacreontic *trimeter* catalectic, and the third and fourth being Anacreontic *dimeter* catalectic, as follows:

4	:	3	:	3	:	3	:	3	:
Misera-	:	rum est ne-	:	que amo-	:	ri da-	:	re lu-	:
Neque dul-	:	ci ma-	:	la vi-	:	no la-	:	vere, aut	:
Anima-	:	ri me-	:	tuen-	:	tes	:		:
Patriæ	:	verbe	:	ra lin-	:	guæ.	:		:
Διέπειν	:	ἰππι-	:	όχαρ-	:	μάς, τε	:	κλόνους	:

It is not material whether the two last lines of Horace's Ode be written as two, or as one line, provided the proper catalexis, or *close* be observed, as the ear alone, and not the eye, is the judge of these matters. I have myself preferred dividing them into two, merely to make their rhythm more perceptible and intelligible.

In this manner, the verses are all conformable to the Anacreontic standard, or to an extension of it, and may be compared to the first line of the 6th Ode,

3 3 3
Στεφάνους : μὲν κρο- | τάφοι- : σι.

So in these lines extracted from Terentianus Maurus (see Gaisford's Hephæstion, p. 324.)

Diomedem modò magnum Dea fecit, Dea belli

Dominatrix, Phrygas omnes ut in armis superaret.

Patulis agmina campis jacuerunt data leto,

Pavidi tergaque dantes petierunt trepidæ mœnia Trojæ;

I would divide the three first lines, and the first part of the 4th line, into seven Anacreontic dimeter catalectic verses, and the remaining part of the 4th line,

Petierunt trepidæ mœnia Trojæ,

will be found exactly similar to the first line in this Ode of Horace,
Miserarum est neque amori dare ludum.

These two metres in Terentianus Maurus and Horace are alike in nature, and differ only in order, the one beginning as the other ends, like things reversed, or to use a homely allusion, turned bottom uppermost.

I will add, that in the Supplices (p. 73. in Dr. Burney's *Tentamen*) there is a similar Anacreontic trimeter catalectic, substituting only an equivalent iamb for a trochee in the thesis of the second foot.

The verse is,

ἐτι Νεΐ- : λου προ- | χοῶς : σέβα- | μιν ὕμ- : νοις.

To make this last line, as Dr. Burney does, an Ionic, appears to me a violent proceeding, nor does the ἀνακλώμενον, that is supposed to exist here, much help the matter in my estimation, as I remain to be convinced that such a monstrous licence, so offensive to rhythm and to the ear, as the ἀνακλώμενον, had ever any place in ancient Greek music, but believe it to be a comparatively modern invention, by which the Scholiasts have attempted to explain seeming difficulties and incongruities in metre.

The Anacreontic colon may be considered also as the parent of that graceful and easy metre which is called Glyconian and Pherecratian, the Glyconian being the full measure, and the Pherecratian a catalectic form of it—thus

3 or 4	3	3	3	
οὐκ εἰ-	: δῶς ὄ-	τι τῇς	: ἐμῇς	
ψυχῇς	: ἡνι-	οχέυ-	: εἰς.	
Te vo-	: lente	quis huic	: Deo	
Compa-	: rari-	er au-	: sit.	Cat. 59. v. 64.
3 or 4	3	3	3	
OCO-	: loni-	a quæ	: cupis,	
Ponte	: lude-	re lon-	: go.	Cat. 18. v. 1.

These two lines are frequently written as one, and called Priapeian. To this metre, and not to the choriambic, may be referred the lines above cited, from Terentianus Maurus, and beginning, Jane Pater, bina tuens, Dive biceps, biformis. A still more abridged form of the Anacreontic makes the Galliambic metre, as

3 or 4	3	3
Γάλλαι :	μητρὸς	ὀρεί- : ης
φιλόθυ- :	σοι ὄρο-	μάδες :
αἷς ἔντ- :	εα πα-	τάγει- : ται
καὶ χάλ :	χεα κρό-	ταλα :

These lines are dimeter, alternately catalectic, and brachycatalectic. Anacreon is said by Hephæstion (p. 68. Gaisford's edition) to have written whole odes in this metre; Hephæstion cites, as Anacreon's, the lines following :

3 or 4	3	3
μεγάλω :	ὄῃυτε	μ' ἔρω- :
ἔκοψ— :	ἐν ὦσ-	τε χαλ- : κεύς
πελέκει,	χειμε-	ρίη :
ὄ' ἔλου- :	σῆν ἐν	χαράδ- : ρη.

Catullus has written a poem in this metre, adopting an iambic in the second part, or θέσις of the first foot, instead of the trochee, which occurs in most of the examples above given, but this variation, as I have before frequently observed, does not in the least affect the rhythm, as may be seen by recurring again to the Anacreontic scale.

3 or 4	3	3
Super al- :	ta vec-	tus A- : tys
Celeri :	rate ma-	ria, :
Phrygium :	nemus	cita- : to
Cupidè :	pede te-	tigit. :

I have divided the two lines into four, in order to show the metrical commas more distinctly. The division of the lines is not very material, provided their rhythm be ascertained.

Anacreon often used in the same manner an iamb instead of a trochee, in the θέσις of the first foot, not only in the 6th Ode :

μεσονυκτίοις ποθ' ὤραις,

but twice, as we have seen in the example last cited, and also in the Priapeian metre, of which Hephæstion has preserved these verses (p. 101. Gaisford's Ed.)

3 or 4	3	3	3
Σίμα- :	λον εἶδ-	ὄν ἐν :	χόρω
πήκτιδ' :	ἔχον-	τᾶ κα- :	λην.

This is what Hephæstion ranks among the λίαν ἄτακτα σχήματα, but it appears to me, and I hope by this time to others, that nothing is more *regular* than the rhythm.

The same author (p. 90. Gaisford's Ed.) would persuade us that the Anacreontic

3 or 4 3 3

Ὀυσόλο- : πος μὲν | Ἄρης : Dimeter brachycatalectic,
Φιλέει : μὲν αἰ- | χμάν. : Monometer hypercatalectic,

is compounded of two penthemimemers, one dactylic, the other iambic.

The same author too (p. 96.) does not seem to perceive, that the following lines also are completely Anacreontic, and in the common measure,

3 or 4 3 3 3

Τον λυ- : ροποι- | ον ηρ- : ομην Acatalectic,
Στράττιν : εἰκο- | μῆσει : Brachycatalectic.

I will conclude my observations on the Priapeian form of the Anacreontic measure, by enlisting under the banners of Anacreontic metre some lines that appear to me to be very regular, and well disciplined, and not to require the drilling that Herman (de Metris, 375.) is disposed to give them. See too Gaisford's Hephæstion, 354.

I will prepare again my Anacreontic scale for the few following lines, and place them in it, so that our eyes may be made judges of their uniformity.

3 or 4	:	3		3	:	3	
ω μα-	:	λαῖχᾱς		μὲν ἐξ-	:	ερων,	Dimeter acatalectic
ἀναπ-	:	νέων· θ' ὕ-		ακιν-	:	θον	Dimeter catalectic
και με-	:	λίλω-		τινον	:	λαλων	
και ρο-	:	δᾶ προσ-		σεση-	:	ρως	
ω φι-	:	λῶν μὲν		αμα-	:	ρικον	
προσχυ-	:	νῶν δᾶ		σελι-	:	να	
γελων δ'	:	ι ππό-		σελι-	:	να, και	
κοσμο-	:	σανδα-		λα βαι-	:	νων,	
ἐγχει	:	κᾱπι-		βοα	:	τριτον	
παιων	:	ῶς νό-		μος εσ-	:	τι.	

Ἦπ' ἀνα-	:	δένδρᾱ-		δῶν ᾶ-	:	παλας
ασπα-	:	λάθοῦς		πατῶν-	:	τες
εν λει-	:	μῶνι		λῶτό-	:	φορα
κυπει-	:	ρῶν τᾶ		δρόσῶ	:	δη
κάνθρυσ-	:	κοῦ μά-		λαῖκῶν	:	τ' ἰων
λειμα-	:	κᾱ καῑ		τρί φύλ-	:	λου.

I will insert now some genuine Anacreontic lines, and also a few more from Catullus, to place beyond doubt the identity of the rhythm of all of them.

3 or 4	3	3	3	
Ἡρισ-	: τησα	μεν ιτς-	: ιου	Dimeter acatalectic.
λεπτου	: μικρον	ἀποκ-	: λας,	Dimeter catalectic.
ῥοιου δ' ᾶ	: ἐξ-	πιον	: καδον.	
νυν δ' αἰ-	: βρωσ ἐ-	ροεσ-	: σαν	
ψαλλω	: πηκτι	δα τη	: φιλη	
καμα-	: ζων πα-	ιδ' ἀβ-	: εη.	

Ego vi-	: tam agam	sub al-	: tis	Dimeter catalectic.
Phrygiæ	: columi-	nibus,	:	Dimeter brachycatalectic.
Ubi cer-	: va syl-	vicul-	: trix,	
Ubi aper	: nemori-	vagus ?	:	
Jam jam	: dolet	quod e-	: gi,	
Jam jam-	: que pœ-	nitet.	:	

It is needless to multiply examples farther, and I trust that I have now fully reconciled all the seeming differences, that exist in the preceding lines. The contrariety in some of them is nothing more than the effect of equivalent isochronous interchanges, and this licence, so common in other metres, being granted to this form of metre, there is an end of all mystery and difficulty in the matter. Where isochronous interchanges are admitted in verses, such verses may certainly be called polyschematisti, but they as certainly are not on this account asynarteti.

Their dress alone and appearance to the eye, is by this means a little altered, but their essential symmetry, and their musical value to the ear, remains the same, and it is in the facility of making these changes, and in the superior planning of their versification, that the Greek Lyric poets have so decided an advantage over the Latin.

To draw towards conclusion, I think the Phalæcian, or, as it is more often called, the hendecasyllabic metre, may also be considered as an extension of the Anacreontic colon, by the addition of another foot. Thus ᾧ παῖ παρθένιον βλέπων (Βάθυλλε) tallies exactly with

Passer, deliciæ meæ puellæ.

Nearly allied to the Phalæcian metre is the Sapphic, which prefixes a trochaic base to the Anacreontic measure, as the Phalæcian subjoins a Bacchius to the end of it.

Thus from the Sapphic φαίνεται μοι κῆνος ἴσος θεοῖσιν, dismiss the trochaic dipodia, φαίνεται μοι, and there remains the Anacreontic line

Arsis Thesis Arsis

κῆνος : ἴσος | θεοῖσιν, ἴν,

Like the first of the 34th Ode, Barnes's Anacreon, p. 121.

Μή με φύγῃς ὀρώσα.

The Asclepedean metre, so much cultivated by Horace, will be found, when analysed, to be also a portion of the Anacreontic. Thus Mæcenas atavis edite regibus, is composed of two verses, each dimeter brachy-catalectic, in this manner,

Arsis	Thesis	Arsis	Arsis	Thesis	Arsis
3 or 4 :	3	3	3	3	3
Mæce-	nas at-	avis	ηλθεῖς :	ἐκ πε-	ρατων
3			γὰς, ἐ-	λᾶφαν-	τινᾶν
Edi-	te Re-	gibus.	λαβαν :	τῷ ξιφ-	εὐς
			χρυσο-	δεταν	εχων

Gaisf. Heph. 58.

The second verse, however different in appearance, may be considered as an antistrophe to the first, (having a slight licence in the first foot, common to lyric poetry) in the same manner as the latter penthemimer of an elegiac pentameter corresponds with the preceding penthemimer, and out of this correspondence or echo of rhythm arises perhaps the latent source of one of its attractions. Horace has extended this metre by the introduction after the first verse of a choriambic, which with him always terminates with a word, and serves to mark the metre more distinctly, as

Nullam, Vare, sacra

Dimeter brachycatalectic,

Vite prius

Monometer acatalectic,

Severis arborem

Dimeter brachycatalectic.

Catullus has an ode also in this rhythm, but makes a different metre of it by dividing it into a hexad, or strophe of six verses. As the Ode is short, I will transcribe here the whole of it.

Alphene immemor atque | unanims | false sodalibus. Horatian.
 Jam te nil miseret | dure, tui | dulcis amicali. Horatian.

Jam me prodere, jam non | Pherecratian.

Dubitas fallere perfide. | Glyconian.

Nec facta impia fallacum. | Pherecratian.

Hominum cœlicolis placent. | Glyconian.

Quæ tu negligis, ac | me miserum | deseris in malis.
 Eheu, quid faciant | dehinc homines, | quoive habeant fidem?

Certe tute jubebas

Animam tradere, inique, me

Inducens in amorem,

Quasi tuta omnia mî forent.

Idem nunc retrahis | te, ac tua dicta | omnia, factaque
 Ventos irrita ferre | ac nebulas | aerias sinis.

Si tu oblitus es, at Dî

Meminerunt, meminit fides,

Quæ te ut pœniteat post—

Modo facti faciet tui.

Buchanan, in the 16th Psalm, divides this line, like Catullus, into two hemistichs, one representing a Pherecratian, and the other a Glyconian verse, as

Qui te respicit unum,

Famulum instantibus eripe.

His last line is in a different metre, and resembles that of Horace,

Manant tu tribuis, | munificâ | gaudia dexterâ.

If we read,

Manant munificâ tu | tribuis gaudia dexterâ,

It would agree with all the rest.

I cannot believe that the preceding uniformity in Catullus is accidental, and it would be a vain attempt to adapt the Ode of Horace to the model of this of Catullus, or on the contrary this Ode of Catullus to the model of that of Horace. In these two Odes there is an identity of rhythm, and yet a variety of metre, the effect of composition and arrangement; in *contextu* varietas, as Quintilian expresses it, if I rightly understand him, Lib. 9.

Akin to this Asclepedian metre is that called Alcaic, which may be divided thus into two verses, although written in one line,

3 or 4	:	3		
Vides	:	ut al-	tā	Monometer hypercatalectic.
3	:	3		
Stet ni-	:	ve can-	didum.	Dimeter brachycatalectic.

Another form of this Asclepedian line, with a verse for a close less by one syllable than in the last instance, is the peculiar hendecasyllabic metre described by Terentianus Maurus, and exemplified in that unrivalled metrical compendium, where industry, accuracy, judgment, and ingenuity are combined with rare felicity, Gaisford's Hephæstion, p. 307.

4	:	3		
Postquam	:	res As-	iæ,	Dimeter brachycatalectic.
3	:			
Primus	:	ab o-	ris.	Monometer hypercatalectic.
4	:			
At Reg-	:	ina	gravi.	
3	:			
Sauci-	:	a cu-	rā.	

But there is a beautiful specimen of the long Asclepedian metre in a fragment of Sappho, and inserted in Gaisford's Hephæstion, p. 310. As the genuine nature of the metre of this fragment has not hitherto been detected, I cannot resist the opportunity of endeavouring to set it in its true light.

It consists of four lines, as it is commonly printed, namely,

Καθθανοῖσα δὲ κεῖσ' οὐδέ ποκα μναμοσύνα σέθεν
 Ἔσσετ' οὐδὲ ποκ' εἰς ὕστερον. Οὐ γὰρ πεδέχεις ῥόδων
 Τῶν ἐκ Πιερίης, ἀλλ' ἀφανὴς κῆν' Αἶδα δόμοις,
 Φοιτᾶζεις πέδ' ἀμαυρῶν νεκύων ἐκτεποταμένα.

Now these lines are capable of two solutions. They may be considered as forming altogether, a Pentade or Strophe of five lines, in this manner—

Nullam, Vare, sacra,	vite prius	severis arborem,
Καθθανοῖσα δὲ κεῖσ'	οὐδὲ ποκα	μναμοσύνα σέθεν
Ἔσσετ' οὐδὲ ποκ' εἰς	ὕστερον. Οὐ	γὰρ πεδέχεις ῥόδων
Τῶν ἐκ Πιερίης,	ἀλλ' ἀφανὴς	κῆν' Αἶδα δόμοις.
Φοιτα- : σεις πέδ'	αμαν- : ρων	Pherecratian.
Νεκυων : εκτε-	ποτα- : μενα.	Glyconian.

Or they may be considered as consisting of duads in this way,

κατθανοισα	δε κεισ' ουδε	ποκα	Trimeter brachycatalectic.
μναμοσυνα	σεθεν.		Dimeter brachycatalectic.
εσσετ' ουδε	ποκ' εις υστε-	ρον. Ου-	
γαρ πεδεχεις	ροδων.		
των εκ Πιε-	ρης αλλ' α-	φανης	
κην Αιδα	δομοις		
φοιτασεις πεδ'	αμαυρων νε-	κυων	
εκπεποτα-	μενα.		

To which of these two forms of metre this Ode may belong, it is difficult to decide, and nothing but the recovery of the whole Ode will enable us to remove the difficulty. The present fragment conforms to either metre with equal facility; but were we in possession of the Ode entire, we might find something in the *context* to determine our preference.

One thing is most certain, that the Ode in Catullus, Alphenē immemor, and the three Odes in Horace, Nullam, Vare, Sacra; Tu ne quæsieris; O Crudelis adhuc; and the present fragment, are all in the same rhythm, and that they all consist of four lines, or of the multiple of four lines, Nullam, Vare, sacra, vite prius, severis arborem, being considered as one line. It is certain therefore that four of these lines, however subdivided, constitute a Strophe, and that each Ode is composed of several Strophes. It is evident too, that the Horatian metre is more bound and strict than either of the other two, as each line of Horace, as commonly printed, consists of three parts, which are invariably marked, and kept distinct.

Upon the whole, I lean to the opinion, that the first mode offered of scanning this Greek fragment is the most probable, as the pentad has a freedom, which is congenial to the Greek Muse, and has a strong resemblance to the Ode of Catullus, who copied perhaps, like most of the old Latin poets, some Greek model. We must not suppose, because the Latins are more strict in their measures, than the Greek poets, that therefore the Roman ear was more delicate and fastidious. On the contrary it is more reasonable to suppose the reverse, and that the Roman ear was so blunt as to require exact measure, and strongly marked cadences, where the delicacy of the Greek ear was satisfied with a less striking, and more latent and refined rhythm. In the same manner every clown can beat time to a popular ballad, to a country dance, or a march, who would be puzzled to follow a fine player through more artificial compositions. What is singular, is that the Latins seem to have been

as negligent and loose in their dramatic metres, as they were strict in their lyrical, as any body must be convinced, who compares Aristophanes with Plautus or Terence. Horace alludes to this, and imputes it either to indolence or ignorance. *De Arte Poeticâ*, v. 260. The latter it could hardly be, but the truth is, that bad as their metres were, they were good enough for their audience, so different from an Athenian assembly. *Fricti ciceris probat, et nucis emtor.*

It is now time, that I should conclude this essay on the subject of the Lyrical Metres of Anacreon. My great object has been to put aside Hephæstion and his doctrine, to recur to plain, intelligible first principles, and in a word to show, that metre is a branch of rhythm, or musical proportion. The different quantities of time, the substitution of isochronous spaces, and the varieties of closes, are the chief accidents that affect rhythm, and produce all the agreeable varieties of metre. To understand metre, it is absolutely necessary that we should understand the elements of music, particularly that part of music which treats of time, and as this knowledge may be attained in a few hours, it is perfectly inexcusable to remain in ignorance. It is by our ears, and not by our eyes, that we must be here instructed.

*Non quivis videt immodulata poemata Judex,
Legitimumque sonum digitis callemus et aure.*

Let us remember, *οὐν, εἰ μὴ τὸ πρότερον*, the declaration of Quintilian, once before cited, and which cannot be repeated too often. *Nec citra Musicen Grammaticæ potest esse perfecta, cum ei de metris rhythmisque dicendum sit*, Lib. 1. c. 4. Indeed it is well known, that *ἄμουσος ἀνὴρ* was a term among the Greeks equivalent to vulgar and illiterate, and we may perceive the reason of it; for whoever was unacquainted with music, must have been unacquainted with the properties of his own language. Can we expect to learn Greek metre upon any other, and cheaper terms, than the Greeks themselves did? Suppose in our public schools, a little music were taught, enough to instruct boys in the elements of the science, and in the pitch and government of their voice, where would be the mischief? Aristotle enumerates music as a head of education. See Gillies' Aristotle's Politics, 2 vol. p. 291. The grave Polybius imputes the brutality of the inhabitants of Cynætha, in Arcadia, to their neglect of all institutions for music. Hampton's Poly-

buis, 2d v. p. 36. No doubt, next to religion, of which too it should form part, there is no engine of state more efficacious, and so it was esteemed by the ancients; but with us it is now little more than an innocent and frivolous amusement. I do not wish that our youth should become proficient, and the nation a nation of fiddlers. *Palæstritas esse nolumus, peritos tamen palæstræ esse volumus, non ἀπαλαίστρους.* Quintil. Inst. l. 9. Would it tend to the depression, or to the elevation of our sentiments, if we were taught at school to chant hymns, recounting the signal favors of Providence conferred on our island, and to repeat songs, celebrating our exploits by land and sea, and breathing a love of liberty, and of our country? Has not the heroic age been always one of poetry and music?

But I am exceeding now again the bounds prescribed by my subject, which is to open a more simple and ready way to the understanding of Greek metres, and not to insist upon the utility of music farther than it is auxiliary to this purpose.

I am aware, that I have many deep-rooted prejudices to combat, and that few will like to confess, that the labor and studies of their youth have been in a measure thrown away.

Quæ pueri didicere, senes perdenda fateri.

Still I have no hopes, that metrical science will ever be established on rational principles, until she be restored again to the lost society of music.

M. K.

Msti in Coll. SS. Trin. Cant. Collatio.

DE SENECTUTE.

Extracted from Mr. Barker's edition of the DE SENECTUTE and DE AMICITIA of CICERO, just published for the Use of Schools.

C. 1. ADJUERO: Adjuto MS.

versat: versatur in pectore fixa

Et quo depremeris in quid erit
præmii

magna: multa

certo: certe

Titè: Athice (i. e. Attice)

noctesque: noctes

rebus te quibus: rebus quibus

commoveri: commoveri soleo

conscribere: scribere

certo scio: certe scio

laudari digne poterit: laudari poterit

Aristo Chius: Aristarchus

consuevit: consueverit

C. 2. adepti: adeptam

stultitiæ: stultitia

inerti: incerti

viæ: victum

gigantum modo: gigantum more

confeceris quam nobis: desunt,

C. 3. pares autem: pares enim
 veteri proverbio: veteri ut utar
 proverbio
 quæ C. Salinator, quæ: quas C.
 Salinator, quas
 evenirent reliquis: evenirent om-
 nia reliquis
 majoribus: majoris
 et libidinum: e libidinum et labo-
 rum
 sed omnium istiusmodi: sed istius-
 modi
 et nec difficiles: nec difficiles
 tolerabiliorem: tolerabilem
 inopia levis: inopia non levis
 deserunt ne: deserunt homines ne

C. 4. natus sum: natus sim
 cumque eo: cum quo
 ad Tarentum quæstor, deinde
 ædilis, quadriennio post: *desunt*.
 gessi consulibus: gessi cum con-
 sulibus
 Cinciae: Cinthiae
 Ergo postque magisque: Ergo
 magisque magisque
 Salinatori: Salinatori cuidam
 gererentur: geruntur
 ferrentur: feruntur
 juris augurii: juris augurii que
 etiam ut in: etiam erant in

C. 5. Isocratis: Socratis
 incusem: accusem
 undevicesimo: uno de vigesimo
 Acilius: Attilius
 Cæpione: Scipione
 et bonis lateribus: magnisque la-
 teribus
 infirmius: infirmum

C. 6. an iis: an ab his
 et viribus: *desunt*.
 Ad Appii: Appii
 sese flectere: se flectere via
 septem et decem annos: septimo
 et decimo anno
 interfluxissent: interfuissent
 sunt iis qui: sunt ut si qui
 cogitanti bellum multo: cogitanti
 resistatur et bellum inferatur
 multum
 avi: avi tui
 censorem: censore
 cum Consul: cum simul Consul
 et restitutas: *desunt*.
 senescentis: senectutis

C. 7. et avos: atque
 quibus ipsi: cui ipsi
 num Homerum: *desunt*.
 num Simonidem, num Stesicho-

rum: Simonidem, Tersicorem
 Isocratem: Socratem
 age ut ista: age ista
 condendis: colendis
 in illis minus: in aliis minus
 serit: serunt
 prodere: prodesse

C. 8. Melius Cæcilius: Æmilius
 Cæcilius
 quam illud idem: quasi illud idem
 atque in ea quidem quæ: atque
 quæ
 quale cuiusque: *desunt*.
 equidem et illud: discebant:—
 quidem etiam illud discebat

C. 9. tauri: vires tauri
 S. Ælius: Sextus Æmilius
 laterum: alterum
 videtis annos: videtis annos meos
 quod si ipse: quam si ipse
 relinquemus: relinquimus
 adolescentulos: adolescentes
 effectum: effectum
 factus esset: esset
 requireret: inquireret
 est mihi: est

C. 10. nusquam: nunquam
 Nestoris: quod si—: Nestoris
 sex: quod sibi si
 pugnavi: depugnavi
 Glabione: L. Gabione
 nec afflixit: non afflixit
 cui fuerim: quin fuerim
 utervis. Ne vos: Uterque. Nec
 vos
 corporis: corporis vires
 ingenii dari: ingenii
 ut et infirmitas: ut enim infirmitas
 et senectutis: ita senectutis
 percipi: præcipi
 avitus: habitus
 quæ faciat: quæ facit
 cum equo: cum autem in equo
 adduci: abduci

C. 11. postulantur: postulentur
 ille exstitisset: illud exstitisset
 Pugnandum: Pugnandum namque
 est.
 soli: solum
 instilles: extilles
 defatigatione et exercitatione:
 exercitationum defatigatione
 exercitando: se exercendo
 comicos: comicus
 quinque: et quinque
 et senex: senex
 metuebant servi: metuebant cum
 servi

emancipata : mancipata
sequitur : sequetur
defendi : defendo
Pythagoreorumque : Pythagoreo-
que
quid quoque die : quid num-
quodque die
in his studiis : ab his studiis

C. 12. aufert nobis : aufert a nobis
optimi : *deest*
posset maxima : possit maxima
cogitatione : consilio
L. Camillo, Ap. Claudio : L.
Æmilio ac P. Claudio
notandam putavi : notandum ni-
mium putavi
exoratus : exhortatus
scorto : socero
dedecus : decus

C. 13. esse quendam : civem esse
quendam
cum ex sua vita : tum ex sua vita
exstructisque mensis et frequenti-
bus poculis : *desunt*.

C. 14. a summo adhibetur in po-
culis : a summo magistro adhi-
betur in poculo
ne desideratio : nec desideratio
jucundius quam frui : jucundius
si non abunde : etiamsi non abunde
quanti sunt animum : quanti sunt
quæ dēlectant
contentionis : contentionum
pabulum : per ambulum
mori pœne videbamus : mori vi-
debamus
sex annos : sex annis
suadæ medullam : sua de medulla
in dicendo : in discendo
nulla certe : nulla res certe

C. 15. reddit quod : reddit id quod
excepit : excipit
occæcatum : occatum
spici, ordine structam : *desunt*.
ac stirpium : aut stirpium
procreat : procreet
vivi radices : vites, radices
nisi fulta sit : nisi fulta est
uva sese : ova se
vestitaque : vestita
cum fructu : tum fructu
jugatio : conjugatio
et propagatio : propagatio
quam dixi : quæ dixi
fossiones : refossiones
ne verbum : nec verbum

C. 16. Ignoscetis : Ignoscens

repudiati ab eo sunt : repudiati
sunt
senatores et iidem senes : sena-
tores id est senes
Sp. Mælium : Sp. Æmilium
occupatum : et occupatum
arcessebant : accersebant
villaque tota : villa quoque tota
specie dicam : specie plura dicam
lubebit : libebit

C. 17. studiose, ut facitis : stu-
diose, ut studiose faciatis
comem : communem
tum dixisse : tum eum dixisse
sed eam solertiam : sed etiam
solertiam
et ei Cyrus : et Cyrus
mei sunt ordines : mea sunt or-
dines

Recte vero te : Recte te
itaque quantum : ita quantam
laboris vero minus : laboris minus
Populi primarium : populi illum
primarium
Notum est : Notum totum est
Quid de Paulo : Quod de Paulo
aut ut jam : aut jam

C. 18. morata : moratæ sunt
observantur : servantur
honestissimum : honestum
ludis : in ludis
in magno consessu : magno con-
sensu
senem illum sessum : senem sessum
præclara : præclare
Ac morositas : At morositas
dulciora sunt : dulciora fiunt
res habet : res habent
ætas vetustate : ætas natura vetus-
tate

C. 19. Atqui tertium : Atque ter-
tium
itaque pauci : itaque per pauci
civitates essent : civitates fuissent
cum illud videatis : cum id videat-
is
cum in optimo : tum in optimo
senex ne quod : at senex quod
cum id, quod ille sperat, hic jam
consecutus est : *desunt*.
octoginta : nonaginta
horæ quidem : honore quidem
datur, eo debet esse contentus.
Neque enim histrioni : *desunt*.
usque ad Plaudite vivendum : us-
que Plaudite veniendum est.
reliqua tempora : reliqua autem
tempora
opprimitur : opprimatur

in portum : ad portum

C. 20. omnium ætatum certus est terminus : *desunt*
ceterisque sensibus ; certisque sensibus

destruit : destruat

moriendi aliquis : moriendi se aliquis

isque ad exiguum : ad exiguum

duo Decios : duos Decios

duo Scipiones : duos Scipiones

morte luit : mortem luit

unde se nunquam : unde non unquam se

a senectute : in senectute

studia occidunt, sic occidunt etiam senectutis : studia, sic etiam senectutis accidit

C. 21. eam quidem vitam : ea quidem vita
ordinem : ordines

vitæ modo : vitæ modum

ne fidem quidem : nec fidem quidem

quod si non possit : quod si non posset

Hæc Plato noster : Hæc Platonis

fere

C. 22. Corpore evasisset : corpore evasit

me colitote : me colite, inquit, verentes : veteres

regunt : regum

C. 23. ullo labore et contentione : ullo aut labore aut contentione
Quod quidem ni ita : Quo quidem ita

maxime ad immortalitatem gloriæ :

maxime immortalem gloria

patres vestros : patres nostros

aveo : habeo

conscripsi : scripsi

tanquam Peliam recoxerit. Quod :

tanquam retorserit pilam, Et

ex hac ætate : ex hac vitæ ætate

non lubet : non libet

et ii docti : et indocti

ex domo : e domo

habitandi locum dedit : habitandi dedit

mihi ipsi cernebat : mihi ipse cernebat

esse credam : esse credebam

lubenter : libenter

defatigationem : deficationem

* * In nonnullis precedentibus locis error quidam inest ; lectiones verò quæ in MSto occurrunt notandæ videbantur, quo tyrones verborum inter se mutationes facilius notent.

Msti in Coll. SS. Trin. Cant. Collatio.

DE AMICITIA.

C. 1. AUGUR : augur Scævola
cum sæpe multa : cum enim sæpe narraret

incidisset : incideret

atque ut tanquam : atque ideo feci, ut tanquam

cum omnium : tum omnium

Majore : Majore feci

disputantem : disputantem de senectute

videtur habere : videtur habere

ad senem senex : ad senem est allocutus senex

scripsi : scripsit

avertas, Lælium : avertas, ut Lælium

respondet : respondit

tu te ipse : tu ipse

C. 2. Sunt ista, Læli : Sunt vera ista, Læli, ut dicis

in tota Græcia : in reliqua Græcia

item ex te, Scævola : ex hoc item
Scævola

in hortos : in horto

validitudinem : invaliditudinem res-
pondeo

quidem Scævola : quidem respon-
disti Scævola

qui mihi : quod mihi

nemo quod : nemo sapiens quod
Gallum : Gracchum

Sed hi in pueris Cato in perfecto
et spectato : Sed cave ne præ-
ponas hos Catoni maximo et
spectato

C. 3. nota sunt vobis : nota sunt
nobis

Catonem anno : Catonem uno anno
possit accedere : possit ei accedere
videatur potius : videatur deos
potius

animos : animas

C. 4. expeditissimum : expeditis-
simum iter

quod item : quod idem

per visum : viso

veriore : vereor

re publica : publica re

quemadmodum soles : quemad-
modum dum soles

rebus cum ex te queruntur sic :
rebus sic

C. 5. iis ponatur : iis præponatur
disserunt : dixerunt

ne id quidem : nec id quidem

æquitas : æquilitas

sintque magna : sitque magna

perspicere : prospicere

C. 6. Est autem : Est enim

nihil quicquam melius : nihil me-
lius a m. prima

Gallos : Gaios

cui potest : qui potest

adversas : adversa

illas : illa

nunquam molesta : *desunt*

partiens : patiens

C. 7. bona spe : bonam semper
spem

in posterum : imposterum

ne agri : nec agri

intelligitur : intelligatur

et re probant : et probant

nova fabula : nova fuerit

expetimus : expectamus

justissimo : fortissimo

C. 8. rogatione : ratione

et quidquid in ea est : et quidquid
est

cum quodam sensu amandi : *desunt*
quod in eo : ita quod in eo
caritate : caritatis

qui Sp. Cassium : quique P. Cas-
sium

non nimis alienos : nominis non
alienos

C. 9. perspicere : prospicere

per quem quisque : per quam a
prima manu.

indigentia : indiligentia a *prima*
manu.

expetendam putamus : expeten-
dam putemus

dissentiunt : dissentimus

suspiciere : suscipere

merendum : promerendum

C. 10. extremum vitæ : extremum
vitæ diem

sentirent : sentiretur

prætexta ponerentur : prætexta
et toga assumta deponerentur

uxoriæ : luxuriæ

contentionem : contentione

nullam amicitias : ullam in amici-
tiis

inveteratas : inveterata

C. 11. Num si Coriolanus : Nonne
si Cor.

Viscellinum : Becillinum

Sp. Mælium : Amicellium

Blossius : Bissius

ad me : a me

Lenati : cum Lenate

Non enim paruit : Nonne paruit
simus si : sumus ornati si

Videmus : Vidimus

Papum : Paulum

proditum : traditum

C. 12. magna aliqua re : magnam
aliquam rem

missus esset : expulsus esset

C. 13. Ne expectemus : nec ex-
pectemus

argutius : suis argumentis

firmitatis habeat : firmitatis habe-
ret.

quærant : quærent

e mundo : *desunt.*

in sapientem : in sapiente

C. 14. Cum autem contrahat :

Cum autem virtus contrahat

animo autem : amici autem

concedetur : concedatur

immanis : immunis
haud scio : haud sciam

C. 15. ferunt, exulantem : ferunt
tum cum exulem esse
multorum : malorum
indulgeri : indulgere
cui parent : cui parentur
est quodque : est quicquam

C. 16. se ipse : se ipsum
detrahunt : detrahunt, minui
ne plus : nec plus
si prius quid : si prius quod
quo plures det : quo plus det

C. 17. aut caput : aut de capite
assentando : assentationibus
ut currum : currum navis
equis tentatis : aquis tempestatis
obscuratum iri : obscurari
requepublica : reipublicæ
inventu : inventus

divino : divinum

C. 18. ingenium : ingenuum
severitas : severitas absit

C. 19. atqui in ipso : quod patet
in ipso
Rupilio : Rutilio
esse duxerunt : esse dixerunt

C. 20. is in quem : is potius in
quem
efficere possis : efficere possit
negligendi non sunt sed alio quo-
dam modo colendi, aliter ami-
citiae : negligenter amicitiae
ne intemperata : ne quis intempe-
rata

quas qui impedire vult, quod :
quas impedire vult, eo quod
Atque in omni : At in omni

C. 21. quasi : quædam
remissione usus : remissione usu
eluidæ : elevandæ
commutatio : conjunctio
contumeliæ : deest.
incipiamus : incipiant
quanta sit : quanta site ego osten-

dam
se ipse : se ipso
amicitiam : amicitia
misceat : ante misceat

C. 22. ut quoniam : ut quamvis
ut cum hæc : et cum hæc
plectimur : plectamur
amicitias : amicitiam

C. 23. omnes uno ore : homines
uno ore
venditatio : vindicatio
en asperitate et immanitate : as-
peritatem eam et immanitatem
ut hominum : ut societatem ho-
minum

C. 24. anquirat : aut quid quærat
præcipitem amicum ferri : præci-
pitem amicum fieri
omni igitur : Omnis igitur
monetur : moventur
dolore : dolere

C. 25. Sub Gnathonis : in Gna-
thonis
loco, fortuna : loco, gratia, for-
tuna
nuper influebat : consul influebat
Cooptatio : Coaptatio
prætores me : per me

C. 26. ne amare : ut nec possis
amare
nunc loquor : hoc loquar
vanam : vanam
videretur : videtur
valeat : valet
agnoscitur : cognoscitur
litigare : litigasse
Ut in Epiclero : desunt
luseris : ut vixeris
deflexit : defluxit
illa prima redeamus, eaque ipsa :
illam primam redeamus, eamque
primam

C. 27. Rupilium : Rutilium
ætas oriatur : ætas ex altera oria-
tur
equidem : et quidem
offendi : offendisse recolo.

CRITICAL REMARKS
ON DR. ADAM CLARKE'S ANNOTATIONS ON
THE BIBLE.

NO. II.

Gen. 1. 26. I now come to notice one of the most difficult passages on this subject in the whole scriptures. The translation of this verse, as it has stood for ages, and as it now stands in all the European bibles, has laid a foundation for endless disputes. The Unitarian contends that God is *one only*; while others are led from this rendering, to believe in the existence of a Trinity *out* of the divinity. I am constrained to reject all the translations hitherto given of this important passage, that I have seen; and to abide by the literal meaning of the words, as rendered in other parts of scripture, which can have no other meaning or application. It will therefore be seen, that I not only reject any pre-conceived opinion of my own, but all others, when such opinions are unsupported by that unerring authority, the sacred scriptures.

The passage in the original is as follows:

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ

And God said, let us make man in our image, after our likeness. Dr. Clarke says, "the text tells us he was the work of the Elhoim, the divine plurality, marked here more distinctly by the plural pronouns, *us* and *our*; and to show that he was a master-piece of God's creation, all the persons in the Godhead are represented as united in council, and effort to produce this astonishing creature."

Alas! what a state are we reduced to, if this be the doctrine of the bible on the creation of man. Were we to tell this lame tale to the Deist, he would expel it with a blast of ridicule. He would tell the Dr. that if all the persons in the Godhead were called together, united in council and effort, to show that man was a master-piece of God's creation: then it would follow that all the persons in the Godhead were not united in council and effort, to produce other astonishing creatures, which also in their order, are master-pieces of God's creation.

The word **וַיֹּאמֶר** *Vayomer*, as applied to the Supreme, in this sense means literally, *he commanded*. Chron. 21. 27. **וַיֹּאמֶר יְהוָה** *The Lord commanded*. Ch. 22. 2. **וַיֹּאמֶר דָּוִיד** *And David commanded*. 2 Chron. 14. 4. **וַיֹּאמֶר לַיהוָה** *And commanded Judah*. Ch. 29. 30. **וַיֹּאמֶר יְחִזְקִיָּהוּ** *And Hezekiah commanded*. Ch. 31. 4. **וַיֹּאמֶר לָעָם** *And he commanded the people*. Ch. 32. 12. **וַיֹּאמֶר לַיהוָה** *And he commanded Judah*. Ch. 33. 16. **וַיֹּאמֶר** *And commanded*. Esth. 4. 13. **וַיֹּאמֶר מָרְדֳּכָי** *Then Mordecai commanded*. Ch. 9. 14. **וַיֹּאמֶר הַמֶּלֶךְ** *And the king commanded*. Dan. 2. 2. *And the king commanded*. I have examined upwards of 2000 places of scripture where **וַיֹּאמֶר** *Vayomer* occurs, and I find that the word thus written was always used when God commanded, also by kings, patriarchs, and all in every situation exercising authority, in the imperative, or commanding style. Thus when any thing was to be done, which required the interference of a superior power ; as when God commands Jacob to go to Bethel, and to build an altar to him ; and in the next verse, where Jacob commands his household to put away the strange Gods that were among them, it is written **וַיֹּאמֶר** *Vayomer*, and is uniformly followed by its corresponding noun. But when **וַיֹּאמֶר** *Vayomar* occurs, it never is understood in the imperative style, it is always used as the third person singular preter of the verb, to prevent the too frequent repetition of the noun. I have examined some hundreds of places where this word occurs so written, and I find it to be so throughout the scriptures. Thus it appears consistently with other parts of scripture, where the same word, written with the same vowels, can have no other meaning, that the words **וַיֹּאמֶר אֱלֹהִים** *Vayomer Elhoim*, should be rendered in conformity with the above passages, taken in connection with the following word **נַעֲשֶׂה** *Nangaseh*, of which below. From what has been said, it will be allowed by the learned, that this word **וַיֹּאמֶר** *Vayomer*, comprehends **וַיֹּאמֶר** *Vayomar*, but the latter does not comprehend the former : which circumstance alone proves, that this word conveys an idea of superiority, and therefore is always used and applied in that sense throughout the scriptures.

The next word in this verse which requires our notice, is נַעֲשֶׂה *Nangaseh*, which is rendered *let us make*. I have selected, I believe, all the passages where this form of the word occurs, which is rendered in the first person plural future of kal. I shall therefore show, that the word in these places may be rendered more consistently with the Hebrew, and more agreeably with the idiom of our language. I do not mean to contend that the word does not comprehend in its effect the plural; but I do assert, that as it is the passive of kal, it ought to be rendered in the English in conformity thereto. The following passages being rendered as the first person plural future in kal, read thus, *we will do*—*what shall we do*—*through God we shall do*—but as the verb is in Niphal, there must necessarily be a distinction between the futures of the two conjugations: and we find that the ancient Hebrews always attended to this distinction, as is evident from the *difference in the orthography*. This word is properly rendered thus, *let be made*, which will make a material difference as to the reading of these passages. They will read thus, 2 Kings, 4. 10. **LET THERE BE MADE** *a little chamber*—Cant. 1. 11.—Exod. 19. 8, *all that the Lord hath spoken, SHALL BE DONE*.—Ch. 24. 3. verse 7.—Numb. 32. 31.—Josh. 1. 16. Ch. 9. 20.—*what shall be done*.—Ch. 20. 9. *which shall be done*.—Ch. 21. 7.—**WHAT SHALL BE DONE** *for wives*.—Ver. 16. 22. 26. *let there be prepared*.—1 Sam. 5. 8. 6. 2.—2 Sam. 16. 30.—2 Kings, 6. 15.—10. 5.—Neh. 5. 12. Psalm 60. 12. *for God will do valiantly*.—108. 13.—Cant. 8. 8.—Jer. 18. 12.—42. 3.—44. 17.—44. 25. *our vows SHALL BE PERFORMED*.—Isaiah, 26. 13. *shall be wrought*.—2 Chron. 20. 12. *what SHALL BE DONE*.—Jud. 11. 10. *if there be not done*.

These, I believe, are nearly all the places where this word occurs in the Niphal form, which I have selected, to show that this reading is not only consistent with the grammar of the language, but also that it reads much better than the present translation of the above passages. This will justify me in so rendering this word in the passage under consideration, viz. Gen. 1. 26. נַעֲשֶׂה *Nangaseh*, *let be made*. From which proofs it will be seen, that this passage cannot consistently with

the original, be read as it is in the translation, viz. *and God said, let us make man in our image, after our likeness*, but agreeably to the meaning of the inspired writer, who was commanded to communicate to the Hebrews, and to posterity, the knowledge of the creation of the world, and of man. Now, as in this narrative Moses was speaking with the people, he informed them that God created man in *their image*, viz. *בְּצִלְמוֹנוּ* *in our image*, says Moses, which image he obviously applies to themselves. So that though the word *בְּצִלְמוֹנוּ* *Be-tsulmechnou*, be truly rendered, its application is wrong, for it is represented in the translation as though it were applied to God, whereas it was applied to the Israelites by Moses: thus, “And God commanded man to be made in our image:” or thus, “And God said, let man be made in our image.”

Hence it appears that *אֱלֹהִים* *Elhoim*, God, is not a plural noun, by being connected with *נִעְשָׂה* *Nangaseh*, which has been rendered by the plural *us* ever since the time of Jerome, the first translator of the Hebrew into the Latin language, but which was understood as above by the Hebrew legislator, and all the ancient Hebrews before the dispersion. This rendering of the word *אֱלֹהִים* *Elhoim*, God, as a noun singular, is also confirmed in the very next verse, where the word is connected with the third person singular of the verb, and the pronoun singular *his*, viz. *וַיִּבְרָא אֱלֹהִים* so GOD CREATED *man* *בְּצִלְמוֹ* *in HIS image*, *in the image* *בָּרָא אֱלֹהִים* of God created HE *him*, which agreeably to our idiom may be thus rendered, as the repetition of the noun is consistent with the rules of the language—*So God created man in his, (man's) image, which image was created in the similitude of God.*

Now as it is expressly said that man was created *בְּצִלְמוֹ* *in the image* of God, and as it is proved above that *צֶלֶם* *Tselem* refers only to the external visible image or form; it must be admitted, if scripture be allowed to decide this important matter, that *אֱלֹהִים* *Elhoim* means the external visible form of God, which is said to be that of man. If it be contended that the infinite attributes of the Supreme Being in all their distinct existence in him constitute a plurality, this must be allowed. But this was not understood by the ancient Hebrews as constituting a plura-

lity of visible persons, any more than the finite attributes in man constitute a plurality of visible persons. The difference is, in God they are INFINITE; in man they are FINITE and circumscribed. And it must appear obvious to the unlearned as well as to the learned, that the attributes or properties cannot be visible in their origin, but can only be known to exist by their effect. We know by experience that the attributes or properties of the soul of man are not seen, they only operate by means of the visible body.

Having thus shown that אֱלֹהִים *Elhoim*, God, by being connected with *verbs*, *nouns*, and *adjectives*, which have been supposed to be plural, is not a plural noun; I shall refer the reader for confirmation that this word is used as a noun singular, to such passages as will incontestibly prove the scriptural doctrine of the *Unity of God*, which has formed a part of the creed of all those who have been deemed sound in the faith, not only from the earliest ages of Christianity, but from the beginning when God gave his commands to man.

We cannot understand from the writings of the apostles, or the venerable bishops during the continuance of the apostolic churches, that such a notion as a plurality of persons existing out of the divinity was entertained by them. In the time of the prophets, the unity of God was the established belief of the whole nation; and Moses was commanded to say in the first person singular, אֲנִי אֶהְיֶה אֲשֶׁר אֶהְיֶה I AM THAT I AM. The same doctrine was given to Abraham, Exod. 6. 3. וַיֹּאמֶר and I APPEARED unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, וַיֹּאמֶר but by MY name Jehovah נֹרְעָתִי WAS I NOT KNOWN to them. Here the pronoun of the first person singular is used to signify the unity of God in one divine person.

It is an invariable rule in the Hebrew language, that the noun agrees with the verb in number and person. The first verse in the Bible begins with the unity of God. In the beginning אֱלֹהִים בָּרָא GOD CREATED the heaven and the earth, אֱלֹהִים *Elhoim*, God, necessarily agrees with בָּרָא *Baara*, he created. But if אֱלֹהִים *Elhoim*, God, were to be rendered as this writer supposes, then the verb should have been written

and rendered as the third person plural, viz. בָּרְאוּ, *they created*: which would incontrovertibly have established polytheism.

The same attention was always paid by the inspired writers to this grand essential of true religion. The verb is never written, וַיֹּאמְרוּ אֱלֹהִים *and Gods said*—but it is always in the singular number. וַיֹּאמֶר *and HE said*—*God saw*—*God made*. דַּעַי כִּי-יְהוָה הוּא אֱלֹהִים הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ עָמּוּ וַצֵּאוּ

Psalm 100. 3. מִרְעִיתוֹ

“Know ye that the Lord HE is God, it is HE that hath made us, and not we ourselves, we are HIS people, and the sheep of HIS pasture.” Here the pronoun of the third person singular, הוּא אֱלֹהִים *HE is God*, הוּא עָשָׂנוּ *HE hath made us*, and the pronoun possessive עָמּוּ *HIS people*; מִרְעִיתוֹ *HIS pasture*; regularly occur. But if אֱלֹהִים *Elhoim* had been plural, these pronouns must necessarily have been plural also, which then must have been rendered, “Know ye that the LORDS THEY are GODS, it is THEY that have made us, and not we ourselves, we are THEIR people, and the sheep of THEIR pasture.”

Gen. 2. 2. God ended מְלַאכְתּוֹ *HIS work*.—Ch. 6. 12. וַיִּרְא אֱלֹהִים *and God looked*.—Ch. 17. 3. וַיְדַבֵּר אִתּוֹ אֱלֹהִים *and God talked with him*.—Ch. 20. 17. *and God healed Abimelech*.—Ch. 31. 24.—Levit. 18. 4.—Ch. 19. 2.—Deut. 5. 6.—Ch. 6. 4.—Ch. 7. 9.—Psalm 78. 59.—81. 10.—Isaiah 45. 21.—Ch. 44. 6.—Ch. 4. 6.—Jer. 10. 10.—Hos. 13. 4.—Jon. 4. 6.—I could cite hundreds more, but these are sufficient, in all which, and uniformly throughout the Scriptures, the word אֱלֹהִים *Elhoim*, God, is joined with verbs, adjectives, and pronouns singular; except where the translators in two or three places have erred in the application, as noticed above; which is unquestionable evidence that the word אֱלֹהִים *Elhoim*, God, is used throughout all the Scriptures as a noun singular, and consequently cannot refer to a plurality of persons existing out of the divine nature.

There is one passage in which this word has been evidently misunderstood by the translators. 1 Sam. 28. 13. 14. “And the king said unto her, be not afraid; for what seest thou? And the woman said unto him, I saw Gods ascending out of the

earth. And he said unto her, what form is HE of? and she said, AN OLD MAN cometh up, and HE is covered with a mantle." Here again the pronoun of the third person singular occurs, viz. הוּא HE, *what form is HE of? HE is covered with a mantle.* Which shows that אֱלֹהִים *Elhoim*, God, should have been rendered as a noun singular. Dr. Clarke says, "We have seen that the *Elhoim*, God, is plural;" but on the contrary, if the Scriptures are to decide the matter, we have seen that this word was used by all the sacred writers as a noun singular, to denote the unity of God.

Neither is the word אֱלֹהִים *Elhoim*, God, plural, because some have supposed that it has a plural termination. I have observed that ים *yim*, was not a plural termination, and have given the reason: there are great numbers of words which have the same termination, and which nevertheless are singular, on which account these might be said to be plural also, as מִצְרַיִם *Egypt*—הַשָּׁמַיִם *heaven*, פָּנִים עַל פָּנִים *face to face*; and though we are told by this writer that both the noun and the root of *Elhoim*, God, "are preserved in Arabic," I assert without the fear of contradiction, that this word never had a root, because it is not a derivative, but a compound word from יְהוָה *Jehovah*, and אֵל viz. the יֹד Yod and he, comprehending the existence or essence of Deity, and אֵל *El*, power, strength, might, which is its meaning in all the Scriptures: by which manifested power he created the world. These form together the word אֱלֹהִים *Eloheah*, God, and which is the same as the word אֱלֹהִים *Elhoim*, only it regularly occurs in regimen, but when the ם *mem*, is added, it forms the absolute, by which it is distinguished from אֱלֹהִי *Eloheah*, the relative. This word being a compound word, there is not any necessity for us to go to the Arabic as Dr. Clarke thinks, to find a supposed root for it. اَللّٰه *Allah*, is no doubt the common name for God in Arabic, which is a copy of the Chaldean אֱלֹהָ *Alaah*, God.

It is for this reason, as is observed by the learned Abarbanal, and others among the most eminent Rabbies, that the words יְהוָה *Jehovah*, and אֱלֹהִים *Elhoim*, as they always are to be met with either together, or separate when any command or

prophecy is given, and never any of the other names of God; therefore the one signifies his *essence*, the other, his *influence*, or external manifestation. From what has been said, there cannot be any doubt that יהוה *Jehovah*, means the unsearchable, and incommunicable principles of Deity, therefore to inculcate that degree of sanctity and reverence which the ancient Jews entertained concerning the Deity, they never wrote, nor pronounced the word יהוה *Jehovah*. But with regard to the word אלהים *Elhoim*, it means his *essence*, joined with his Almighty power in visible existence, as by this power God brought forth all his works in visible creation. Therefore, in the first chapter of Genesis, we always meet with the word אלהים *Elhoim*, but never יהוה אלהים *Jehovah Elhoim*, Lord God, as in the second chapter; for the first chapter relates to the existence, or external manifestation of God, operating from the *Esse*, or inmost ground of Deity, for the production of created things: hence it is said, “In the beginning, God created the heaven and the earth.”

Now יהוה *Jehovah* the *Esse*, being self-essent, and self-existent, it must appear evident, that one self-essent, self-existent being, could not possibly produce another self-essent, self-existent being, consequently there cannot be two beings of the same self-existing essence. Therefore, from the word אלהים *Elhoim*, God, to infer the doctrine of a *trinity of persons* OUT OF the divine nature, co-eval, co-equal, and co-eternal with each other, must appear absurd even to the ignorant.

As I do not wish to go beyond what is written for our information in Scripture, I shall attend to the literal and obvious meaning of the inspired writers in the following passages, and leave every one to think as he pleases. It is said, Gen. 1. 27. So God created man בצלמו IN HIS OWN IMAGE, אלהים בצלם IN THE IMAGE OF GOD, created HE him. צלם *Tselem*, is a noun substantive, and with this form and construction throughout the Scriptures, is applied to the *external form*, or *image*. See Numb. 33. 52. Destroy all their images.—1 Sam. 6. 5. 11. make images—Ezek. 7. 20. But they made the images of their abominations, i.e. the external form of the Gods they worshipped; which incontrovertibly proves, that the same word in the first

chapter of Genesis was applied by the venerable writer to the external form, outward appearance, or figure of man; which is said to be in the image of God. This is confirmed in the 7th verse of the next chapter, where a clear distinction is made between the body and soul, viz. "And the Lord God formed man out of the dust of the ground," i. e. (his external form) "and breathed into his nostrils the breath of life, and man became a living soul."

This form of God is also confirmed in various parts of Scripture, where no metaphor or allegory can possibly be understood. Ezek. 1. 26. "And upon the likeness of the throne, was the likeness as the appearance of A MAN above upon it.—Dan. 7. 13. 14. "And behold, *one like the SON OF MAN* came with the clouds of heaven"—from which it is evident, that God appeared to the prophets in a human form; which form refers to אֱלֹהִים *Elhoim*, God, or the external visible manifestation of God in the human form.

This explanation here given by the prophets concerning the manifested form of God, will but ill agree with Dr. Clarke's notion, for he does not allow him to have any form at all, he says, "God is an infinite spirit, and cannot be confined to any form; so he can have no personal appearance." Now as the prophets declare him to be in the form of man, whether are we to believe the prophets or Dr. Clarke, who has fallen into this hacknied error? If this were true, what a lamentable state should we be reduced to; for if the infinite being could not manifest himself in the form of man, which is said to be the form of God, we could have no idea of God any more than we could of infinite space. This would bring us to the Socinian notion adopted by Dr. Priestley, who says, "We can have no idea of God but that of infinite space," which appears to be Dr. Clarke's opinion, as he says, "God can have no personal appearance."

God is the object of worship: but we cannot worship a God if we cannot form some determinate conception of such a being. If then God has no personal appearance, but is like infinite space, as infinite space is not an object that comes within the limit of our comprehension, neither could an infinite

and incomprehensible being be an object of our worship, unless he condescended to manifest himself in human form, because there would be no object for our adoration.

I come now to the application, viz. to show from the express letter of Scripture, consistently with what has been said, whom we are to understand this אֱלֹהִים *Elhoim*, God, of the Old Testament, and Θεός, *Theos*, God, of the New Testament, to be. The apostle, speaking of the Israelites when they came out of Egypt, and the mighty things that אֱלֹהִים *Elhoim*, did for them, says, that this *Elhoim*, God, was “the rock that followed them, and that this rock was Christ.” Isaiah says concerning this *Elhoim*, “Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, God with us.” Matthew confirms it by saying, that “these words were spoken of the Lord Christ.” John 1. 1. calls him Θεός, *God*, “who was in the beginning, and who was made flesh,” which is fully confirmed by the Apostle Paul, who declares, that “in him dwelleth all the fulness of the Godhead bodily.” Now if all the fulness of the Godhead bodily dwells in Christ, where are we to direct our views in divine worship but to him in whom the whole fulness of the Godhead dwells?

Having proved from Scripture, that the visible manifestation of *Deity* is *Christ*, or which is the same, that the manifestation of “Deity in human form is Christ,” I may be asked the same question as was put to me by the late Dr. Priestley, viz. “If Christ be God, was heaven without God when Christ was upon the earth.” Such reasoners suppose that God possesses perfections in common with themselves; they forget that he alone possesses *ubiquity*, that he is *Omnipresent*, *Omniscient*, and *Omnipotent*, and therefore that he can manifest himself in all places at the same time. Now as God only can possess these infinite perfections, I hope there is not a member of the Church of England, nor of any other church, that believes in the divinity of Christ, but who also believes in his *ubiquity*. However, as in all these cases the Scripture is to determine the matter, we will turn to that authority.

Christ in plain terms informs us that he possesses these infinite perfections, that he is *Omnipresent*, *Omniscient*, and

Omnipotent. John III. 13. *And no man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven.* That there are three visible persons *out of* the divine nature “united in council and effort” is asserted by this commentator, and many before him: but I trust it will appear that this view of the subject is inconsistent with scripture as it is with right reason. That there is a divine Trinity *in* the divine nature consisting of *three persons*, is certainly the language of scripture; Nevertheless, this must be understood agreeably to the true and ancient meaning and application of the latin word *persona*, from whence comes the English word person. This error has been committed by the very improper understanding, and customary application of the word *persona*, which in ancient latinity was never used in the sense in which it is now understood. When the latin was a living language, the word *persona* was understood to mean the qualities of the mind as constituting a character, either good or bad; but it has so far degenerated into tangible materiality, that instead of its being used as anciently to signify a *character, office, or personal qualities*, it is applied to mean the material body of man. That it was originally applied to signify *personal qualities, a character, or office*, is confirmed by the following authorities.—*Sustineo unus tres personas, meam adversari Judices.*¹—*Persona tragica.*²—*Eripitur persona, manet res.*³—*Magistratus gerit personam civitatis.*⁴—*Ad tuendam personam magistratûs.*⁵ From which it appears that the word *persona* among the ancient Latins was used to signify a *character* and not a person, as is now commonly understood.

Hence it is certain without any controversy, that the true doctrine of the scriptures on this subject is; that there is *one God* operating in three *distinct characters*,—that the ineffable Deity cannot be known, or seen, only as he has condescended to *embody his divinity in the divine human of Christ*, who in his *divine body is the visible manifestation of God in visible human form, independent of created matter*: the visible medium, IN

¹ Cic.² Phædr.³ Lucr.⁴ Plan. 100.⁵ de Or. 169.

whom the fulness of the Godhead dwells bodily, THROUGH whom he made the worlds,—and BY whom he redeemed man. This is the view that the apostles had of the *eternal Trinity in unity*, in one divine human form, even *Christ* who followed them through the wilderness. Thus the apostles understood that the *Godhead* was the *Father*, who dwells in *Christ* as the soul dwells in the body of man, *my Father that dwelleth in me, he doeth the works*. So that consistently with the express declaration of Scripture, if I may be allowed the expression, and it were possible to speak with that reverence which the subject requires : the *body* of the *Father* is the *Son*—the *divine essence*, or *soul* of the *Son* is the *Father*—and the *holy proceeding* from the *Father* and the *Son*, which creative influence manifested the visible creation, and by perpetual influx supports the universe, is the *Holy Spirit*.

This scriptural definition of the divine Trinity in the supreme being, will perfectly agree with that copy of the genuine faith of the apostolic churches, which is called the Athanasian creed. It becomes plain to the meanest capacity, that “we worship one God in Trinity, and Trinity in unity; neither confounding the persons, nor dividing the substance. For there is one CHARACTER of the FATHER, another of the SON, and another of the HOLY SPIRIT. But the Godhead of the FATHER, of the SON, and of the HOLY SPIRIT, is all one, the glory equal, the majesty co-eternal. The FATHER uncreate, the SON uncreate, and the HOLY SPIRIT uncreate. The FATHER eternal, the SON eternal, and the HOLY SPIRIT eternal; and yet they are not three eternal, but one eternal. The FATHER IS GOD, the SON IS GOD, and the HOLY SPIRIT IS GOD. And yet they are not THREE GODS, but ONE GOD.”

Before I conclude, I think it necessary to say by way of caution, that whoever may be disposed to cavil on the ground of their understanding, independently of the authority of Scripture, to which I have uniformly attended for proof of what is advanced in these pages, do not charge me with any inconsistency, because I have said, consistently with the Scriptures, that God manifests himself in *human form*. It is not meant that he is necessarily confined to that one form, in one place, or as was asserted by Dr. Priestley, viz. “to make God to

be in the form of man, is to make him a man and nothing more," the same reasoning will apply to those sceptics, who have no other view of God but that of infinite space, for, "to make God to be infinite space, is to make him infinite space and nothing more." I again repeat that such persons form ideas of God, similar to those they form of man; they forget that he only possesses ubiquity, and that by this attribute, inconceivable to us, he is *omnipresent*, agreeably to the words of Christ as above cited: "No man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven." This is he who declares himself to be the *Father* and the Son. "Philip saith, Lord show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, show us the Father?" This is he who declares himself to be the *Father, Son, and Spirit*. John xvi. 7. "Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you."

He also declares himself to be *omnipotent*, Matt. xxviii. 18. "And Jesus came and spake unto them, saying, all power is given to me in heaven and in earth." That he is also *omniscient*, Matt. ix. 4. "And Jesus knowing their thoughts, said, wherefore think ye evil in your hearts?" John ii. 24. "And Jesus did not commit himself unto them, because he knew all men, and he needed not that any should testify of him, for he knew what was in man. Ch. vi. 64. For Jesus knew from the beginning, "who they were that believed not, and who should betray him." That he forgives sins, and gives eternal life. Matt. ix. 6. That ye may know that the son of man hath power "on earth to forgive sins." Luke vii. 48. "thy sins are forgiven." And lastly, that he gives eternal life, John x. 27, 28. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, neither shall any pluck them out of my hand."

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London.

*ORATIO DE LINGUÆ ARABICÆ ANTIQUITATE,
PRÆSTANTIA, ET UTILITATE.*

DE linguæ Arabicæ antiquitate et præstantiâ et utilitate dicturus nolo quidem affectare inanem grandiloquentiæ pompam, nec fucatum verborum ornatum et lenocinium quæram, quippe veritas fuco non eget; nec magnâ prolixitate agam, prout subjecti amplitudo deposceret et dicendi materiam suppeditaret, sed historicâ simplicitate pariter et brevitate rem perstringere decrevi.

Ut itaque ordine dicam, et nec pientissimus *Lecturæ Arabicæ Fundator* justo honoris merito fraudetur, nec unde tantum *Academiæ Beneficium* accreverit ignoretur, præmittendum est, quòd utilissimæ hujus Linguæ Professionem in hoc loco instituit et omnium studio commendavit Reverendissimus in Christo Pater D. Gul. Laud olim Archiepiscopus Cant. hujus *Academiæ* tunc Cancellarius, qui bonarum Literarum curâ et amore ductus, reliquis hujus loci Institutis, tanquam supremam omnis *Literaturæ* coronidem, Linguæ Arabicæ culturam superaddidit; utpote quæ limatissimo ipsius judicio reliquarum Literarum complementum esse posse censeretur.

Quem in finem, ut res optatum successum sortiri posset, de locupletissimâ Codicum Arabicorum suppellectili et inexhausto penu comparando maturè cogitavit, misso in Orientem Doctissimo nostro Prædecessore, qui Fundatoris nostri jussu et sumtu comparavit quæcunque hujus generis *κειμήλια* cõïmi possent, in Bibliothecâ Publicâ reponenda, quæ jam nuper etiam amplioribus Orientis spoliis multo auctior et locupletior evasit.

Supradictus noster Prædecessor harum Literarum Decus optimum, (cujus Locum indignus impleo et vestigia premo) unicus erat apud nos qui cum fructu in hanc Arabismi arenam descendit, et primus qui Arabicis Literis hancce Cathedram ornavit. Videre mihi videor Doctissimos ipsius manes hisce ædibus (ut solent veteres incolæ) circumvolitantes, et (ut quis meritò suspicetur) annon Lector Officium malè administraverit, perspicientes: quâ de causâ formidabile sit hoc suggestum, ubi in tanti Magistri præsentia hallucinari, aut hanc nactam Spartam negligenter et minùs ornatè colere vetitum.

Linguae Arabicæ Antiquitas ab ipso Diluvio et generali Linguarum divisione arcessenda est. Quâ autem ratione facta sit divisio seu confusio, inter viros doctos de hâc re disquirentes, haud prorsus convenit. Omnino perperam, me iudice, existimant, qui imaginantur Linguarum confusionem factam fuisse uno quasi momento, unoque Dei actu subitaneo. Fuit autem opus temporis: res lentè et gradatim processit, et tandem 100 aut pluribus post diluvium annis completa est. Imo, talis Linguarum Confusio sponte secutura erat, quamvis non fuisset à Deo judicialiter inflicta. Deus autem omnia prævidens, et mentis humanæ pravitatem perpendens, rem acceleravit, et suo tempore suâque methodo facilè perficiendam curavit; idque initio ætatis Patriarchæ Phalegh, cujus nativitas, juxta Textum Hebræum, fuit centesimo primo anno post Diluvium, at, secundùm Versionem Græcam, quingentesimo primo. Quarum quidem Computationum prior videtur esse verior, propter tres rationes.

Primò enim, cùm in Hebræo Patriarchæ dicantur vixisse circa 30 annos, in Græco autem 130 annos priusquam haberint filium; sive divinam Providentiam, sive humanam curam in hâc parte perpenderimus, non possumus imaginari doctos Patriarchas tam diu in cœlibatu vixisse. Nam cùm Deus mundum Incolis citò replendum decreverat, et homines multiplicari jusserat, et eadem esset hominum cura ne Bestiæ agri contra eos insurgerent, haud consultum videbatur ultra centesimum annum differre matrimonium, cùm nemo illorum posset præscire quamdiu victurus esset. Prætereà, in calidioribus illis Regionibus, appetitu et naturâ duce, imaginandum est eos circa 30 annum uxores duxisse, potiùs quàm illud ultra centesimum

distulisse et prorogâsse, cùm hodierna Praxis in Oriente vix sit ad vigesimum annum differre.

Secundò, cùm nuper ex diluvio evasisissent, cum ratione debemus sentire eos contra secundum Diluvium per turrin sibi prospexisse intra 100 annorum spatium, potiùs quàm non nisi post 500 annos de tali refugio cogitâsse; cùm tanto annorum spatio elapsi periculi metus non tam recruduisse quàm potiùs eorum animis ferè excidisse credatur.

Tertiò, cùm, secundùm Hebræum, nos numeramus Linguarum Confusionem ferè completam fuisse circa initium ætatis Phaleg, viz. 100 annis post Diluvium, at secundùm Græcum 500; omninò sentiendum est Hebraicam Computationem esse veriolem. Nam cùm omnes pastorem vitam agebant, quomodo potuerint simul habitâsse 500 annis, quin ante illud tempus necessaria fuerit secessio; cùm hominum familiæ et pecorum greges intrâ 100 annos ita crescere possint ut diutiùs simul habitare sit impossibile! Hujusmodi exemplum petendum est ab Abrahamo et Lot, quibus propter dictam rationem à se invicem secedere necesse fuit. Nam magni numeri continuò duplicati, ultra spem et expectationem in immensum citò crescunt, uti videmus in familiari exemplo emendi equum per numerum clavorum in ferramento equino, et duplicando denarios aut quadrantes pro singulis clavis.

His inquam ritè perpensis, me iudice, satis manifestum est Linguarum Confusionem inchoatam fuisse ante natum Phaleg, et ejus ætatis initio magnâ ex parte completam circa 100 annis post Diluvium; cùm à Parentibus sic nominatus fuit in Pueritiâ, cùm res esset pœnè peracta, quæ aliàs à Parentibus prævideri non potuit. Hæc autem dicta Confusio non fuit universalis: nam pura Lingua Hebræa in suâ puritate intacta et inconfusa mansit inter Chami posteros Cananeos seu Phœnices, qui Primævam Linguam Hebraicam integram et immutatam retinuerunt; quod etiam fecerunt multi ex Semi posteris, et Familiâ Abrahami qui cum Cananiticis Gentibus sine Interprete collocutus est.

Deinde inter eos quibus contigisse videtur Confusio, ea non fuit totalis, sed tantùm partialis secundùm differentiam dialecticam, quæ facta est per Migrationem et populorum à se invicem secessionem ac Dispersionem. Nam dum omnes simul

habitaient, Lingua mansit eadem. Sed factâ migratione et secessionem, secuta est Linguæ divisio in varias dialectos, uti videmus in veteri Linguâ Græcâ, et quoque in nostro regno, ubi nostrates in diversis Provinciis habitantes, Pronuntiationem et Voces et loquendi Formulas à se invicem distinctas et diversas habent. Et quò longiùs à se invicem et à Turri dissitæ fuerant Gentes, eò magis fuit Linguæ seu Dialecti diversitas. Et hoc planè constat: quia illæ Linguæ quæ erant prope Babelis Turrim (scil. Chaldaïca, Assyriaca, et Arabica) non erant, nec hodiè sunt adeò multùm diversæ à primævâ Hebraicâ. Exceptis autem eis qui ab initio Primævam retinuerant, quò aliqua Gens à turri remotior, eò etiam ipsius Lingua à Primævâ remotior; donec tandem remotissimarum Gentium Linguæ essent totaliter mutatæ per tam longinquam remotionem à primo centro.

Quamvis itaque Linguarum Confusio in sacrâ Historiâ usitatâ brevitate tradatur, (ut aliquando solent longorum temporum intervalla paucis verbis) non tamen ita breviter facta est Linguarum Confusio, sed cum tempore et per hominum Dispersionem, uti ex sacro textu colligitur, *Agite, descendamus et eorum sermonem confundamus. — Et sic Dominus dispersit eos — Et cessaverunt.* Nempe dispersit eos, ut hâc ratione eorum sermo confunderetur; ut tum dispersæ turmæ rursus in æternum coalescere non possent ad ædificandum. Nam dictam dispersionem *secuta* est Linguarum Confusio, non autem præcessit: et ab incæpto opere primò cohibiti sunt per dispersionem, et non aliter. Deinde dispersio peperit Linguarum diversitatem, quæ ne rursus unirentur vetuit, eos in dispersione detinendo, quod junctum quoque fecit eorum multiplicatio. Quæ Doctrina fortassis non sit magis nova quam vera.

Ex dictâ dispersione orta est Lingua Arabica, cujus quidem differentia ab Hebraicâ erat tantùm dialectica, uti et hodiè constat tam ex Grammaticali parte in quâ præcipuum Linguarum Criterion ponitur, quàm ex plurimis vocibus quæ cum Hebraicis consonant; et à Characteribus ab Hebraïco Alphabeto deflexis. Primitivis quidem vocibus processu temporis superadditæ sunt aliæ, infinitæ aliæ, sed quæ in Arabiâ natæ et non aliundè petitæ. Nam hæc lingua Arabica præ aliis pura et immixta est, exceptis aliquot medicamentorum nominibus Persicis, et paucis vocibus Latinis quæ per bella et cum Ro-

manis negotiationem receptæ sunt et Urbe donatæ. Aliàs pura est, omnis mixtionis experta; idque partim propter multitudinem Librorum et scriptorum, quibus Lingua sic scripta servata est integra; et partim quia Arabes semper fuere Linguae suæ cultores studiosissimi; Poesi et Grammaticæ, quæ ad puritatem et Linguae culturam spectant, deditissimi; et partim propter deserta et regionem inaccessibilem à nullis unquam hostibus subjugatam.

Et hâc in parte, scil. puritate, ceteris Linguis præstat et præcellit, uti etiam multis aliis nominibus. Nam est Lingua perquam ampla et copiosa, Vocum simplicium numero Linguam Græcam cum suis compositionibus superans: Arabica enim compositiones nullas agnoscit. Et ut verborum copiâ, sic etiam sui diffusionem mirabilis est, cùm sit multorum Regnorum Lingua communis et vernacula, quasi à toto ferè mundo adamata et expetita: nam nulla unquam lingua diffusior, aut quæ tot et tam ampla terrarum latifundia occupâsse comperiatur. Vernacula enim est hæc Lingua per tres Arabias, per totam Ægyptum, per Syriam, per Mesopotamiam, per Chaldæam seu Babyloniam Regiones, per totam Barbariam, et per magnam Æthiopiam et Africæ partem; et in aliis quoque locis ubicunque Religio Mohammedana obtinet, ibi etiam Alcorani causâ, Arabica est Doctiorum Lingua, et ab omnibus melioris notæ hominibus intelligitur, uti Indiâ Orientali, in Tartariâ seu Turcistân, et in Turciâ seu Græciâ, et in Perside, aliisque locis. Ita ut, qui hanc Linguam calluerit, majorem Orbis terrarum partem sine Interprete peragrarè et cum Doctis conversari poterit.

Elegantiam etiam plerisque Linguis præcellit, uti tam in Timûri Historiâ quàm in aliis libris altisonante et sublimi stylo scriptis cernitur. Nec tantùm hominum aures capere Elegancia, sed et mentes ditare possit hujus Linguae utilitas maxima, quod præcipuum est quo reliquis Linguis præcellit; cùm pleræque aliæ sint planè steriles, nullius Literaturæ aut bonorum Auctorum feraces. Quoad hanc autem, si totius Eruditionis Cyclum seu Encyclopædiam percurramus, non inveniemus aliquam ejus partem quæ ex Linguâ Arabicâ instrui et ornari non possit. Imò cùm in hisce Europæis regnis Literatura

olim fatisceret, ad talem defectum reparandum ad Arabes confugerunt Doctiores sitientem animam refecturi, ab eorum codicibus petentes Euclidis Elementa, Ptolemæi Almagestum, Philosophiæ Aristotelicæ Elucidationes per Averroem et alios, et alia multa narratu longa et suo genere utilia, quæ in originali Græco vel perierant, vel saltem erudito-orbi tunc non comparuerant. Nam majorem partem eruditionis Græcæ, quam hodie ab ipsis fontibus habemus, ab Arabum manibus priùs accepimus. Apollonii Pergæi Conica nuperis annis vulgata, petita sunt ex Arabum Thesauris, ubi adhuc latent multa veterum scripta quæ Arabes eruditionis avidi, in suam Linguam transtulerunt, quæ in Originali Linguâ deperdita, ex Arabiâ denuò repeti et instaurari poterunt.¹

Nec tantùm aliena Inventa nobis exhibent, sed et de suo longè plura suppeditant, propriæ Inventionis ampliorem materiæ sylvam et locupletiores omnigenæ Literaturæ Thesaurum in ipsâ Arabiâ natum depromentes et in nostrum usum propagantes. Quantum in Philosophiam penetraverint et quid in eâ præstiterint, ex Echwâr Assephâ et Ibn Sîna et Ibn Rushd, et aliorum scriptis abundè constat. De Logicâ seu Rationis arte plurima Systemata composuerunt et scripto mandârunt Arabes. De Medicinâ et singulis ejus partibus affatim scripserunt, infinita volumina de eâ Facultate in posterorum manus transmittentes, quasi totius Medicinæ scaturigo in Arabiâ fuerit, aut Æsculapium hujus Facultatis parentem sibi solis vindicare vellent. Al Chemiæ Protoparentem Gjêber dictum, Arabia peperit. Grammaticæ primordia fuerunt apud Arabes, à quibus artem Grammaticam primò didicerunt Judæi. Scriptorum mathematicorum inexhaustum penu suppleant Arabes, qui de totâ Mathesi in genere, et quoque de singulis ejus partibus

¹ Quamplurimi corrupti loci in Græcis auctoribus possunt emendari ope librorum Arabicorum. Eruditus Carolus Gillotus M. D. Parisiensis probè in Arabicâ et aliis linguis versatus aliquot locos in Operibus Galeni restauravit eos conferendo cum interpretationibus Arabicis. Quidam Codices Græci integriores in libris Arabicè versis quàm in ipsis autographis Græcis reperiuntur, quod particulatim in Euclide est conspicuum. Multi alii Codices extant in Linguam Syriacam aut Arabicam versi qui Græcè nusquam hodiè visuntur.

accuratè scripserunt volumina plurima; cùm scientias mathematicas omnes semper in deliciis habuerint; et, ut prima fundamenta, mathematicas Institutiones de Globis seu sphæris scripserunt multi. Arithmeticae Scriptores plurimi sunt, et ipsas numerorum notas habuimus ab Arabibus, qui eas primò ab Indis acceperant. Musicis scriptis Arabia multùm resonat. Algebrae Inventum utilissimum et subtilissimum illis solis acceptum referendum est. De Geometriâ scripserunt multa. Astronomiam (scientiam quasi à cœlo super eos delapsam et acceptam) præ omnibus gentibus coluerunt, stellarum fixarum Longitudinem et Latitudinem Astrolabiis metientes, et immensæ magnitudinis Quadrantibus accuratè observantes, et in Globis designantes; et Planetarum Theorias seu annuas ac diurnas motiones, in Tabulis calculatas, exhibentes. Prolixum esset enarrare omnia; cùm nullum sit melioris eruditionis caput quod non ut periti magistri pertractârunt Arabes. Rebus mathematicis operam dederunt Principes et sui temporis Caliphæ, inter quos Al Mâmun, et alii excelluère, optimos semper in re mathematicâ magistros et Coryphæos undique conquirantes, et in sui subsidium vocantes. Rem Geographicam feliciter tractârunt, et de eâ copiosè scripserunt operibus prolixis, quorum Epitomen in Tabulas conguessit ornatissimus et doctissimus τῆς Hamath in Syriâ Princeps Abulpheda. Nec in re historicâ minores sunt, suorum Regum et Temporum seriem et res gestas exhibentes et memoriæ mandantes. Scripta moralia habent multa. Poetis planè scatent. Lexica copiosè instruxerunt, Linguae suæ proprietatem et elegantiam hoc modo servantes et æternitati mandantes, unde omne ævum hanc Linguam tanquam ad prototypum et originale exemplar exigere poterit. Non enim nisi in libris, præsertim Lexicis, fideliter servantur Linguae, quæ aliàs variationi et mutationi subjectæ sunt. Et quidem librorum multitudini partimtribuendum est, quòd Lingua Arabica tam paucas mutationes subierit. De Scientiâ Juris Mohammedani junctim cum Theologiâ infiniti Auctores scripserunt Arabicè; et non nisi ex hâc Linguâ insana eorum Dogmata aut sciri aut refutari queunt.

Doctorum virorum vitas scripserunt multi, hoc modo caventes ne virorum, de literis benè meritum, memoria periret,

usque adeò Doctos et eorum doctrinam æstimantes et celebrantes.

Sed præter Mohammedanos, multi Christiani Orientales sua opera, tam ad sacram historiam quàm ad plurima pietatis capita spectantia, Arabicè scripserunt. Et inter alios habemus duos libros, quorum alter Arabicè vocatur *Praxis Pietatis*, alter verò *Totum hominis Officium*, tam nomine quàm stylo et materiâ nostris de eodem argumento Anglicis libellis adeò similes, ac si nos ab illis, aut illi à nobis transtulissent.

Porro Arabes Mohammedani (quod pœnè oblitus fueram) optimè scripserunt de Historiâ Naturali, uti de meteoris, de plantis et animalibus, et de mineralibus et gemmis. Et quidem Nos in hoc loco elegantissimum *de Gemmis Libellum* in futuris prælectionibus explicaturi sumus (Dei permissu) in Vacatione æstivâ.

Infinitum esset hujus Linguæ utilitates et optima scripta percensere. Ideoque vela contraham Oratiunculam ad colophonem perducturus, obnixè rogando et hortando ut hasce Literas curare velletis; non pigrescentes in culturâ hujus Linguæ, quæ tot et tam egregia in omni eruditionis genere scripta exhibet; in quâ etiam adhuc plura et præstantiora contineri credendum est, cùm fidem mihi fecerit Legatus Maroccanus, in suâ patriâ extare Bibliothecas, in quarum unâ centum millia, in aliâ ducenta Voluminum Arabicorum servantur; præter alias Bibliothecas minoris notæ ac molis, quarum una viginti mille Libros Arabicos continens in Hispaniam olim translata est.

Ad hujus Linguæ acquisitionem faciliorem præsternenda est Linguæ Hebræicæ cognitio; et tum facilis erit ad Arabicam aditus, cùm inter has sit cognatio multa. Pars quidem Grammaticalis in quâvis Linguâ est sterilis et sicca, et primâ fronte infructuosa videtur. Et sic omnium disciplinarum initia primò ardua et stupenda apparent, postea verò evadunt grata et facilia. Eodem modo prima hujus Linguæ elementa discentibus initio fortassis ingrata habeantur: sed postea fruendi beneficium discendi laborem abunde compensabit. Fructus enim et fruendi spes, omnes labores reddit faciliores. Ideoque ad Arabismum feliciter colendum invitet Vos politioris in eo contentæ Doctrinæ Suada. Arabicos libros nocturnâ versate manu, versate

diurnâ : nec formidatae hujus linguae difficultates leviores, generosas vestras mentes ad majora natas absterreant. Nam impiger animus ne quemvis laborem perferre recusat, cum improbus labor omnia tandem vincat. Difficilia sunt pulchra : nec ad Paradisum coelestem nisi per hujus mundi salebras transitur. Ideoque nec in ipso limine terreantur studiosi, quamvis primo viae ignaris eundum sit per Arabiam Desertam, et deinde per Arabiae Petraeae salebrositates transeundum ; cum tandem ad Arabiam Felicem tanquam omnis viroris et amoenitatis Elysium perveniendum sit, dulcissimum exantlati studii et laboris fructum certo reportaturis.

Cumque à doctissimo Electorum Quintumviratu pro illustrissima eorum virtute et pio Literarum Patrocinio, hæc provincia jam mihi demandata sit, magnum operæ pretium futurum aestimavero, si mei in hac parte labores debitum effectum sortientes, in studiosâ juventute optatum fructum pepererint ; ut ita nec Pientissimus Fundator frustra hunc sumtum fecisse, nec Lector incassum suam operam collocasse videatur.

Dumque pro virili hujus Linguae propagationem instituero, indubitata spes est, eam tanto gratiorem et fructuosiore apud Juventutem futuram, quanto magis doctissimus et vigilantissimus Vice-Cancellarius suo nutu eam approbaverit, et suâ interpositâ autoritate, eandem frequentari curaverit.

Deus verò Clementissimus orandus est, ut inclyta hæc Academia semper beata sit Fide purâ et Religione sincerâ, floreatque eruditarum literarum cultu in perpetuum, donec tandem lassatis humeris sub onere fatiscat Atlas, et, effusis è sinu stellis, in unum coalescant regna.

AN ESSAY,
 DESCRIPTIVE OF
 A CHART OF THE TEN NUMERALS
 IN TWO HUNDRED LANGUAGES;

Printed in the last No. of the CLASSICAL JOURNAL.

*On the first peopling of GREECE and ITALY, EUROPE, and
 ASIA, and on their parental tongues, or rather dialects of
 one Speech.*

As a preface to my Essay, I must quote the following passages from those great linguists, Wilford and Sir William Jones. [Jones' works, p. 131, 133.] "Seven hundred, or one thousand years is sufficient time for the [Mosaic] propagation, diffusion, and establishment of the human race. All politicians, arithmeticians, and lawyers agree, [Hales "on the Origination of Mankind," the writers in the first volume of the Ancient Universal History, and yet more, Mr. Malthus on Population,] that men increase in the geometric progression, 2, 4, 8, 16, &c. Hence it is easy to multiply the increase by the number of years." Page 132. "Iran is the centre of the circle to the three great tribes, Arabs, Indoos, Tartars, [the parents of our race, the only aborigines.]" (In page 65, 66, 64, of the Asiatic Researches, vol. ii. of the Calcutta edition.) "Iran alone is central; hence, therefore, the three great races diverged. There is no tradition of an ancient, [post-diluvian, primitive, aboriginal,] emigration the opposite way; [from the frigid to the temperate zone.]" In Jones's works, p. 135. "The three sons of Noah travelled in three subdivisions. The children of Yafet, [the Japetus of the Latins,] seem from the traces of Sclavonian [or Sarmatian] names, and from the mention of being "enlarged," to have produced the race, which, for want of a correct appellation,

we call Tartarian. The colonies formed by the sons of Shem and Ham appear to have been nearly simultaneous, and among those of the former race, so many names are incontestably preserved at this hour in Arabia, (for Job, or his author wrote in that tongue,) that we cannot hesitate in pronouncing them Arabians; while Ham's branch, the most adventurous of whom were the progeny of Cush, Mesr, and Rama, (names remaining unchanged in Sanscrit, and highly revered by the Hindus,) were, in all probability, the race whom I call Indian, and to which we may give any other name more comprehensive.' [Page 150.] 'One of the dwipas, or great peninsulas of the earth, is called by the Sanscrit geographer Valmick, Cush; Cush is among the sons of Brama, and at the head of an ancient pedigree in the poem now (wholly) translated, the Ramayan; his name occurs too in the family of Rama; and he arose, say the Vedas, [in their style of allegory, which approaches the words of Moses,] soon after the deluge.' (Page 64.) Pinkerton on the Goths, and 'Mohsani on the Twelve Religions, (translated partly in Campbell's "Asiatic Annual Register, for A. D. 1806,") prove, that in Persia there was a monarchy long before the Assyrian, which may be called the Hindu, the Cufian, the Casdean, [or Chaldee,] or the Scythic. It subsisted many centuries. Its history has been ingrafted on that of Owde, [and that of Owde on the first Chinese dynasty.]' [Page 66.] 'A late author [Gibbon in his 'posthumous works,' or Mr. Pinkerton] concludes that the Goths or Scythians came from Persia. The Saxon Chronicle, with reason, brings the oldest Britons from Armenia: another [Vallancey or O'Halloran] contends, that the Irish, as well as they, came from the borders of the Caspian.' In Jones's Life, by Lord Teignmouth, p. 297. 'The Sanscrit has certainly an affinity with the old Irish tongue.' [Vol. 1st, and page 242d, of the Asiatic Researches of the Calcutta edition.] 'There is reason [from the roots of their verbs, and the forms of their grammar,] for supposing both the Celtic and the Gothic, though blended with a very different idiom, had the same origin with the Sanscrit: and the old Persian may be added to the same family.' [Wilford, in vol. viii. p. 265. 269. of the Asiatic Researches.] 'With regard to the languages both ancient and modern, from India to Britain, their radical words, verbs, and nouns, with others regularly deduced from them, are in a great measure Sanscrit. It cannot be expected that their respective grammars should preserve much affinity. In the eastern parts of India I have traced the decay of the Sanscrit, in some of its [twelve] dialects more, in some less. One very old dia-

lect, the Bali, or Bali-putras, was spoken at the court of Magadha, or Berar. These kings descended from Bali, or Nanda. It perhaps somewhat differed from that used in Ava, Siam, Ceylon.' [Jones in p. 64, vol. ii. of the Asiatic Researches, in the Calcutta edition.] 'The language [of the first monarchy, prior to the Assyrian,] was the mother, first of the Sanscrit, and this of Parsi, Zend, Gothic, Greek, Latin; second of the Assyriac, Pahlavi and Chaldee; third of the Tartar, though as the last had no books, we cannot trace their idiom.' [And at p. 422, vol. i.] 'I find a language here, which I will call the Hindi [Indoo,] prior to the Sanscrit, though five words in six be Sanscrit; yet its basis, the inflection and regimen of verbs, differ as widely from it, as the German from the Greek.—Though the Devanagari characters of the old Indian tongues be not so very ancient as are some inscriptions now found in the caverns of India, [and on antiquarian stones, now wisely removed to Calcutta, and valued there as highly as our Arundelian marbles, or the Duillian inscription;] still the square Chaldaic letters, in which most, though not all, Hebrew books, [and words, for the coins in the Punic and Samaritan letter must be excepted,] are now copied, were originally the same, or copied from the same prototype with the Indian, Arab, Punic, and Ethiopic letter.' Wilford, Asiatic Researches, vol. viii. p. 265. 'Even the Sanscrit alphabet, when stripped of its double letters, and of those peculiar to that tongue, is the Pelasgic, and every letter is to be found in that or the old [Runic, or Irish] alphabets of Europe.' One book, elegant and costly, but useful and learned, and even simple, will prove this fact. It is called Fry's Pantographia: and its stolen copy, "*the Guide to Printers,*" proves it also. Jones's works, p. 125. 'Though the Greeks and Phrygians differed somewhat in manners, and perhaps in dialect, they had an apparent affinity in religion, as in language: the Dorian, Ionic, and Eolian families migrated [says Strabo,] from Europe; and it is agreed, they first passed from Egypt to Europe.' [Page 146.] 'Some passed into Italy and Greece, which they found thinly peopled, and supplanted some tribes and united with others.' Fry's book traces the history of the following letters; the Eugubine, Pelasgian, Sigeian. Pinkerton's very compressed 'Dissertation on the Goths and Scythians,' pursues these Pelasgic tribes in their emigration from Persia into Thrace, Thessaly, Macedonia, Etruria, and all Italy, and happily terms the mixture of Coptic and Punic in that old post-diluvian, or Assyrian Greek, called the Pelasgic, "a fermentation, which

improved, even prior to the ages of Cadmus, Orpheus, and Homer, that crude and barren idiom." The following remark is *nearly* as true of the Hebrew as the Sanscrit. [Jones in the Asiatic Researches, in the Calcutta edition, vol. i. p. 422.] 'Now the Sanscrit bears to the Greek and the Latin a stronger affinity, both in the roots of verbs and in the forms of grammar, than could have been produced by accident; so strong that no philologer could examine all the three, without believing them to be sprung from one common source, which perhaps no longer [exists.]' [At page 138, of his works.] 'The language of Noah, [the first mother-tongue,] is irrecoverably lost; I find no single word used in common by the Arab, Tartar, and Indian families, before the intermixture of dialects by the Moslem conquests.' And in the ten lines which he adds, he, satisfactorily to me, dashes in pieces the flimsy plan of *Bryant's roots*. Now, according to Moses, the three sons of Noah survived the flood, each nearly half a millenium; and consequently each taught to his grandchildren his own traditional, post-diluvian, and domestic language.¹ This speech, (it is observed above, by Sir William Jones,) changed by degrees into "the language of the *first* post-diluvian empire; into the mother of the Sanscrit, the Parsi, and the Zend; of the Assyriac, Pahlavi, and Chaldee." In attending to this patriarchal language, therefore, we are listening to the tones of the venerable *grandchildren* of Noah!

¹ Had king Alfred lived the same lengthened period of 500 years, he would have been enabled to have taught the pure Saxon to the celebrated Wickliffe, in A. D. 1400, and in *that* case, his famous bible, which is the basis and foundation of our vulgar English, would have been written in the purest Saxon!

IT is an amusing employment to make, (if I may be permitted to repeat Dr. Johnson's expression,) a Lord Anson's voyage around the nations yet speaking the mother-tongues of Asia the greater, who were, as Strabo and the Ten Numerals prove ὁμόγλωττοι or of a congenial race, and of an homogenous tongue; or those of Asia Minor, who were tribes, (said Homer, b. 2. from his personal inspection,) of the old Pelasgic language, and of Grecian race, or βαρβαρόφωνοι i. e. of the Assyrian and Chaldaic idiom: or of the tongue of the Gods, or of the "Mysteries," or the Sanscrit. It is interesting thus to detect *vast masses* of these *congenerous* empires in Upper Asia and on the Ægean sea, placed in, or contiguous to, the grand parental race of Iran, in the works of Sir William Jones; of Persia, according to the dissertation on the Scythæ by Pinkerton; of the Chaldea of Walton's Polyglott, of Assyria in the opinion of Chamberlayne, in his Appendix to his specimens of 120 Pater-nosters, "of Upper India and Parthia," in my "*New Chart of the ten numerals in 200 tongues*," and of the "Midland Asia," of that industrious German, who has, in the year 1810, published the Lord's prayer in more than 500 dialects of the tongues of man! It is a pleasing and unexpected discovery, thus to trace, and *thus* to visit the ancient metropolis of the human race, the *aboriginal* people, the mighty circle of the Hebrew, or old Chaldee nations; to find each colony as neighbouring to its parental country, and each dialect as naturally diverging from its mother-language, as in optics a pencil of rays diverges and is diffused from one large focus. By reading the above six authors, we happily ascertain the fact, that in the five divisions of the globe, (for the smooth word Polynesia in Pinkerton, or the revived term of the Australia in the French circumnavigators, forms an ample fifth,) merely three or eight grand stocks of nations, or at the highest calculation, merely sixteen

primitive languages are to be seen, (as in the note ;¹) for the oral speeches used, the four on the mountains of Caucasus, the nine on

		Chron. Dates on Egypt, India, and China.			
¹ Hales' Chron. dates of each dialect, or its longevity.	Years before Christ.	Blair's Chron.	Blair's Chron.	Hales' Chron.	Dates by others.
Abrâm was born,	2153.			1742. Nitocris.	
Israel settled in Egypt,	1742.	1706.			1600. Bharata king of India. Bartolomeo's Travels.
Cadmea built,	1494.				1390. The place of colures first known there.
King Pandion,	1439.	1437.			
Jabin, king of Canaan, in "Judges."		1305.		1308. Sesostris king of Egypt.	
Ægeus dies,	1284.				1301. Vyasa collects the 3 old Vedas.
Trojan war ends,	1185.	1184.			1214. The history in the Maha Baarat.
Solomon reigns,		1015.			See Jones in As. Res.
Jonah prophecies,	800.				1211. Creesha, the hero of that poem.
The Olympiads,	776.*				1275. Phaeron king of Egypt.
Rome built,	753.				1290. Rama king of Owde: Davis in As. Res.
Thales foretels an eclipse in Herod.	603.				1214. Proteus king of Egypt.
Nineveh destroyed,	606.	606.			1124. Rhampse, also
Necho king of Egypt,	612.	616.			1014. Bhoddoe appears in India. Jones in As. Res.
King Apries, Hophira,	599.				*769. So king of Egypt, or Sobacus.
Cyrus was king of Persia,	559.	559.			750. Confucius in Jones.
— obtains Media,	551.				664. Era of Somonocodom. Kœmpfer's Japan.
— and Babylonia,	530.				
Herodotus lives about and, as he says, 400 after Homer. Hence Homer's age, 900.	500.				

* Let the reader reflect on these three synchronisms. They connect profane and sacred history!!!

N. B. The biography and genealogy of many of the tongues!!! The root of sixteen languages in my Chart is the Hebrew and Sanscrit.

In the year before Christ, 2153, the Hebrew arose into existence: it died away at the Babylonish captivity, B. C. 600. It flourished, therefore, 1653 years!!!

The Chaldee of the age of Daniel and Ezra: it is contained in the Polyglott.

About 2153, the Syriac rose; it died away, probably, A. D. 1650: it is in the Polyglott.

About 559, arose to view the Samaritan, or old Parthian and Mede; nearly Hebrew. Its famous pentateuch is included in the Polyglott.

About 2153, arose the Arabic of the book of Job.

About 2783, arose the language of Tyre, or the Punic: it survives in the Shilhi. See my Chart of Numerals.

Welsh, or the oldest Celtic. Richard the Monk says, that Britain was first inhabited in A. M. 3000 [probably 1000 B. C.]

the hills of the interior of Ava, and in the interior of Indian America the one extended tongue in eleven dialects, the four Eskimaux with other barbarous idioms, and the fourteen distinct speeches of middle Africa are described, as invented and rudely compounded in ages, comparatively modern,—by Gueldenstædt or Wilkinson, his translator,—by Sir William Jones, and Wilford and Buchanan in the Asiatic Researches,—by “Barton on the origin of the American tribes and idioms,” and by the wisest and most philosophic of all the modern travellers, Humboldt, in his Volume on New and Old Mexico,—by the “papers published by the African Association,” and by the notes in them upon Horneman and Mungo Park, by the learned orientalist Marsden, and even by the notes upon Marsden’s annotations, contained in “Jackson’s travels in Morocco,” and in his remarks on the numerous tribes along the Niger and Zaara, or the Desert.

Thus in the old age of the world, a novel scene is exhibited to our view of an hundred *modern* tribes, inventing each a perfectly new language; thus the ancient scene is *revived* before our eyes, of *all* the five dialects of Greece, Ionia and Æolis meeting in one tongue, and of a second Greece peopling a second Magna Græcia; in the instance of the blacks of St. Domingo, or the Maroons lately in Jamaica, compounding from various ancient speeches one grand, yet ruder idiom, which is intelligible to all these negroes, who are *unwilling emigrants*, transported thither from a hundred districts in Africa. Thus the long exploded system of Lord Monboddo “on Man” will be read with new eyes by his learned and highly-enlightened countrymen, on the *practicability* of forming an entirely

Before 773, Basque, or Biscayan; its date is prior to the building of Rome.

Before 2412, arose the old Coptic and the Ethiopic: both in the Polyglott; the first survives in the Coptic, the second in the Abyssinian.

Before 2277, arose the Sanscrit: it revives in its thirteen dialects: many are specified in my Chart of Numerals, more in the bibles now printed by the “Bible Society.” Like the spreading Indian fig-tree, all these thirteen roots are now branched into wide trees.

The Balic used in Siam and Ava, see Wilford, quoted above.

Before 2554, arose the Pehlavi, or oldest Persian: it resembled the Arabic; it died nearly at the Christian era. The Parsi is dead also. The Zend-avesta, of the age of the Magi, died prior to Mahomet: in the Polyglott, one specimen of more modern Persian is preserved.

Afghan is of an age uncertain.

Armenian has become a written language only at the era of Christ. Its bible is included in the Polyglott.

new speech ; and his true and historical facts, (not, indeed, his idle fancy of “tailed men,”) will be used to render clear, and more credible, the assertions of my bold and sagacious correspondent, the Rev. William Tooke, in his “four volumes on the strangely mingled people subject to the Russian empire,” viz. that of the three Tartarian clans, the Samojede, Finnish, and Turkman ; all are *now* compounding one new language, from two, or even three old tongues ; that new dialects are now branching from all the three mother speeches ;—that *all* the tribes of Siberia are derived from *three* races ; and that in Tartary, novel terms are yearly coined.

So true is the classical observation of Horace on the fugitive reign of words !

Nedum sermonum stet honos et gratia vivax,

—————cadentque

Quæ nunc sunt in honore vocabula, si volet usus.

Instructed by these learned and sagacious authors, we may boldly apply their reasoning to the state of the patriarchal world during the first millenium after the flood. We may assert that national circumstances would occur in Asia the Less, in Thrace, Italy, Greece, Germany, Gaul, and Britain, minutely similar to these modern scenes in the new colonizations of Siberia and Tartary, of Haiti, of Kentucky, and Louisiana. And we may conclude in the very words of the great oriental and biblical student, Sir William Jones, [*Asiatic Researches*, i. 426.] that one “Millenium after the flood was fully equal to the settlement of nations, the foundation of states and empires, the cultivation of civil society,” [and the formation of new tongues, or rather new dialects from one speech.] Now if my reader will consult the chronological *dates* of the origin of each nation, and its colony, drawn from Mr. Hales ; and from Maurice and the *Asiatic Researches* ; he too will admit this dark millenium to be a credible and historical fact. If the reader be an *oriental* scholar, on the slightest inspection of my “New Chart of the ten numerals, in 200 tongues, oral, or reduced to a grammar, dead or living,” he will be satisfied that the circle of the Chaldee and Sanscrit nations comprehended in the above millenium, Iran, India, Syria, Media, Parthia, Arabia, the Philistine, or Punic race, Egypt, Abyssinia, Persia, the Afghans, Armenia, the Celts, or Welsh and Irish, with the venerable Cantabri, or Biscayans. As

an orientalist, he will also admit, upon a perusal of the dissertations in Walton's Polyglott, and in the Asiatic Researches, particularly from the papers written therein by Jones and Wilford, posterior to the dissertation on the Scythians by Pinkerton; that the Farsi, or Persè, and the Pehlavi, two varieties of the oldest Persian, are the fertile sisters, the one of the Pelasgic Greek, and its Æolic dialect, the Latin; the other of the wonderful Arabic.

If the reader of our narrative, concerning this post-diluvian millenium, be merely a classic, and not an orientalist, he will yet peruse with avidity the 'Scythian dissertation' of Pinkerton, and his recital of their first residence in Persia;—of their emigration to the shores of the Black Sea, and into Thrace; of their old Pelasgic speech, heard even by Herodotus at Crestona, in Thrace, nearly 500 years before Christ: (very similar, probably, to the eight brazen Etrurian tables, found at Cortona;) and of the subsequent refinement at Athens, of that rude Pelasgic idiom, according to the testimony of the same Herodotus.

As an admirer of the classics, such a reader would first be astonished, as even Herodotus was surprised, at this change of the Pelasgic speech, from an Asiatic, Hebrew, or Sanscrit tongue, into the Attic Greek. He will watch the progress of this change, the completion of which required, probably, 300 years. He will, for this end, compare the very numerous roots, which are similar in sense and in sound, in the Hebrew or Persian, and the Greek. He will listen to the new tones and the stammering infantine sounds of these early Greeks, issuing *in* this millenium from that cradle of our race, from the Assyrian, or Hebraic, or Sanscrit empire; and learning or inventing those thousands of phrases, which the four predecessors of Homer and Hesiod, who are mentioned with encomiums in "*Ælian's Various Histories*," modulated into charming verse, and sonorous periods. *Graius dedit ore rotundo magna loqui.*

Such a curious classic reader, would also watch the slow progress of the wild children of Latium and Hetruria, when they were guilty of 'every anomaly'¹ in grammar, and of every vulga-

¹ All the Greek and all the Latin Grammars contain a long list of these *anomalies*, which are called "words without the regular cases, or asymptots," nouns and verbs undeclined and undeclinable in the *regular* method of other nouns and other verbs, verbs defective or deponent, and of other very imperfect and ill-regulated forms, as the impersonal and the auxiliary. All these forms are a remnant of the ancient barbarism, all are contrary to correct and

urity in speech, when the wretched Latinity of the laws of the twelve tables was the current, nay the courtly and the urbane language of the proud citizens, and of the lordly conquerors of republican Rome rising to greatness. When these Latian savages, or disciplined American Indians, caught in every twenty words, or sounds, two from the Cimbric or Celtic, (see the Welsh antiquarian works of Mr. Davies, and the *Classical Journal*, No. 5.) six from the Scythic, Gothic, or old Teutonic, (see the former half of "Pinkerton's dissertation on the Scythians;") two from the Slavonic or Sarmatian, or barbarous Mede, (see Tooke's work on "the history of Russia," in two volumes;) eight from the old Pelasgic, or the Asiatic Greek, spoken in Lydia, (see Ælian's histories, which assert the Latin to be semi-greek;) and the remaining two, either from the Hebrew and the Punic, (see Littleton's *Latin Dictionary*, and Sir William Drummond's *Essay on the Herculanensia*,) or from the Sanscrit and the earliest Brachmanic, (see "the work of Sir William Jones:") when, to be brief, the heterogeneous and amalgamated dialect of Hetruria, as is proved by Sir W. Drummond, in the *Classical Journal*, upon the "Old Inscription," No. iv. p. 907, consisted of words fortuitously collected from Phœnician seamen, or from the haughty magistracies and imperial edicts of the great Assyrian monarchs; out of whose domain their Lydian ancestors had then lately fled in ships, or had voluntarily emigrated by land in caravans, with their flocks and herds, or in large companies protected by their own warriors, throughout Thrace, along the Danube to the river Po. Such was the origin of the Latin: the sturdy infant required one thousand years for his finished growth; the tongue, like the empire, arrived at its full strength and its perfect state in the age of Ennius: it flourished to that of Constantine: it died gradually.

The history of the rise, decline, and extinction of the Latin

philosophical analysis, all betray a want of precision and of order in the rude thoughts and ideas of those Latin, Pelasgic, Lydian, Asiatic savages, who laid the foundation of the Latin language, and the basis even of the more perfect Greek Grammar, 1000 years before Christ, and a few centuries after the flood! Every scholar, even in the modern German, and the modern English tongues, will understand and feel the force of the above remarks in their own idioms, whenever he recollects, that "may, can, shall, will," in the English grammar, seem to be verbs defective, and mere auxiliaries, but that in the German they are perfect and finished verbs, declined through all the regular moods, and all the usual tenses!

tongue, indeed, may be dispatched in a few lines, and may convey to every classic scholar the manner of the *extinction* and the *death* of other languages, oriental or modern: or of their revival only in numerous dialects, as similar each to its own mother tongue, as those dialects, of which my Ten Numerals, and Chamberlayne's pater-nosters, and Sir William Jones's dissertations, and the thousands of translated bibles in the Bible Society, give a clear idea.

Ennius the poet boasted, (say the compilers of the Ancient Universal History,) that he was able to read the Latin and the Oscan. The third Classical Journal, and Drummond's *Herculanensia* will convince us, that the Oscan was a dialect of the Etrurian speech. "Pinkerton in his *Scythians or Goths*" has decided, contrary to the opinion of these writers in the third Classical Journal, that the coins and inscriptions of the old Etrurians are certainly written in the oldest Latin. Gibbon's *History* in the eighth volume and the fifth section asserts, of "the savage dialect of the Eugubine tables, that the root is undoubtedly Latin;" and that "the eight tables of brass, dug up at Cortona, part in the Etruscan letter, and part in the Pelasgic, are really ancient monuments of the early state of the Roman tongue." The laws of the 'twelve tables,' in a very rude and ungrammatical idiom, are contained in the Pandects of Justinian, and in other legal works. The remarkable monument of Duillius, and the second below have often been quoted with notes: in the *note below a comparison* ¹

Columna Rostrata.

¹ Bilios M. F. cos. advorsom Cartacinienseis en Sicilia	Duillius - adversum - in Sicilia
rem cerens, Egest, amos, coenatos popli Romani artismad	gerens, Eq. amicoscogn. arcissumâ
obsedeon kemet; legioneis Cartacinienseis omneis maximosque macistratos, lucaes bovebos relicteis novem, castreis exfociont, Macelam, mænitam urbem pugnandod cepet, en que eodem macestratod prospere	ne exemit; legiones elephantibus relictis, effugiunt, munitam —do cepit—tratu navibus mari-gessit, re-mosque
rem navebos marid consol primos ceset, resmecosque classesque navales primos ornavet, paravetque die-bos LX:	primus-diebus
cumque eis navibos claseis pænicas omneis paratasque	his
sumas copias Cartaciniensis præsentad maximod	summas-præsentad max-imo
dictatored olorum, en altoð mariâ pucnando yicet	ita tore illorum,—alto ma-ri-vicit,
xxx que naveis cepet cum socieis, septem resmomque ducis	remun-
quinresmosque triresmosque naveis xx depressit,	depressit,
aurom captom nummei , arcenom captom præda nummei-crave captom des	aurum - nummus-argen-tum-grave

between the terminations of its cases, and those of the Greek noun, will prove an incipient, but not a wide, variation from the Æolic and Doric Greek grammar. The antiquarian fragments of Ennius and Pacuvius, and the comedies of Plautus, in many antiquarian endings of nouns and of verbs, the affected imitations of such endings in Tacitus, Virgil, Terence, and Sallust, as *quoi* instead of *cui* and *vitai* for *vitæ*, show a fainter resemblance to the venerable Greek of Homer's age, a resemblance which almost disappeared, (except to the discerning eyes of the greatest of antiquaries, Ælian, Varro, and Plutarch,) in the remote and refined reign of Augustus, and in the improved orthography of Cicero in prose, and of Ovid in *verse*.¹ The Latin dictionary of Ains-

triumphoque navaled prædad poplom Romanom donavet	navali-præda
daptivos Cartacinienseis incenuos duxet ante cu- rom	captivos-ingenuos-cur- rum
primosque consol de Sicilis clase-que Cartacinienseom	classe-ensium
triompavet. Earom rerom erco s. p. q. R. ei hancce columnam. P.	rerum ergo.

The "Philosophical Transactions," for the year 1774, contains this inscription, written in the U. C. 494. We may compare its terminations, first with the Greek, and secondly with Augustan Latin.

Honc oino plourume consentiont. R.
duonoro optumo fuisse viro Luciom
Scipione filios Barbatii consol. censor.
aidilis. hic. fuet hic cepit Corsica,
Aleriaque urbe dedet tempestatibus
aide merito.

Hunc unum plurimi consentiunt Ro-
mæ bonorum optimum fuisse virum
Lucium Scipionem. Filius Barbatii
consul censor ædilis hic fuit. hic ce-
pit Corsicam Aleriamque urbem, de-
dit tempestatibus ædem merito.

When we read in the grammar and syntax, and even in the anomalous and irregular terminations of the words in the above lines, so vast a distance from the Latin of Cicero's age, or of nearly three centuries, we may credit the passage in Polybius' Hist. l. 3. c. 3. "The language which was used in the times [of the first Brutus,] is so different from the present Latin, that frequently the best interpreters, after the closest application, are unable to explain it."

"And what was Chaucer once, shall Dryden be."

For the merest English scholar will understand the above fact by the following parallel case in his own nurse's tongue. Let him open first Wickliffe's Bible, and secondly the pure Anglo-Saxon, and thirdly the old Saxon Chronicles; all written A. D. 1400, 1066, and 600; and as he ascends each 500 years, these English, Anglo-Saxon, Saxon idioms, "are so different from the present English, that few, indeed, are able to explain them."

¹ Dr. Valpy's excellent Latin and Greek Grammars will prove their grammars to be copies of each other. A verbal comparison of the

worth will be sufficient to indicate the derivation of the majority of its words or roots from the Greek; while that of Littleton will betray the derivation of the 300 ancient Greek roots, "(Adam Smith's MS. at the 106th and 184th pages, enumerated them,) from the more ancient Hebrew. Parkhurst in his Greek Lexicon has asserted, that half the Greek roots occur in our Testament. And Adam Smith has sensibly observed, upon this remarkable circumstance of so copious a tongue, as that of the 70,000 Greek words and derivatives in Scapula and Stephanus, being thus reduceable to 300 roots, that "their language must have been

Greek and *Latin pater-nosters* will convince us, that even five words in six are alike!

Greek.

The Latin *synonymous* words.

Pater ēmōn, o en tois ouranois [or]
koilois

agiasthēto to onoma sou
su in Doric is *tu*.

eltheto ē basileia sou

genethēto to thelēma sou, os
en ourano *or* koilo kai epi tēs gēs.

ton arton emōn ton epipousion dos ēmin
sēmeron,

kai aphes ēmin ta opheilēmata
emōn, os kai ēmeis aphimen
tois opheiletais emōn.

kai mē eisēnegkēs ēmas eis
peirasmon

alla rusai ēmas apo tou ponērou.

Oti *or* otti sou estin ē basileia, kai ē
dynamis, kai ē doxa eis tous aiōnas.

Pater noster qui in cœlis

sanctificetur nomen tuum

veniat regnum tuum

N.B. The Lätins *do* use *Basilica*.

gignatur (fiat) voluntas tua, ut
in cœlo, que (et) in terra.

fartum nostrum essentielle da nobis
hodie

que (et fac ut) abeant a nobis debita
nostra, ut (et) que nos remittimus
debitoribus nostris

(et) que ne inferas in
tentationem,

aliàs (sed) erue nos a malo.

(ût) quòd tua est basilica (potestas),

que (et) potestas, gloriaque
usque (ad) æva.

It would have been a more agreeable task to copy the translation from Castalio's elegant Latinity, than from the vulgate; but I write for the mere English student, and quote only this monkish Latin. Now, if the reader will sum up the above words, he will find that merely ten words differ in the two languages, while more than fifty minutely agree, if we include the Doric article: and the two grammars preserve so remarkable a resemblance, that the few *men* of mature age, who *begin* to study for Holy Orders, are usually advised to learn the two grammars of Dr. Valpy, the Eton and Portroyal, at the *same time*, and to compare and appreciate their affinities in nouns and verbs. Even so cheap and so brief a chart, as Bagley's "guide to twelve tongues," or "their twelve short, but elegant grammars," at SS. Latin, and Greek, will indicate the same truth.

formed and compounded principally among themselves," i. e. by the savage Greeks of the Lesser Asia, prior to Homer and to his Trojan war, prior to the year before Christ, 1185, by a slow refinement through many centuries of darkness.

The destinies of the Greek and of the Latin, however, have been the most opposite and different in our modern age: the modern Greek is still a living language, and is still reduced to a kind of grammar used in their modern schools, and their Christian universities, or rather monasteries: a living language, noble even in its ruins and its deterioration:—

*Its form has not yet lost
All its original splendor, nor appears
Less than Archangel ruin'd, and the excess
Of glory obscur'd.—*

For, *in addition* to the account of it, in the 194th page of Spon's Travels, and in the 355th of Wheeler's, (the two writers are often united in one volume,) in the French Encyclopedia, under that article, in Dallaway's Travels, in the "Poems on the Ionian Islands," by a late author, in the modern Greek pater-nosters of Chamberlayne, I shall here treat the reader with a *far better* and more complete account of the modern Greek, written by a Native, in very curious English, for my use. He learned the English under a French tutor:—

DEAR SIR,

London.

"I have read over the two letters you was kind to include in your's, and I perfectly understand the wishes of the writer, Mr. Patrick, and therefore, I think, as a duty of our cordial friendship, to give you a sincere account of it, for the satisfaction of the gentleman, your friend.

"Our Ambassador, though a native of Greece, is not acquainted with either of the two languages, and the little he knows in the modern Greek, is only by practice, and therefore is useless to ask from his Excellency any book.

"The Greeks of the present time have no particular grammar for the modern language, and (that) which they study is the same with what ancients did, and in proportion to the knowledge of the Hellenica tongue, correct their own; which is no more than the ancient itself, by the vicissitudes of time *corrupted, and brought almost* to a dialect; the construction, the syntaxe, and the etymo-

logie of it, however, differs but very little, and this difference may be acquired in a short time, so as to render superfluous any other grammar. (I forgot to say that the ortographie is the same without exception.)

“Dictionaries, with some grammatical rules, *is* easy to be found in the modern Greek, with French or Italien, for the purpose to learn these two languages, and you can get them at Vienna by my direction, to be *delivered to your correspondent, or to any other person* you wish.

“The expense will be so trifling, that from no Jew of this metropolis you could purchase them cheaper, on the supposition you might get them here, which I believe not.

“The instruction of the indifferent diversity in the declination, conjugation, syntaxe, and adoption of few foreign words to the vulgar Greek, an entrevue with me, if possible, could clear; and I could explain many difficulties; which (difficulty), in my opinion, is no more than a (want of) explanation of some rules, easily acquirable, as the key of a ciffre; supposing the gentleman a scholar of the ancient, called Hellenica.

“Some idiotisms, and the pronounciation, which is really dissimilar to what is adopted in this country, require some time and application, but this is not an objection to understand the well written Greek books.

“Permit at last to reiterate the assurances of my respect to you, and to Mrs. Robinson, with which I have the honour to be,

Sir,

Your most obedient humble Servant,

E. PERSIANI.

SIR,

Your two letters, directed J. Robinson, instead of William, got into wrong hands. The Ottoman Ambassador is a Turk, and not one of the Greeks, who are looked upon to be in a degree of slavery in that country, and are not permitted to interfere with the government; but Mr. Persiani, an *intelligent Greek, and his first interpreter*, has done me the favour to give me his opinion on the subject, the which I enclose for your information, and think it is the best answer which I can give to your letters. Mrs. Robinson, (though a Greek lady, by leaving Greece in her infancy), can neither read nor write the language, and therefore can give you but little assistance in this business, and very seldom

sees the Ambassador; (though you know from hearing her, that she can talk it with a woman's tongue, i. e. most fluently :) we join in compliments, and I am,

Sir,

Your obedient, humble Servant,

Broad Street,
July 20, 1796.

WILLIAM ROBINSON.

That wonderful reader of Greek literature, and of *modern* history, Gibbon, in the 12th volume, and at pages 115. 6. 7. is therefore correct in his idea. "The substance of the language is not changed by these foreign additions (from the Slavonic and Turkish auxiliaries to the modern Greek cases and tenses;) they are naturalized, and they amicably coalesce. In the *Turco-Græcia* of Crucius's fifth book, Malaxus' history of the patriarchs in *this* language, is introduced. The purer idiom, the truly ancient, was, even to this reign, spoken in the Grecian court and taught in the college: while the form and substance of the vulgar and national dialect was somewhat corrupted by the various barbarians." How different, I say, was the fate of classic Latin from this happier destiny of the Greek! Gibbon in the 162d page of his first volume, describes in a magnificent style, "that it divided with the Greek language, the Roman world" in the age of Augustus. In the passages quoted above, Gibbon has virtually assigned to a Greek root the Etrurian words, and then consigned the Etrurian inscriptions or coins to the Latin tongue. As to the southern half of Italy, he adds, at the 7th page of his eighth volume, and at the 120th of his 12th; that "the colonies of Great Greece transplanted and improved the arts and sciences of their mother-country, and that the first impression was never completely erased." But though not erased, yet in the space of 450 years after Christ, his remark upon the barbarian admixture in the vulgar Greek, was still more lamentably true of the lately pure and Augustan Latin. Goths and Germans had nearly repeopled Italy, Spain, and France, and had certainly intermarried with those conquered and servile subjects before the expiration of the eighth century, mingling their blood and their language, with those of the Roman provincials. And, in fact, it required 500 years, or half a millenium, nearly as dark as the first post-diluvian era, before the modish and fashionable Italian revived and recovered from the disgraces and wrongs of the Gothic savages. Nay, it only arrived at its ultimate refinement

in verse under Petrarch, and in prose, under his pupil Boccaccio, A. D. 1348. even with all the auspicious protection of Leo the tenth. The old Latin, unlike the modern Greek, is totally extinct, obsolete, and dead ! Chamberlayne's Pater-nosters are more full and more satisfactory on the Provençal, Catalan, Tudesque or Teutonic, Franco-Tudesque, and Gaulois, or the vulgar antiquarian French of her numerous rustic provinces, than on any other dialect or daughter of the chaste and classic Latin. These early Franks adopted into their Ultra-Rhine language the sweetness and the copiousness of the Provençal poets, mentioned in Ellis's Specimens of early Romances, and translated in the English Archæologia ; the fertile efforts of the Bretòn imagination, and of the Welsh mythologists, and the congenial Celtic bards, quoted by Davies in his Cel. Res. ; and they seized with avidity upon the martial odes, the bold and towering fancies of the Norwegian, or Icelandic poets, transplanted in a fortunate hour into the Dukedom of Normandby, or Normandy, and into the then new colony of Saxons, or Angli in Britain.

Thus, only in 500 years the modern French emerged, like the modern Italian, from the Latin mingled with the oldest Teutonic, or rather with the Mæso-Gothic, into which the old bible of Upsal was translated in the fourth century : its ultimate refinement was reserved for its Henry the fourth's reign, and for the period of our Queen Elizabeth ; and its modern orthography was only fixed and settled by the dictionary of the Royal Academy, under Louis the fourteenth, as was the orthography of the Italian by that of the Della Crusca, almost in our age.¹ Through so many centuries a language remains in a state of flux, (to adopt the phrase of Sir William Jones, concerning the early Chinese,) before it acquires its corrected spelling, and its scientific adjustment by a perfect analysis.

The above remarks on my ten numerals, and on the pater-nosters and bibles, may seem only calculated for a classic, or eastern student : but if my reader be no classic, no orientalist, but merely a thoughtful and reflecting *English* scholar, he will comprehend this remarkable fact ; that it required 500 years to

¹ In compiling my Chart of Numerals, I was astonished to find that no two *modern* dictionaries in the German, the Danish, or the Swedish, spell the same words in the same manner. The same remark is true of the Germano-Russian authors, who indiscriminately write Kalmuc and Calmuck, Suvarof and Sawarrow.

mould and to form the modern English language! He may be able to trace this fact historically by reading so common a book as the preface to Dr. Johnson's folio dictionary; he may then advance to read the Saxon sermon upon the English apostle or missionary St. Augustine, translated by Mistress Elstob. or even the "Saxon Chronicle," or the fragments of the Saxon Bible; and he may close his satisfactory search into the infancy of our tongue, by reading Sir John Maundeville's travels, and the poems of Gawin Douglas, and Chaucer, and by collecting from Ellis's Specimens, and from Turner's two dissertations on the Saxons, and on the Welsh poems, a few antiquarian, yet short remarks, on the poems of our savage ancestors. If he have fortunately studied also the German and its kindred dialects, i. e. the Dutch, the Danish, the Runic, or old Dane, the Norwegian and Icelandic, the Swedish and venerable Dalecarlian, the old and the modern Saxon, the oldest Teutonic, or Alemannic of Gibbon's history, with the elegant high or modern German; he will value greatly the specimens of all these successive tongues, (each reigning and flourishing its five centuries) collected in Chamberlayne's pater-nosters, and in a 1000 bibles of the 'Bible Society,' and he will select from the same Chamberlayne the copious and the kindred specimens of the old Saxon and Anglo-Saxon; (terms with which Pinkerton in his 'Scythic dis.' and Chalmers in his 'Caledonia,' rival names, seem dissatisfied without just grounds); as written in the 11th. 12th. 13th. and 14th. centuries. From my Chart of Numerals he will be confirmed in his own historical detection of the gradual change in our tongue; and probably he may be led to peruse Pinkerton on the Goths, Herodotus on the Scythæ, and Cimmerii, Homer on the Cimmerii and the 'milkers of mares.' and the inspired tenth chapter of the Genesis of Moses, with my Notes upon it in No. VII. of this Journal.

And that the reader, who is conversant with no language except the modern English, not even with that of our German neighbours, may be enabled more satisfactorily to discern the mutual affinity between the following seven dialects of the old German, or of the Teutones of the classics,—and the English, and even the Latin, and often the Greek; I here add *a list of words* from the popular Gotho-Suio-English dictionary of Serenius, a Swedish correspondent with Dr. Johnson. I have selected such words as probably were brought by the first Goths in their migration, first to the Danube, and afterwards across the

Alpine and the Rhætian range to the shores of the North Sea. In the *Archæologia* and in the *Classical Journal*, No. 6, and 7, many other words are indeed selected and explained, but not on a similar plan, and Collins in the fourth volume of the *American Transactions* adds a series of notes, but upon a different system, and not founded upon my historical documents. On the contrary, I shall produce merely the names 1. of the animals which must have attended, in the first millenium after the flood, and 1000 years before Christ, the pastoral Scythians or Goths in their earliest journeying, 2. of the relations or persons who composed a family, and 3. of the objects in nature, some of which they had deified in this early age.

We have read in my preface the *origin* of all these tongues, and in Hickes's thesaurus linguarum septentrionalium, they are described.—I copy the Bible.

<i>In Maso-Gothic: in use from A. D. 300 to 500.</i>	<i>In Gothic of Sweden, its daughter: in A. D. 400.</i>	<i>In modern Swedish.</i>	<i>In old Icelandic: or rather old Dane.</i>	<i>In Anglo-Saxon, of A. D. 600 to 1038, or to 1174.</i>	<i>In Belgic, or the old Dutch.</i>	<i>In modern German.</i>	<i>Latin.</i>	<i>Greek.</i>
First Animals. A cow-ku fish-fisks,*								
felt-fills fowl-fuglos adder-nadr	in Welsh fält fugl or etter	pels fogel nadr	felldr			net- ter	pellis volare v-iperä	
deer-dyr fole-fula frog-fro heffer-heifr wie hive-hove howl wolf vulfs	fole fres greip	fole fres grip qwigä hefa	fill griffon	hoyve		fera filius gryps alveare	thera ilion grips	
ox-aughs raven sparrow- sparva	ulf Welsh ych sparf;	hyla ok, eaka ramn	ila oxe, uxe rafn	wolf rafn		ululo bos et vacca cornix passer	ululazo bous ornis strouthos	
Second Relations. man-manna father†	*Welsh* man	manna	man		man	homo	an-er	
infant-ninny	faute	fanta				infans	a not-and- phemé to talk;	
mamma pappa kin mother niece nephew master queen	*Welsh* mam kun mavi nitjo nefe meistari quina	eam kyn modgur nickt quean	mamia pappa kion moder kuina	pap pap nefe kona	nichte nef	mater pater gen-us mater neptis nepos magister genus	mater pater genos mater eggonos megas genos	

* All the Scytho-Scandinavian dialects use this word.

|| In this word all the dialects agree.

† All the Scytho-Scandinavian dialects agree in this word.

Third Objects.	M. Goth.	Goth.	Swed.	Iceland.	An. Sax.	Ger.	Latin.	Greek.
teeth	tanthus	tenn	tand				dens	odontes
tongue	tuggo	ding	linga	tinga	tinga	tinga	lingua	
head	haughs		hufwad	haus			cap-ut	kefale
knee	kneewan	kna	kna				genu	gonu
nose		nef	neaf	nef			nasus	nao
hand	handus	mund	mynda	myna			manus	meno
ore	or		or	eyr	in Welsh	oyr	aur-um	arg-ur-on
sun	sunno	(a name	of Odin!)	sunna	sunna		sol	el-ios
night	nauts			natt;			nox	nux
moon	mena	mane		mane		manen	l-una	se-lene
month	menath		menoth	manadr			men-sis	men
fire			fyr	fyr	a Scythic	word!	pyr-um	pur
beer	bar	bior	hafre	eate	oat		hord-eum	art-on
snow	snaius			snar			nix	nephos
water	vato	watn;*					aqua	ud-or
salt	salt	salt					sal	als
Earth	airtha	jaurd	jord	ar			t-erra	aia
star	stairn	stierna					astrum	astron
year	jer		ar	ar	in Welsh	gwyr	gyrare	guroo
chern	quairnus	quern	quern	quern	quern	quern	gyrus	
wagon	vagan		vaga	vagian			via	io
wind	winds	wind	wind				ventus	anem-os
tower		torn			tor		turris	p-urgos
timber	timbrian	tymber			timbre		tignum	
thatch				thac	tag	tag	tect-um	steg-os
throng	threihan	thrangia	thrangia	thran- gia	thrangia			thoru- bos

As at least a hundred and fifty travellers and geographers are here alluded to or quoted, in various languages, even the sternest reader will not roughly condemn the author, if he spell twice in a different manner the proper names, as he is a *copyist* of varied spelling of the *same* name. Some degree of care has been employed in compiling and arranging the above chart. It has been thrice transcribed lately. The collecting of it, with other congenial studies, has consumed twenty-one years of the author's life. During so long a period, new editions have appeared of the authors who are quoted: and their works have been published with new pages, a new orthoepey, and additional chapters, and even volumes.

* All these tongues use this Scythic word.

The learned periodical Critics, therefore, it is humbly hoped, will kindly allow for such variations. I here quote my authorities.

The Hebrew, without points, is taken, and the Chaldee, from the *American and Philosophical Transactions*, vol. iv. p. 485. The Arabic from some of the numerous grammars. The Arabic of Morocco, from Jackson's travels thither, p. 189. A second specimen of it, from Chenier's travels thither, translated, vol. i. p. 245.

The Brebes, or Shilhi, from Hornman's travels; in the *African Society papers*, p. 190. and from Chenier's Morocco, vol. i. p. 245. The first of the three specimens in Chamberlayne's *pater-nosters*, p. 152. The Maltese, or Punic, in the *Ancient Universal History*. Modern Ethiopic, or Abyssinian, in Bruce's works, vol. iii. p. 408. in the note by the editor. The Sanscrit in the *Asiatic Researches*, vol. viii. p. 434.

The Persian from the *Amer. Phil. Trans.* vol. iv. p. 485. a second from a Persian Grammar. The Afghan, from Wilkinson's people on Mount Caucasus, vol. ii. p. 666. The Welsh, from Richards's Welsh dictionary; and second specimen from *Amer. Phil. Trans.* vol. iv. p. 485. The Irish, from the last work. The Biscayan, also from the last work.

The Sanscrit, from the 26th No. of the *Edinburgh Review*. The Moors, Gipsej, or Hindustani, from Bell's travels, vol. ii. p. 115. and from Philips's contemporary travels, by Campenhausen, in *Moldavia*. The Malabar, or Tamulian, from Cordiner's Ceylon; the same in Thunberg's *Voyages*. in Fry's *Pantographia*, p. 188. The Ceylon, or Cingalese, from Cordiner's Ceylon, vol. i. p. 122.

The Rooinga, Rossawn, Banga, Myammau, or Burmah, Siam, or Tainay, Tailong.

Moitay, Koloun, Passooko, Maploo, Play i. Play ii. Moan, from the 5th vol. of the *Asiatic Researches*, by Dr. Buchanan.

The ordinals of Siam, from Kœmpfer, vol. i. p. 4.; the cardinals from p. 321st of Turner's embassy to Tibet. Kookist or Lunkits or Lunctas, from the *Asiatic Res.* vol. vii. p. 198. Tancut, North of Tibet, from Bell's travels, vol. ii. p. 145. Cochin-china, from Barrow, p. 325. China, from Du Halde's China, vol. ii. p. 413; from Bell's travels, vol. ii. p. 115; from vol. iv. p. 486. of the *Amer. Phil. Tran.*; from *Archæologia*, vol. vi. p. 154. by Marsden. Ordinals of Japan, from Thunberg's travels, vol. iii. p. 91.

Ghazikumuk, Akuschæ, Kartel, Mingrelia, from the second volume of Wilkinson's people of Caucasus, Kisti and Zechetschen; Tscherkassian and Osses, from his first volume, p. 41. 274. 240.

Acheen, Java, Madagasker, Mongeraye, Macassar, Savu, Needs, Lampoon, Rejang, Batta, Otaheite, Malay, from the *Archæologia*, vol. vi. p. 154.

Owhyhee, from Dixon's *Voyage*, p. 268.—Magindanao, from Forrest's *Voyage*, p. 389.—Ceram, or Molucca, from Parkinson's *Travels*, quoted in Fry's *Pantographia*, p. 27.—New Zealand, in Savage's *Voyage thither*, p. 77. with a letter changed in a word, the same occurs in Fry, p. 307. from Parkinson's, *Voy.* 127.—Chinese as before.—Sumatra quoted in the 287th page of Fry's *Panto.* from Parkin. *Voy.*

Pelew Isles, from Wilson's *Supplement to an account of the Pelew Islands* at p. 377.—The Pogygy Isles, which are near to Sumatra, from the *Asiat. Res.* vol. vi. p. 90.—Washitah, from Marchand's *Voyages*, translated, vol. ii. 250.—Papua, in Fry, 141. from Forrest's *Voy.* p. 401.—The New South Wales, from Colin's account of it.

Many of the tongues of Europe:—

Danish, from a resident Merchant, and from a Dictionary; Swedish, from the Dictionary of Carl Delen; German, from a resident Merchant, and from Bagley's twelve Grammars; Anglo-Saxon, from the *Amer. Phil. Trans.* vol. iv. 485.—Mæso Gothic, from the same.—Latin and Greek, from Dr. Valpy's two Grammars.

Slavonic, from Tooke's *History of Russia*, vol. i. p. 50.—Russian, from Lessep's *Travels*, vol. ii. p. 401.—Bohemian, from the *Amer. Phil. Trans.* iv. 485.

Livonian, from its Bible published A. D. 1794.—Luthuanian, from its Bible of A. D. 1727.—Italian, from Italian rudiments.—Portuguese, from a native Merchant.—Spanish and French, from their grammars.

Finns, Hungarians, and Turks, from the *American Phil. Trans.* vol. iv. pp. 485. 486.—Finns, in Hacluit's *Collection*, vol. i. p. 327.—Yakouts, from the Appendix to Sauer's *Voyage with Billings*.

Mongouls, Kalmuks, Burats, from Tooke's "People subject to Russia," vol. i. p. 414.—Lamouts, or Tonguse, from Lessep's *Travels*, vol. ii. p. 402.—Mandsour, or Manchew, from Bell's *Travels*, vol. ii. p. 114.

Yukugir, from Sauer's *Voyage with Billings*; in his Appendix.—Kampshatha, from the same author's Appendix.—Jesso and Kurile Islands, from Prouse's *Voyages*, vol. ii. p. 116. translated.—Aleutian Islands, from Sauer's *Voyage with Billings*, and from Coxe's account of the Russian discoveries, p. 303.—Oonalaska, from Cooke's *Voyage*, vol. iii. 553.—the same from Fry, at p. 104. from Cooke, vol. iii. p. 554.

Koriac, from Lessep's Travels, vol. ii. p. 401.—Tchoutki, from the same.—Kadiac Island, from the Appendix to Sauer's Voyage with Captain Billings.—Norton Sound, from vol. iii. of Cooke's Voyages, p. 553. and from Fry, p. 213.—Greenland, in part from Fry, quoting at p. 105. from Cooke's Voyages, vol. iii. 554.—and the Esquimaux, from Cooke's Voyages, vol. iii. p. 553. and in Fry, p. 80. from Cooke's last Voyages, vol. iii. p. 554.

Cooke's River, from Dixon's Voyage, p. 241.—Nootka Sound, from Dixon's Voyage, p. 241. from Cooke's Voyages, vol. ii. p. 336. from Humboldt's Travels, vol. ii. 346. — Naudowessie, from Carver's Travels, p. 439. — Queen Charlotte's Island, from Marchand's Voyage, vol. i. p. 380. translated.

Port des Français, in Perouse's Voyage, vol. i. p. 166. translated, or vol. ii. p. 152. in Fry, p. 233.—Prince William's Sound, in Fry, 241. from Cooke, vol. ii. 375.—A tribe in latitude 55°. from Portlock's Voyage, p. 293.

Norfolk Sound, from Marchand's Voyage, vol. ii. pp. 267 and 380. and from the Amer. Phil. Trans. vol. iv. and from Dixon's Voyage, p. 241.

Knistenaux, from Mackenzie's Travels, vol. i. p. cxiii.—Natik, from Elliot's Bible.—Estechemines, from Barton on the Origin of the American Tribes, p. 37.—Chippewyan, from the Preface to Mackenzie's Travels, p. 131.—Huron, from La Hontan.

Algonquin, from Mackenzie's Travels, vol. i. p. cxiii. from the Amer. Phil. Trans. vol. iv. p. 485. and from La Hontan, vol. ii.—Delaware and Mahakuass, from the Amer. Phil. Trans. vol. iv.

Cherokee, Chikkasah, and Muskohga, from the 78th page of Adair's American Indians.—Ecclemach, from Perouse's Voyage vol. i. 228. and from Humboldt's Travels, vol. ii. 346.

Mexican, from Humboldt's Travels, vol. ii. p. 346.—Inca, or Quichua, from Dobrizhoffer, quoted in Pinkerton's Geography, vol. ii. p. 584.—Peru, from Molina's History of Peru, translated, vol. ii. p. 363.—Rumsen, or Achastlien, in Fry's Pantographia, p. 303. and from Perouse's Voyage, vol. i. 228. and from Humboldt's Travels, v. ii. p. 346.

The tongues of Africa. Bornou and Cashna, from Hornman's Travels, in the "Proceedings of the African Society," at pp. 148 and 158.—

The Feloops, Jalofs, Manna, Serawoollies, and Bombara, or Mandingoes, all are from Mungo Park's Travels, at pp. 5. 17. 337. 65. 18. 61. The second specimen of the Jalofs is from Golberry's Travels in Africa.—The River Gambia is in Fry's Pantographia, p. 95. from

Parkin. Voy. p. 206.—The Foolahs, from Jackson's Travels in Morocco, p. 188. from Park's Travels, p. 61.—Sosoo, from Corry's Windward Coast of Africa.—Bullom and Timmanee, from Dr. Winterbottom's Native Africans, at pp. 340 and 353.—Tibboo, from Hornman's Travels, p. 106. of the African Society.

Runga, near to Dar-Fur, in Brown's Travels to the latter, p. 311.—Hottentot, in Fry's Pantographia, p. 152. and in Barrow's Travels—Caffer, in Barrow's Travels: and La Lagoa's Bay, or in the Maps, Algoa's, in White's Journal thither.

The maps from which the above latitudes were taken, are those of Arrowsmith; the latitudes of a few places which occur not in him, in Siberia, in Polar America, and in the Great South Sea, were traced from a new and large terrestrial globe. The latitude of the major part of the countries is carried *through the centre of each country*, because the boundary of many describes a wavy line.

The pious labors of the "Bible Society" deserve the thanks of every linguist, not merely from their motives, concerning which a diversity of opinions prevails between Periodical Reviewers equally learned; but from the vast diversity of languages into which they are, by their correspondents, translating the Scriptures; a measure by which we may *compare* each new tongue in its Lord's Prayer and its numerals; a measure by which *their works* will form a new and extended Polyglott; and a measure, by which a tongue is elevated from an oral, savage, barbarian speech, into an idiom, which will probably be as immortal as the Coptic and the Sanscrit, daughters or derived from the Hebrew, and Syriac, which will survive the ruin and loss of the tribe which spake it, and will convey to posterity a clear idea of its origin, its antiquity, its decline and fall. Had not the missionary Elliot published in A. D. 1661. his translation of the Scriptures into a Virginia, or Natick dialect, so able a philologer, as Barton in his too short volume "On the origins of the Tribes and Nations in America," could not have ascertained the curious, yet historical, fact, that the Naticks were merely a branch of the same wide nation which roved in bands from the fountains and shores of the St. Lawrence, to the Atlantic coast of Virginia.

Modern Missionaries of the Protestant, Catholic, and Greek persuasions, of the Georgian, Syriac, Coptic, and St. Thomé churches are pursuing the same grand plan of evangelising the nations. Biblical translations appear annually; and the Classical Journal, and "Reports of the Bible Society" record them with pious care. The missionary plans in Siberia, Southern Tartary, the two

Americas, and New South Wales, and Australia, delightfully succeed. And it will not be esteemed too sanguine a thought in a Clergyman, that we see in our age the “swellings of Jordan” coasting around, and preparing to fertilise the “promised land;” I mean the whole earth; which, it is promised, shall rise into the “kingdom of God and his Christ;” and that in one century the verse will be verified, “the knowledge of the [religion of the] Lord will cover the earth as the waters cover the sea.”

Hence to *modern* Christians the words used to the primitive converts may be most emphatically applied: “Blessed are the eyes which see, and the ears which hear, the things which ye hear and see; for many prophets, many kings, have desired to hear and see them, but have” died without the satisfaction. To such translators and *learned* Missionaries, all linguists ought to repeat the Latin encouragement:

Macte Virtute! Christo duce, et auspice Christo!

Nec quicquam factum est, dum aliquid supersit agendum.

And every sincere Christian will say of such translations, and of such a religion, the most humane and wise which has ever been imparted to man, ESTO PERPETUA! And may it appear, like its GREAT AUTHOR, *every where always*.

Melancholy is the fact, that if the population of Christian Europe be 180 millions, that of Christian America be 20; that of Christian Afric 3; and of Christian Asia and Tartary 10; the total is merely 213; while Pagan China, Japan, Cochin China, and Chinese Tartary, boast of 400 millions of souls, India of 100,000,000 heathens; and Siam, Ava, Aracan, Asam, and Nepaul, of an additional 50,000,000.

Now it appears from that enlightened work, the *Asiat. Resear.* vol. iv. 3. that “the natives of the last five kingdoms seem to be one and the same people, in language probably, and certainly in manners, in laws, in religion. Features of the strongest resemblance are visible between the 3 former, and the 2 latter, people; between those of Japan, of China, of Cochinchina. The Siamese, Braimmas, Maramas, form one great family, have one common language, and are similar in customs and in sacred rites.”

Macte virtute cum omnibus bonis!

we may then say to the Bible Society: translate into these polished idioms the Scriptures; millions will then read. The star of Jesus will rise in the East, and the Eastern Magi will come to adore him.

Sculcoates, Hull.

R. PATRICK.

PERSII ET CATONIS MISTORUM COLLATIO.

EDITORIBUS S.

CODEX idem Mistus Galeanus, ex quo variantes in AVIENI fabulis lectiones desumsi, (vide "CLASSICAL JOURNAL," No. VII. p. 120.) continet PERSII Satyras, et CATONIS Romani Disticha.

Horum igitur opera cum libris editis contuli, in quo labore si quis vobis videbitur inesse fructus, has quoque collationes arbitrio vestro permitto.

M. D. B.

PERSII MISTI COLLATIO.

- | | |
|--|---|
| Sat. I. 4. Næ mihi Polydamas Edd. : | 42. grandes patinæ : pingues patinæ |
| Nec mihi Polydamas MS. | |
| 6. examenve : examenque | 47. flammis : flammæ |
| 8. Romæ quis : Romæ est quis | 55. auro sacras : sacras auro |
| 19. vocè serena : voce sonora | 59. impulit : expulit |
| 36. non cinis : num cinis | 69. in sancto : in templo |
| 37. nunc levior : num levior | |
| 52. quicquid denique : quid quod denique | Sat. III. 1. Nempe hoc : nempe hæc |
| 58. pinsit : pinxit | 10. bicolor positus : positus bicolor |
| 72. parilia : palilia <i>ut et quædam editiones habent</i> | 16. At cur .. columbo : Aut cur palumbo |
| 74. Cum .. dictatorem : Quem .. dictatura | 25. purum, et : et purum |
| 82. exultat : exultet | 29. Censoremye : Censoremque |
| 87. hoc bellum? : bellum est | 37. tincta : torta |
| 97. vegrandi : prægrandi | 48. summum : summo |
| 107. radere vero : radere versu <i>pro v. l.</i> | 68. quam mollis : qua mollis |
| 111. omnes, omnes : omnes res o | 112. decussa : discussa |
| 124. Eupolidem : Eupoliden | Sat. IV. 5. tacendaque : tacendave |
| 125. Aspice et hæc : Aspice ad hæc <i>pro v. l.</i> | 9. istud : illud |
| 126. Inde : Unde | 38. extat : extet |
| | 52. et noris : ut noris |
| Sat. II. 11. crepet argenti mihi seria : | Sat. V. 2. carmina : carmine |
| crepidet argenti seria <i>a pr. m.</i> | 19. equidem hoc studeo : equidem studeo |
| 14. ducitur : conditur | 28. totumque : tecumque |
| 16. flumine : gurgite | 37. tunc fallere : tu fallere |
| 25. Sulphure : Fulmine | 49. fata : facta |
| 31. aut metuens : haud metuens | 60. Tum crassos : Tunc crassos |
| 39. mando vota : mando hæc vota | 64. juvenesque : puerique |
| 40. hæc illi .. rogarit : hoc illi rogabit | 84. ut voluit? : ut libuit? |
| | 97. Ne liceat : Non liceat |
| | 119. repeto : relego |

125. relaxat? : relaxet
 138. Baro : Varo
 145. quam non : quod non
 147. Veientanumque : nunquam
 Veienta
 150. pergant : peragant *pro v. l.*
 153. hoc quod loquor : et quod
 loquor
 157. Nec tu cum : Nec cum tu
 159. attamen : et tamen
 163. Abrodens : Arrodens
 165. udas : odas *sed MS. habet udas*
 pro v. l. cum gloss. inunctas
 170. Ne trepidare : Nec trepidare
 172. ne nunc, cum accersor : nec
 nunc cum arcersor
 173. Supplicet : Supplicat
 175. ineptus : iniquus
 180. unctaque : junctaque *sed cum*
 gloss. picta

- Sat. VI. 5. agitare : aptare
 6. Egregios : Egregius
 18. varo : vario
 22. peragit : peragat
 23. rhombos : scombros
 24. tenuem . . . salivam : tenues
 salivas
 34. Negliget : Negligit
 35. Sen spirent : cœu spirent
 39. nostrum hoc : hoc nostrum
 40. Fœnisecæ : Fœnicia
 46. chlamydas : chlamydes
 66. Tadius : Staius
 76. ne sit : nec sit
 79. depinge : depunge *sed pro v. l.*
 depinge

CATONIS MSTI COLLATIO.

Distich. T. Denm Ed. Jans. 1646. :
 Deo. MS.

VIII. ad-consilium : desunt

XXIV. iudicium : iudicio

XXVIII. Jusjurandum serva : Ira-
 cundiam serva

XXIX. Vino te tempera : Vino
 tempera

XXXIX. æquum iudica : minime
 iudica

XLII. irridere : deridere

XLVII. aleas : aleam

XLIX. te ne : ne

Lib. I. 2. ne somno : nec somno

9. ipse : ille

12. actor : auctor

19. morte : mortem

20. dat : det

ib. plene et : plene

24. desit, quæsitis : desit quod
 quæris

29. carum est : carum

35. dubita : dubites

37. iras : iram

38. enim morum : enim est morum

Lib. II. 1. Corporis, &c. : hic versus
 deest

ib. civica : Punica

ib. quæras : quæres

ib. Si quis amare : Si quid amare

10. noli contemnere vires : vires
 contendere noli

12. minimis verbis : rebus minimis

15. animo forti : forti animo

ib. iudice vincit iniquo : iniquo
 iudice vincit

18. parce : modice

21. Exigua iis : Exigua est a m.
 sec.

22. potus : potu

24. Noli successus indignos ferre ;
 Successus dignos noli tu ferre

27. nosces : noscis

ib. post est : post hæc

31. ne culpes, cum sis : nec culpes,
 cum sit

32. Dum vigilans : Dum vigilat

Lib. III. 1. voles : velis

ib. : versus 3. et 4. hic desunt, sed
 post epimyth. sequens adduntur

2. præceptis : doctrinis

3. : deest

12. Nullius sensum, si prodest, :
 Si prodest, sensum nullius

17. haud recte factum, nolito :
factum non recte, noli
19. perfer id ipsum : ferre memento
22. struit insidias lacrimis : lacri-
mis struit insidias
23. sequentur : secuntur
24. proponas : pro pœnis
26. Æqua diligito : cares : Dilige
non ægra caros

- Lib. iv. 1. obsunt : obsint
ib. quo te nitare : quod te vitare
3. fueris contentus eo : contentus
eo fueris
5. denari : denarium
ib. captat ab ære : captat habere
6. se non habet : sed non habet
7. ingenium : imperium
9. gratis, ne vende : gratis concede
ib. lucrorum est : lucrosum est
14. quisquam melior : quisquam est
melior
17. Quo tibi divitias : Quid tibi
divitiæ
19. noli ridere : noli irridere
ib. quicumque senet : quocunque
sene
20. recessit : recedit
21. Perspicito tecum tacitus : Pro-
spicito cuncta tacitus
ib. Sermo etenim : Sermo homi-
num

24. etenim rerum : etenim est
rerum
25. Mali nimia est quæcunque :
mali est homini quæcunque
26. palam : palam aut
ib. rursus : rursus
27. semper quæ adversa : semper
adversa
28. cessa : cesses
31. sed juncta : et juncta
ib. blandum : lautum
32. Demisso tacitos anino : De-
missos anino et tacitos
ib. Qua flumen : Quo flumen
33. Quum tibi displiceat rerum
fortuna tuarum : Cum fortuna
tua rerum tibi displicet ipsi
36. tu flere querendo : merere do-
lendo
ib. quum contigit : si contigat
37. amice : amicum
38. umbra : umbram
39. Ne credas : Nec credas
40. potuit : poterit
44. cave sis, ne : caveas, ne
45. Cum famulos Ut servos :
Cum servos Et famulos
48. tibi sit conjunx : conjunx tibi
sit
49. multa, et vita nil velle : multa
vita nescire
50. sensus fecit : fecit sensus

Disticha hoc ordine leguntur. 1. 2. 3. 11. 4. 5. 6. 22. 7. 23. 8. 26. 9. 27. 10.
51. 11. 28. 4. 29. 30. 13. 31. 15. 33. 18. 16. 17. 34. 52. 36. 19. 32. 20. 37. 21. 38.
24. 35. 43. 40. 46. 47. 25. 44. 39. 45. 49. 48. 53. 54. 50. 39. 42. 55. 56.

*Augustissimo Potentissimoque Principi ac Domino CAROLO II.
Magnaë Britanniaë, Franciæ, et Hiberniaë, Regi, Fidei
defensori, &c.*

Quod Sacrum hoc divinorum Oraculorum systema, antiquis-
simis tam Synagogæ quàm Ecclesiæ versionibus explicatum,
Majestati vestræ inscribere (Rex serenissime) nomenque tuum
gloriosum eidem præfigere audeam, non mirabitur qui animo
secum perpenderit, quòd veritatis verbique sui vindices et

¹ The existence of this *Dedication to Walton's Polyglott* has been doubted
by some—but having lately been discovered, it has been reprinted by Mr.
Lunn in large folio to bind up with other copies of the Polyglott. EDIT.

Defensores Deus Opt. Max. Reges et Principes constituerit : qui ut immensam ejus Majestatem mediâ quâdam inter Deum et homines adumbratione repræsentant, sic ad eorum curam Mysteriorum suorum custodiam pertinere voluit. In quibus ut salutis humanæ codicilli, sic Regiæ potestatis diplomata, quibus Deus eos in terris vicariatu suo sublimes et sacrosanctos reddidit, conservantur. In his Reges Dei Ministros constitutos esse legimus : eorum mandatis in omnibus post Deum obtemperandum esse, à Rege Regum lege sempiternâ sancitum esse : nec ab alio quàm à supremo vitæ ac necis arbitro (cui soli subsunt) gladium accepisse : quem qui ex manibus eorum extorquere conantur, ut læsæ Majestatis Divinæ reos sacra pagina damnat.

Nec immeritò Majestati vestræ consecrandum, ex primariâ Themidis lege, (quâ suum cuique tribuendum) quod non, nisi auspiciis vestris susceptum, vestrique favoris radiis animatum et in lucem editum. Nam antequàm operi manus admovissem, cùm specimen ejus quoddam per manus fidelissimi servi vestri, D. Georgii Ratcliffii τοῦ μακαρίτου, obtulissem, ut accuratâ judicii vestri lance penderetur : non solùm institutum nostrum oraculo vivæ vocis probâsti, sed insuper responsum Rege dignum dedisti : sc. si facultates in tristi illo exilii statu non defuissent, sumtus ad editionem necessarios ex ærario proprio te suppeditaturum. Quibus verbis planè aureis impulsus, necnon facultate à Reverendo in Christo patre ac D. Gulielmo Episcopo Londinensi (cui ex officio librorum imprimendorum inspectio incumbit) impetrata, concurrentibus suffragiis aliorum Præsulum Reverendorum, virorumque doctorum, quibus tanquam Ajacis clypeo munitus contra eorum tela, qui hoc falsò nobis objecerunt, nec Cæsaris, nec Ecclesiæ imaginem numismati nostro insculptam esse, tantæ molis opus aggressus sum, Ætnâ quidem gravius, Herculeisque formidandum humeris ; quod tamen divinâ aurâ adspirante, labore improbo, studiisque indefessis, ad exitum tandem deductum est. Quod in Ecclesiæ Catholicæ utilitatem, Matris Ecclesiæ Anglicanæ nuper inter luctus et suspiria gementis honorem, nominisque Augusti vestri famam nunquam intermorituram elaboratum, sacratissimis vestris pedibus sisto, ut sub tanti Mæcenatis umbone tutum requiescat, vivatque per secula, posterisque constet eo tempore orbi illuxisse, quo Carolus II. ut Regno et

Ecclesiæ naufragis subveniret, in supremum Navarchi solium evehctus est. His accedat, quòd cùm officia omnia quæ à Sanctissimi Martyris τοῦ ἐν ἀγίοις Patris vestri servo et subdito debentur, tibi qui jure hæreditario in Regna succedis, ut successorì indubitato solvenda sint, mihi vero nec publico in Ecclesiâ munere inter alios per conscientiam (durante schismate ac motibus intestinis) fungi licuerit, nec Regiæ familiæ officium præstare, æquum videbatur, hâc laborum nostrorum dedicatione rationem reddere temporis ac otii quibus invitatus fruebar, ne prorsus inutilis vixisse videar.

Opus itaque non tam meum quàm tuum tibi offero, tuum quia favore tuo susceptum, meque totum tuum, quantus quantus sum agnosco, meum verò quia operâ meâ qualicunque in ejus editione uti dignatus est operis auctor. Corollas itaque quas de floribus in horto nostro primò nascentibus contexui, meritò tibi fundi Domino offero.

Cur verò Aris tuis Tabulam hanc votivam citiùs non appenderim (quod ab ipso suscepti operis initio decretum fuisse multi mecum testari possunt) nimis notum est, cùm per infausta hæc tempora, omne erga Regiam Majestatem officium pro læsæ majestatis crimine haberetur; ita ut nec quæ Dei sunt Deo reddere, nec quæ Cæsaris Cæsari cuiquam impunè licuerit: unde qui sceptrâ tua prophanârunt, iidem ut fœtus noster sine patrono adhuc vagaretur, effecerunt. Insidiabatur enim partui nostro Draco ille magnus, et per Tyrannidis suæ mancipia hoc agebat, ut in ipso partu opprimeretur, nisi ipsi ut patrono et protectori dicaretur. Deus verò ab ejus furore illum servavit, et nunc gratanter verum parentem lustricum palàm profiteri audet, cujus patrociniò fretus, omnes adversantium minas contemnit.

Appendant itaque alii parietibus tuis anathemata, aris tuis lucernas accendant, gemiliones offerant, sacrosanctum hunc divinatorum Mysteriorum Thesaurum, veritatis cœlestis scrinium, ante omnia tibi gratum et acceptum esse dubitare nefas, cùm ab ipso profectum sit per quem Reges regnant, et Principes dominantur. In sacris enim hisce codicibus, plura et firmiora habentur pro supremâ Regum auctoritate fundamenta, quàm in omnibus totius orbis scriptis humanis: quos si consulissent

turbones nostri, tot malorum Iliades, Regnum, et Ecclesias nuper florentissimas haud obruissent.

Solem in Britannîâ nunquam occidere scripsit quidam ex veteribus : at tenebris plusquàm Cimmeriis circumfusa, ac nocte perpetuâ sepulta quasi jacuit insula nostra, ex quo membra capiti repugnare cœperunt, nec ejus imperio subesse voluerunt ; cùm plerique fuerint instar Epilepticorum, vel Phreneticorum, quorum motus convulsivi omnibus horrorem incusserunt ; qui sub vanâ libertatis umbrâ, et per nimiam felicitatis luxuriantis intemperantiam, omnia in antiquum Chaos ferè redegerant. Maximè verò post occasum sideris illius nuper fulgentis, qui radiis suis orbem Britannicum illuminavit, beatissimi jam cœlorum Indigitis, Caroli primi, principis æternitatem diu promeriti ; cujus nomen immortalitati consecratum post evanidas morientis seditionis nebulas, amorem ac admirationem sui apud omnes relinquet. At lætiùs jam spirare videntur et respirare Regna tua, jacturâ tam gravi adventu tuo resarcitâ, et ex Phœniceis Caroli I. cineribus Carolo II. resuscitato, qui non tantùm nomen et Regna sustentat, sed et virtutes regias exhibet, tot provinciarum et populorum habenas in periculosissimis tempestatibus et fluctibus moderando ; unde felicitatem suam tam præsens ætas, quàm sequentium annorum series agnoscent. Te enim quasi altero sole exoriente, post atram et luctuosam noctem, dies nobis felix faustusque illuxit, pace, Religione avitâ, cum legibus, et libertatibus subditorum virtute tuâ resuscitatis. Ventis enim et tempestatibus, quæ omnium submersionem minabantur, sedatis, mare pacatum et tranquillum, cœlumque nostrum, quod lugubri quasi veste indutum apparuit, serenum et sudum reddidisti. Fideles subditi quasi à morte resuscitati reviviscere sibi videntur, et magnitudine insperatæ redemptionis spectatâ, dicunt cum Judæis à Captivitate Babylonicâ redeuntibus, *Iramus sicut somniantes*. Amorem itaque et obedientiam, cùm primùm nacti sunt occasionem, ostenderunt, dum faustis acclamationibus te Patrem Patriæ prosequuntur, et ut alterum Mosem liberatorem celebrant. Cùm enim in marasium incidisset corpus tam civile quàm Ecclesiasticum, et extremum spiritum trahere videretur, ecce tu alter Æsculapius de cœlo delapsus, vitam miraculosè

restituisti, et spem fecisti de valetudine pristinâ brevî recuperandâ. Cùmque ad summum adversariorum potentia (qui dixerunt, *Nolumus hunc regnare*) perducta esset, cùm de eventu securi spolia inter se partiti essent, omnia in vado esse existimantes, Deus (jam completâ ipsorum iniquitate) eorum linguas confudit qui Babelum ædificabant. Spiritum malum inter Abimelechum et Sychemitas immisit, arma eorum in seipsos convertit, consilia inania momento dissipavit. Ad partum eum devenerant et parere non poterant: ad portum, et in ipso portu naufragium passi sunt: exercitus eorum sine subditorum sanguine Dominus miraculosè dissipavit, prudentiâ ac fortitudine summi copiarum Ducis et Archistrategi, D. Georgii Monkii, viri in æternum celebrandi, et per incruentam victoriam, te in solio Regio collocavit. Sic ut olim cecinit vates Regius, *Lapis, quem reprobaverunt edificatores, factus est caput anguli. A Domino factum est istud, et mirabile est in oculis nostris.*

Qui verò novatorum artibus fascinati in eorum castra transierunt, tandem consiliorum suorum pertæsi, et in propriis viis lassati, (detractâ libertatis et Religionis, quarum specie decepti erant, larvâ) ad sanam mentem redire incipiunt: cùm proprio damno didicerint, subditorum contra principem victorias totidem esse trophæa in propriam perniciem erecta: impossibile enim esse Religionem, leges, et libertates stabilire dum gladium ex Regis manu extorquent, sine quo hæc sarta tecta eis servari nequeunt; quod dum jugum principis lene excutiant, pro uno quingentos sibi Dominos vel Tyrannos creant, qui durâ servitute eos opprimunt. Jam cernunt quòd qui spretis legibus divinis et humanis, et exutâ principis reverentiâ, jurâ Regia invaserunt, non possunt gradum sistere, sed à malis ad pejora progressi scelera sceleribus tuentur, donec (conscientiis cauteriatis) ad summum perductâ ipsorum impietate, infandum illud facinus Regicidii perpetrare non vereantur hypocritæ sanguinarii. Nunc percipere possunt, Deum successus prosperos eis permisissè, ut propriâ edocti experienciâ intelligerent qualis reformatio ex subditorum armis contra principem speranda: cùm pro Religione, omnium Hæresium et blasphemiarum illuviem, impietatem, et Atheismum; pro fixis et certis legibus, arbitraria militum et tribunorum populi placita; pro libertate, plusquàm Ægyptiacam servitutem, introducta cerneant: quæ, si Deus eorum impetus primò compescuisset, nunquam

eventura credidissent. Denique compertum jam habent quodnam sit verum servitium, quænam vera libertas : nam ut olim Poeta, *Fallitur, egregio quisquis sub principe credit*
Servitium : Nunquam libertas gratior extat,
Quàm sub Rege pio.

Quòd itaque post tot cladium vicissitudines, post dubios præliorum eventus, Regnis tuis diuturno bello lassatis, *per varios casus, per tot discrimina rerum*, in justam Regnorum possessionem devenisti, lætantur fideles subditi : quibus exploratum est *Principem* (ut ille, *esse vinculum per quod resp. cohæret ; spiritum vitalem quem tot millia trahunt ; nec aliud esse Remp. nisi prædam et onus, sublatâ illâ imperii mente.* Maximè verò gestit Ecclesia cùm Jovem Tutelarem adventâsse videat, quem Deus nutricium ejus constituit. Omnibus enim jam palam est auctoritatem Regiam ab illâ Ecclesiæ disjungi non posse, cùm utraque ab iisdem hostibus convellatur, prout à sapientissimo post Salomonem principe Avo tuo dudum perspectum est. Qui enim excussam volunt crucem Ecclesiæ symbolum è coronâ Regiâ, ut solum lilium seculi emblemata maneret, etiam et hoc tandem tollere, ipsumque diadema à Regis capite ademtum, in terram dejicere laborârunt : quique in Ecclesiæ Patrimonium ore Sæcilego diu inhiârunt, etiam sacrum Coronæ Patrimonium deglutire non horrent. Nec tutò iis fidere princeps potest, qui Ecclesiæ Hierarchiam perturbant, cùm iidem qui democratiam Ecclesiasticam moliuntur, etiam paritatem in Regnum inducere conantur : ut ipsi tanquam tribuni plebis in Regno suo dominantur : dum per fictas et in vulgus sparsas suspiciones, et concionibus tribunitiis, omnia susque deque vertunt ; et pro tubâ pacis evangelicâ, Martia classica pulsant.

Etsi verò variis calamitatibus probari te passa sit providentia divina, antequàm solium ascenderes : hoc tamen in maximum tuum nostrumque commodum sapienter Dominus disposuit : ut sc. de adversâ fortunâ magnificentius triumphares, et casu fortior assurgeres : et ne nimîâ felicitate virtus tua marcesceret, sed sicut aurum probatum ex igne purior exires. Balsamum enim incisum liquorem fundit fragrantior, et Arca aquis supernatans, per fluctus et procellas altiùs et cœlum propiùs attollitur. Deus te ut olim Davidem, quem persecuti sunt inimici, sicut perdicem in montibus, ad Regni gubernacula hoc

modo aptavit, et perpolivit. Voluit etiam ut, cùm virtutum omnium Moraliū, Politicarum, Theologicarum choro ornatus sis, in mundi theatro positus, eorum specimina illustriora coram omnibus ederes. Quid dicam prudentiam exquisitissimam, multo rerum usu comparatam, et adversâ fortunâ auctam? Justitiam intemeratam, ab æqui rectique tramite nunquam deflectentem? Benignitatem incredibilem, quâ omnium animos concilias? Clementiam summam, cùm vulnera Reip. sanaveris potiùs quàm rescideris, et coli à tuis malueris quàm timeri? Fortitudinem et patientiam admirandam, in profundo sævientis fortunæ voragine, animo excelso et verè Regio omnia constanter perferendo? quem premere tot mala potuere, at non opprimere. Temperantiam animique in quocunque statu moderationem, omnibus suspiciendam, paucis imitandam? Pietatem denique et constantiam in verâ Religione nullis mersabilem undis? cùm tot difficultatibus implicatus, tot tentamentis utrinque oppugnatus, ut rupes ingens in mediis fluctibus, fixus et immobilis perstiteris. Has reliquasque virtutes, quibus coram omnibus circumfulges, res adversæ in lucem produxerunt, quæ sub continuâ felicitate fortè latuissent: illudque S. August. in te impletum probant, *quod nulla infelicitas frangit, quem nulla felicitas corrumpit*. Licet enim res secundæ te in posterum felicem (speramus) reddant, adversæ tamen quas animo Heroico pertulisti magnum probant.

Cùm itaque in hoc humanæ conditionis fastigio constitutus sis, ut omnium animos oculosque virtutum tuarum splendore perstringas, eas hâc dedicatione tacitè venerari volui quas pro merito celebrare non liceat. Nec enim ut de Trajano olim Panegyrites Plinius, quærendus erat patronus qui eligeretur, sed eligendus qui tot virtutibus eminebat.

Quod reliquum est, Deum Opt. Max. exoramus, ut, qui te tot signis in subditorum felicitatem antè designavit, ex tot periculis eripuit, à tot perditorum machinationibus miraculosè servavit, et incolumem nobis reddidit, omnia tibi fausta, felicia, et supra invidiam gloriosa, concedat: vitam per multos annos proroget: et tandem immarcessibilem gloriæ coronam conferat. Sic ex animo precatur,

Majestatis vestræ subditus humillimus,

Omni obsequio devotissimus,

BRIANUS WALTONUS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE Island of Sicily, in the language of Kluver, “*insula totius orbis terrarum celeberrima*,” is generally acknowledged to be the most interesting of classic countries. The sight, the memory, and the imagination, are constantly gratified by the opening of prospects unrivalled for their sublimity or beauty, by the recollection of events among the most interesting that have happened on the Globe, and by the fictions of the poets, who have scarcely left a hill unsung. There is no spot that exhibits such proud monuments of Grecian architecture, and the ruins of Agrigentum and Selinus have often called forth the admiration of the traveller, and exercised the pencil of the artist. During a residence of three days at Girgenti, I had full leisure for the contemplation of the stupendous remains of Agrigentum; the most conspicuous of which are certainly the fragments of the temple of the Olympian Jupiter, which have been accurately drawn and discussed by Mr. Wilkins in his *Antiquities of Græcia Magna*. As I sat on one of these colossal masses, which appeared the work of Typhæus and his crew, I was deeply impressed with a sense of the ingenuity of the Ancients, and with the extravagance of the Heathen nations, which could raise fabrics to Deities, to whom they ascribed degrading passions, while they neglected the true God. The indignation I experienced suggested the following Satire on the Heathen Mythology, which I inclose, hoping you will think it worthy of insertion in your Miscellany.

I am Your's, &c.

C. K.

TEMPLI JOVI OLYMPIO AB AGRIGENTINIS DICATI
DEMOLITIO.

Ἡ τε γὰρ τῶν ἱερῶν κατὰσκευή, καὶ μαλίστα ὁ τοῦ Διὸς νεῦς,
ἐμφαίνει τὴν μεγαλοπρεπείαν τῶν τότε ἀνθρώπων.

Diodor. Sic. Bib. Histor. lib. 13.

VIDIT opus postquàm sôlib Saturnius alto
Perfectum, et majus quàm par mortalibus, esse,
Talia, Diis aliis accitis, protulit ore :

“ Tempia quòd ædificat, quòd nobis præstat honores
Insolitos, nostras quòd thure redintegrat aras,
Ille potens Acragas ; pietatem laudo, Deorum

Nec regem illius Gentis meminisse pigebit.
Utcunque ingentes (nec dissimulabo) timores
Pectora concipiunt, homines ne fortè laborem
Hunc dum prospiciunt Acragantis, et ardua templa,
Conentur majora, et mox cœlestia sperent,
Stultitiâ impulsî; timeo, ne more Gigantum
In vos quid facinus, cœlestia Numina, tentet,
Et pœnas subeat misera, at dilecta, propago.
Urit enim quandoque hominum scintilla rebellis
Pectora, continuò in cœlum vota impia tollunt.
Quicquid agunt homines, sanè comœdia bella est;
Omnia subvertunt, vitant bona, quæ mala quærunt,
Fons mihi inexhaustus manat risûsque jocique—
Dum loquor, ecce ruunt binæ ad certamina turmæ,
Quamque vocant pulchram quærunt per vulnera mortem.
Quantus ubique cruor! rubrum mare! flumina rubra!
Alter erit pratis color, et color amnibus alter.
Mitia respiciant homines armenta per agros,
Nescio an hæc potius nostrum mereantur amorem;
Namque ego, qui summi incedo moderator Olympi,
Taurus eram niveus (memini) per Gnossia rura,
Ornatus roseis incessi cornua sertis,
Et docui resonare meis mugitibus Idam;
Nunquam, Cœlicolæ, novi jucundius ævum:
Rura pererravi placidè, me fuste bubulcus
Compulerit quamvis stabula ad Gortynia torvus.
Ast homines (genus infidum cognoscite, Divi)
Taurino quorum status est præstantior, omnes
Insulsa ambitio stimulat tentigine pravâ
Numina vesanis incendere nostra querelis.
Non est quòd timeam; Superos obtestor, et umbras,
Per Styga, per manes, sunt anxia pectora vestrâ
Causâ, hominumque; gemo cùm sint contraria nostris
Consilia in terris; iterùm nocitura petuntor,
Quin moveat nostros titubans iterùm Ossa cachinnos,
In medio nutent saxa Acroceraunia cœlo,
Alpibus imbelles humeri radicibus ausint
Evulsum nixi imponere Apenninum—
Læva manus ne tantillum de fulmine promet,
Dextera dum calicem spumantem vibrat inermis,
Dum minuit curas Ganymedes dulce susurrans,
Contundam vermes, vires ridebo pusillas,
Et rursus faciles testabitur Ætna triumphos.

Sit tamen ut possint vermes detrudere Divos
 Sedibus, et victo leges imponere cœlo,
 Me quoque dejiciant, infigant fulmina fronti,
 Sulphurææ flammæ, saxum, rota, vultur, et undæ
 Instent, Tantaleæ; quid tum? supereset amoris
 Vel mihi apud Manes tum fons et vena perennis;
 Procumbens genibus, Lachesin, geminamque sororem
 Ipse fatigare precibus, fletuque moverem,
 Pro vobis potius contexant candida fila,
 Quàm pro me licet afflicto. Vos, maxima cura,
 Vos, dolor, atque homines, essetis. Mene putatis
 Oblitum vestri, quamvis insania mutet
 Mentis terrigenum, et regnandi dira cupido?
 Fatum objurgandum est; haud stamina ferrea duco;
 Haud mecum, at Parcís potius, sunt bella gerenda.
 Seu mihi, sive alii contingat summa potestas,
 Parendum est, quæ nent fatalia stamina, Parcís.—
 Ast ego, quid timeam? an pilum frangatur, an orbis,
 Jupiter ille exto, totus teres atque rotundus
 Majestate meâ. Quæ cùm sint, funditus alta
 Templâ hæc sunt delenda.”—Profatus talia, nutu,
 Obductisque superciliis, tremefecit Olympum.—
 Mox unâ velatur nube nigerrimus æther.
 Tempestas sine more furit, densissimus imber
 Ceu catadupa sonat; tonitru cœlum omne cietur,
 Fulgura proceras feriunt vibrata columnas.
 Nil prosunt cœlestia tela; stat integra moles—
 Senserat at postquàm Divum pater atque hominum Rex
 In sacras Ædes cadere irrita fulmina dextris,
 Indignabundus solio exilit, ignea flamma
 Emicat ex oculis, vultum tolerare minacem
 Cœlicolæ haudquaquam soliis potuere relictis.
 Cùm paulò irarum validos deponeret æstus,
 Mercurium alloquitur: “Tu, quæ sit nostra voluntas,
 Accipe, et hæc famuli Cyclopes jussa capessant.
 Ætnæ quamprimùm accendant sulphura terræ,
 Inde graves fiant concussus; nûmina nempe
 Læserunt Siculi, quocirca sentiat imis
 Visceribus terræ validos Trinaeria motus,
 Insula tota tremat, nutent cum mœnibus urbes,
 Illâ, saltet Eryx, hæc verò parte, Pelorus,
 Ardentes flammâs in cœlum torqueat Ætna,

Quæ mundo attonito nostras denuntiet iras ;
Discat et iste Acragas mecum contendere bello
Esse nefas.'——Citiùs dictis obtemperat ille,
Virgâque arreptâ, rapido secat aera cursu,
Et mox Cyclopum obscuris illabitur antris.
Hi postquàm vidère Deum, non ampliùs ictus
Ingeminant validos, non grandia brachia tollunt,
Non graviter tunsis resonant incudibus antra.
'Tum patris mandata dedit Cyllenia proles.
Mox Steropes parens monitis, ter fulmine jacto,
Sulphuris accendit venas, et pingue bitumen.
Saxa sonant percussa, tremit penetralibus imis
Tellus, mox Ætnæ picea inter viscera latè
Pascitur ignea vis, crepitatque per intima montis.
Horrendus subitò stridor fit, terra dehiscit,
Prorumpitque globos flammæ, fuliginis atræ
Advehitur lento nubes ad sidera motu.
Deserit insurgens undis spumantibus æquor
Littora, concutiunt umbrosa cacumina montes——
'Tunc veluti folium, templum titubare videres ;
Fundamenta gement, triglyphi, mox unus et alter,
Labuntur, dein cælata mirâ arte columnæ.
Irruit in terram grandis domus, Hercule digna,
Et procumbit humi vastis dilapsa ruinis.
Audiit et longè strepitus Zancle, audiit Henna,
Audiwere arces Erycis, Lilybæaque saxa,
Audiit et Gela, et intremuit, gemitumque dedère,
Grandibus avulsis scopulis, latera aspera Tauri.
Infremuit graviter nautis metuenda Charybdis,
Quæque rates barathris absorbet Scylla profundis—
Palluit et si quis calcavit saxa viator
Chalcidicæ rupis, trepidam minitantiâ mortem,
Vidit ut immanes à montibus undique massas
Volvere cum diro fremitu, insolitoque fragore
Audiit ut celsas agitare cacumina sylvas.
Ingeminare humeris immania pondera sensit
Enceladus, ripis fractis, undisque retortis,
Himeraque, Acisque, extremam metuère ruinam,
Et Syracusarum qui mœnia lambit Anapus,
Et Cyane lacrymas raptâ pro virgine fundens.
Sedibus exiliit vitreis Arethusa timore
Perculsa, et notas quæsivit conjugis ulnas,

Viderat ut limo fontes nigrescere puros.
 Ipsi Cyclopes linquunt Vulcania tecta,
 Dumque iter exsuperant, minitantur dira Pyracmon,
 Et Brontes Steropi, quia fulmina torserat ille;
 Persequitur germanum odio majore Pyracmon,
 Crudelesque humeris infligit malleus ictus.
 Scandunt per flammæ, liquefactaque viscera montis,
 Oraque contingunt, raptimque per invia currunt,
 Frondosæque specus implent ululatibus Ætnæ,
 Credebant nam naturam dissolvere rerum.
 At fluviis Siculis strages cernentibus horror
 Ingruit, oppositis riparum anfractibus illos
 Volvere pertædet latices, pertædet et illos:
 Effugere ex antris, tot terræ motibus actos.
 Numina quapropter vegrandia cærulea volvunt
 Lumina, concipiuntque iras, præcordiaque intus
 Tempestas furiarum immissis sævit habenis.—
 Turbatus pavefactus aquis, rex ipse Symæthus
 Exilit, et præcepis rorantia deserit antra,
 Chrysasque, obtorti quem crines circulus auri
 Alligat, et cinctus palmosis frondibus Hypsas.
 Exilis infando, Crinise, potite puellæ
 Concubitu, (tamen hunc ardebat lubrica nympha,
 Oscula latrantis nec dedignata mariti est.)
 Puniceo quondam madefactus sanguine crines,
 Orethus tollit caput, et præpinguia rura,
 Rura Leontinis tantum cessura, relinquit.
 Unà Acragas Amenasque ruunt, agrosque feraces
 Hipparis, et rapidas contorquens Oanus undas,
 Linquunt, et graviter frendentes, ora resolvunt:
 'Diî, quibus imperium pelagi conceditur alti,
 Et vos, qui fontes sylvasque habitatis opacas,
 Quique animas functas nigro cohibetis Averno,
 Ah! fluviis Siculis placidas advertite mentes,
 Non tales passis, Saturno rege, dolores.
 Si fas atque nefas vobis discrimine habentur,
 Cum Jove certandum est. Celeres deprome sagittas,
 Arcitenens, arcumque intende, Diana, minacem;
 Duros rumpe sinus gladiis, Mars, cuspide sævâ,
 Et quæ te genuit frontem transfige, Minerva.
 Clavem prinde tuam, Alcmenæ fortissima proles,
 Utere nervosis Atlantæisque lacertis,
 Et latera et costas diri contunde tyranni;

Devoret hirsutus trepidantes Cerberus artus,
Et tu, Tisiphone, validâ diffinde bipenni
Occiput, et Stygiis cerebrum injiciatur in undis.'—
Talia conclamant Diris ultricibus acti
Sicanii fluvii; 'Cerebrum injiciatur in undis'
Strongyle, et ignivomæ Lipares tonuere cavernæ,
Et Melite, et sterilis retulerunt saxa Cosyræ.—
Intereâ accendit Libyes animalia motu
Insueto furor, et spelæa obscœna relinquit
Omne quod ardenti in gremio tulit Africa me: strum.
Verrit humum, caudâque ferit rex ipse ferarum
Indomitus, resonat validis mugitibus Atlas;
Crinibus arrectis, oculisque minacibus horret,
Præque irâ nares arentibus abdit arenis.
Desævit panther, maculisque insignis et auro
Pardus, et ingeminat deformis hyæna cachinnos.
Nubibus interdum obscuris cadit aurea pluma
Phœnicis, mox ipse apparet fulgidus ostro,
Et variis gemmis distinctas explicat alas,
Argutumque melos dat rostro; protinùs illum
Insolito audito cantu, fugère Volucres.
Occultas caveas maculata Phalangia linquunt;
Succensusque irâ truculentâ, Scorpius ater
Caudam agitat, geminum vibrat caput Amphibæna,
Squamosusque Draco rubicundo sibilat ore.
Undique dum torquent rutilantia lumina flammæ,
Lethifer in vacuâ frendet Basiliscus arenâ.—
Nec minor Oceani rabies armentaprehendit;
Apparent latè fluitantia grandia cete,
Squamigerique greges, quibus obsita dentibus ora,
Et ventres flavi, et spinis horrentia terga—
Hos sequitur Proteus, leo sursùm, cetera gryphus;
Illi distentæ nares, asperrima crista
Subrigitur capiti, quia fervet splendida bilis.
Hunc circùm Nereus, Phorcique exercitus omnis
Obstrepat, immundæque fremunt in gurgite phocæ.
Italiam totam vastant immania monstra,
Quæ vomit horrendis è faucibus ater Aornos.
Miserat hæc Stygius rector, quia pectore nondum
Fratris in imperium sævas extinxerat iras.
Extemplo turmæ, Furiis comitantibus, Orci
Quas generant Stygii latices, calidæque paludes,

Parthenopes implent sylvas, et amabile littus.
 Squameus apparet Porpax, hirsutus Eronchos,
 Ignivomusque Tarax, caudâque tricuspile terrens
 Axocherynychus, et asbesti qui subrigit aures
 Zyngys, quique oculis rutilantibus horret Obulges,
 Phlegmon, et Sycorax, Melanochros, Scorpioides,
 Phloxops, et Crotalophorphax; sævissimus horum
 Crongyns, indomito resplendens ora metallo,
 Cuique adamantina corda rigent, et ahenea terga.—
 Ante alios, cupit ille Jovem detrudere sede,
 Et latera ascendit furibundus tosta Vesevi,
 Et flocci pendens ardentia fulmina ridet,
 Et vomit admissum flagranti pectore fulgur.—
 Irruerat templis confertim, et cinxerat aras
 Turba puellarum pallens, matrumque, senumque;
 Jamque sacerdotes, adytis de more relictis,
 Instaurant donis altaria pingua Divûm,
 Et lectos mactant vitulos, albasque bidentes.—
 Cœruleis lucent flammis laquearia circùm
 Aurea templorum; vibratâ sæpe columnæ
 Splendescunt tædâ, interdum fuligine squalent.
 Terrent lucorum sanctorum murmura, terrent
 Extâ immunda boûm, infaustoque cruore rubentes
 Aræ, fœmineique Erycino in vertice planctus,
 Et resplendentes dubio fulgore lucernæ.—
 Latratus catulorum Hecates, perque ima sepulcra
 Effractæ voces, atræque silentia noctis,
 Insueto exagitant Siculorum pectora motu.
 Cornua Dianæ resonant, et tympana Bacchi,
 Cymbalæque Idææ matris, Corybantiaque æra
 Tinnitum ingeminant, Dodonæique lebetes
 Implent horrisonis sacras clangoribus ædes.
 Sedibus exturbata ruunt simulacra Deorum;
 Phidiacæque manu vel Magnæ Matris imago
 Tunditur, aut Veneris referentia marmora formam,
 Aut Jovis iracunda ora, aut animosa Minervæ.
 Splendida Mercurii simulacra, Deæque triformis,
 Junonis, Cererisque, et Martis ahenea signa,
 Tergeminæque cadunt Hecates, fœdique Priapi.
 Capripedûm genus omne ruit, ruit Arcadius Pan,
 Et Satyri obscœnis deformes ora cachinnis.
 Dira fuit rerum facies, Trinacria rura

Sublimis curru verrit Pavor; ipse gubernat,
 Ipse auriga sedens, currus; et naribus horret
 Distentis, fusisque comis, vaga lumina splendent;
 Obtectus nimbis, et turbine pulveris atri,
 Dentibus infrendet graviter, tremuloque ululatu
 Pallentes hortatur equos, crepitante flagello,
 Per nemora, et valles, Siculæque per ardua terræ."

REMARKS

On Sir W. Drummond's *Version of some Egyptian Names in the Old Testament.*

NO. II.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I Shall now add some further remarks, which tend to confirm the meaning of *No-Ammon*, as mentioned in my last, and to which M. Akerblad has shown me the road in his *Lettre sur l'Inscription de Rosette*; yet has himself turned at last, as I conceive, into a wrong bye-road. It must be ever borne in mind, that the Coptic language abounds in a superfluity of that part of speech, called Articles, as also does Greek, as well as English and French, yet not in so great a degree as the Coptic; for although in all four languages, articles are often in use when unnecessary and superfluous, yet the Coptic has also this peculiarity, that the article often *follows* the noun instead of *preceding* it, and it has also sometimes two articles, one preceding, and a second article inserted after the same noun. Through this excess it has sometimes happened, that an article employed in the original Egyptian tongue has so adhered to the noun through long usage, as at last in the modern Coptic, corrupted and deduced from the ancient Egyptian tongue, the annexed article has become an integral part of the noun itself; so that it must be separated again, in order to ascertain what the noun was in its original state. This seems to have been actually the case with respect to the name of *God*, as employed in the Coptic translation of Scripture, which is every where *Noute*, or *Ph'noute*, the *Ph'* being

an aspirated *Pi*, having the vowel omitted, and being the article to masculine nouns, signifying always *the*, while *Te* is the feminine article, but instead of preceding, is as often placed *after* the noun, as *Ph'* is before it: sometimes, however, *Te* precedes the noun, and sometimes it both precedes and follows the noun, of which I will give the following example from *Woidé's Coptic Lexicon*, in order that readers may be thoroughly sensible of the superfluous use of articles in that language, and the consequent propriety of sometimes withdrawing the articles, which may happen to adhere to ancient Egyptian words, but to which the Copts (not reflecting that the noun had already an article to attend it) have superadded a second article. The very same duplication of an article has sometimes happened in French and English, in words borrowed from Arabic; thus *al*, in *alcoran*, is the Arabic article *the*; to which in French, as well as English, is superadded a second article, *The alcoran*, *L'alcoran*, and *al* thus becomes an integral part of the noun; the same in *Alchymy*, *Algebra*, &c. The same has happened also to the Coptic language after it became intermixed with Greek, Latin, and Arabic words, by Egypt being successively conquered by the Greeks, Romans, and Arabians, which rendered the original Egyptian as much a dead language in later ages, as Arabic is in England and France. Now Woidé gives these examples—" *Pi*, articulus masculinus ut ó Græcorum, (p. 76)—*Te* articulus fœmininus; *postponitur* fœmininis ut *Pe* masculinis (103):" sometimes, however, *te*, *the*, precedes as well as follows, as here, *ne t'phro te*, *erat hyems*, *it was the winter*, Johan. x. 22. (59) *Phro* is *winter*, *ne* is *was*. So also *pi* precedes, and *pe* in some cases follows, as *en t'arche ne p'sachi pe*, *in principio erat verbum*, Joh. i. 1. In *t'arche* the *te* adheres to *arche*, *principium*, *the beginning*; and in *p'sachi* the *p* is *pi*, adhering to *sachi*, *verbum*, and yet followed by *pe*, *the*, again. *Ti* likewise, another article for masculine nouns, sometimes precedes and sometimes follows, (179, 198.) It was necessary to give these examples, that readers may see, that in modern Coptic it is difficult to distinguish an article adhering to a noun from an integral part of the noun itself; much more difficult then it must be to make that distinction in ancient and original Egyptian words, whenever *pi* or *pe*, *ti* or *te*, either

begin or terminate those words. The case is the same with respect to *ni*, *ne*, for *ni* is the article for our *the*, when it is joined to plurals, and when it precedes, but *ne* when it follows a noun; *ne* is, moreover, both singular and plural, for *est*, *sunt*, which again renders it difficult to distinguish the article from the auxiliary verbs *est*, *sunt*. Sometimes also *han* is the plural article instead of *ni*, and again adheres to the noun, as here, “*ne hanouori gar ne, erant enim* (γὰρ) *piscatores*,” Matth. iv. 18. The second *ne* seems to be a duplication of the plural article *han* prefixed and adhering to *ouori*, *piscatores*, and the first *ne* is *erant*; and in such cases the second *pe*, *te*, and *ne*, serve, as Woidé says, for a sign, that the first *ne* is in the imperfect tense *erant*, and not the present *sunt*, (61.) These examples prove again how necessary it is to strip every noun of the supernumerary articles, which follow, as well as precede it, before we can discover what the original naked noun is itself. Hence *noute*, *God*, sometimes takes the masculine article *pi* before it, which, when aspirated, becomes *ph-noute*, *the God*; at other times it takes the feminine article before it *te*, and becomes *tnoute*, *Dea*; but the last *te* may perhaps be only a duplication of the first article *te*, not an integral part of the original noun, which, however, through time, and our imperfect knowledge of the language, may have at length adhered to it. In the plural, *noute* takes *han* before it, and becomes *hannoute*, *Dei*; the last *te* in this case still remaining in the plural, whether it be masculine or feminine. But as *ni* is both a plural article also, and beside this the sign of the genitive case, like *of the*, it becomes a doubt, whether even the first *n* of *noute* be an integral part of the original noun, or be only the article *ni* adhering to the noun, so that *n'oute* may have meant originally either *the gods*, or, *of the gods*: thus *ti baki n'oute* might have meant *the city of god*, or, *of the gods or goddesses*.¹ But whether the last *te* be an original part of

¹ Woidé gives these examples, *phnoute*, *Deus*, dialecto Saidica est *pnoute*, *phnoute n'te ninoute* is *Deus deorum*. *Tnoute*, *Dea*, *ninoute* and *hannoute*, *Dei*, vel *Deæ*, (Daniel ii. 11.) p. 63. The word *n'te* above means *of the*, and is a sign of the genitive case, as *ni* is, whether in masculines or feminines of the nominative plural; so that the above phrase means *God of the Gods* or

the word, or an adhering article only, as the preceding *n'* of *noute* may possibly be likewise, seems a matter of doubt: so that the word, stript of this article *te*, *behind*, would thus become *nou*, or *noo*; but if stript of both articles before and behind, it would be reduced to *ou*, or *oo*. Now, that it ought to be, and was *originally*, destitute of both those articles, M. Akerblad has shown some material evidence to prove; for *Diospolis parva* is still called *Hou*, i. e. the town of *the God*, viz. Ammon, or else in the plural of *the Gods*, for Osiris and Isis were worshipped at Thebes as well as *Ammon*: but in the Rosetta stone he found the aspirate *h* omitted, and the name reduced to *ou*, or *oo*, which, by itself, answered to *Dios*. Yet in some Coptic MSS. he found *Diospolis* with the aspirate inserted, and called *hou*, or *hoo*. It is hence presumeable then, that Thebes, the diospolis magna, was called *hoo* likewise, which Akerblad has indeed proved to be actually true, for in a Coptic MS. vocabulary, mention is made of a district called *the nome of hoo*, which was the *nomus Diospolis* of ancient authors, that is, *the Thebaid*, as it is also still called from Thebes being the metropolis of it; for most of the cities in Egypt stand on the West side of the Nile, the opposite East side being mountainous, close to the river, but Thebes was the principal city placed on the East side, except a small part of it on the West side also; ¹ hence the whole district on the East side obtained the name and contained the *nome of Thebes*, still called the *nome of Hoo* by the natives. This certainly gives strong presumption, that Thebes itself was by the natives anciently called *hoo*, or else *oo*, without the aspirate, since it was able to communicate this name to the whole district on the East side, called otherwise *Thebaid*; and *oo* appears here again just as in the native name of *Diospolis parva*. To this may

Goddesses. This excess of articles, both before and behind, makes it very difficult therefore to decide, when *te* is an article or not in any particular case, if it begins or ends a word, and *ne* also.

¹ "Thebæ nunc Diospolis vocatur,—pars quædam in Arabiâ, ubi civitas est, pars etiam in ulteriore (ripâ)." *Strabo, lib. 17.*

be added another testimony from Kircher, if we could depend upon him, but he was too apt to give way to his own conjectures : now he says, that he found the native name of Thebes to be *Si-oot* ; the last part of this name resembles the name *n'oute*, but what *Si* might mean is not known, (Woidé, p. 93.) and there is another city in Egypt nearly of this name. We shall, however, find below some farther testimony to an apparent connexion between *noute* and *noo*, the native name for *Diospolis*.

It appears then, that *noute*, when deprived of its subsequent article, would become *noo*, and in Greek might be written *Nω* ; but the long *ω* of the Coptic, which has the very same form as the Greek *ω*, was apparently pronounced *oo*, for the Coptic has the short *o* beside, and also the diphthong *ou* ; and, moreover, the long *ω* of Lower Egypt is often turned into *oo* in the dialect of Upper Egypt (p. 193.) : so that *hoo*, or *oo*, seems to be the right pronunciation. Akerblad has also mentioned, that in one Coptic MS. of the national library, he found *ano* instead of *nho* ; this may be the remains of the Coptic *han*, which before *hoo* would be the plural article, and thus *han-noo* would mean *the Gods*, or, *of the Gods*, as if more than the single Ammon were included in the name, and the same may be expressed by *n'oo* only, if the *n* be an ellipsis for *ni*, *of*, or the plural article, and not an integral part of the word. These examples show still farther the difficulty of deciding with certainty, whether *n'oute* was originally all one word, or has two articles adhering to it, more especially as in the beginning of Genesis, for *Deus creavit terram*, the Saidic dialect has *ap-noute* instead of *noute*, for *Deus*. This practice of adding, taking away, and altering syllables and words, with particles annexed, augments the difficulty of finding out what the original word was in any case, or what parts of it are merely articles connected with it ; what different forms the same word puts on in the different variations of it, the following farther example shows : *n'hot* is *jides* ; but what a number of variations it is subject to, will be seen in the following words, all implying *fidelity* in some mode or other. In the scriptural translations it is sometimes found to be *narte*, *tenarte*, *tennarte*, *enhot*, *venhot*, *senhot*, *tenhet*, *tenhot*, *eutenhet*, *patenhoton*,

tenhout, tenhoute, (p. 59.) Why then may not *n'oute* have been originally *ni-oo-te*, of the God or Gods, or the Gods the, as in many other cases with a double article, like *te-phro-te* above; and that this is the real fact seems to be confirmed by the following circumstance—Woidé informs us, that *noute* takes the article *phi* before it, but is generally found contracted into the two letters *pht*, and this even in Scripture. But it is remarkable, that whenever he quotes any passage of Scripture, in which the word *noute* is writ in letters at full length, it never has any article whatever prefixed to it, not even *phi*; and this is found true in all the quotations made in his Lexicon from Scripture, while there are only three or four where the above contraction *pt* is found, but not a single example of *phi-noute* at length. Does not this practice seem to prove, that *noute* has either at its beginning or end, or both, some article already adhering to it, which induced the natives not to add *Phi*, or any other, in writing the noun? For as to what they do in pronunciation does not appear, since Woidé's words only refer to the contraction into *pht* in writing; but we may form some presumption, that if *phi* was generally prefixed in pronunciation, it would have been also inserted in writing in some of the above nine cases. That in a language so abounding with articles, the name of God alone should have no article either prefixed or subjoined in writing, at least appears to be very extraordinary, and this even in the translation of the Scriptures in vulgar and daily use: this rather suggests, that no other article is ever in use in the vulgar pronunciation likewise of this word, except it be already either prefixed or subjoined in the word *noute* itself. It would be worth knowing, whether it be omitted in every other case, when not writ with the contraction *pht*, in the Coptic translation of Scripture, beside those nine quoted in Woidé's Lexicon; for if *phi* and *pi* be actually omitted in all or most other examples of the Coptic translation, we must rationally conclude, that some article is already contained in *noute* itself, either before or behind it, or both ways, which causes the omission of *phi*, or *pi*, in that word when writ at length in Scripture, although in vulgar use the natives may possibly now sometimes add a supernumerary article *phi*, through an improper habit in pronunciation, just as

in *alcoran* by ourselves. Hence it seems to follow, that the original radical noun denoting *God* in *n'oo-te*, may be nothing more than *oo*. The same *oo* for *God* may be the radical noun in *oua*, *blasphemia*, and *ouab*, *sacer*; in the former, *a* may have a negative sense,¹ and possibly *ab* in the latter may have a contrary meaning. But however this may be, the noun for *God* seems at least to be often annexed to the names of cities in Egypt, therefore may be equally so in *No-Ammon*.

S.

OXFORD PRIZE POEM.

Herculaneum.

PER terram antiquâ Ditis caligine mersam
Tendere, et umbrarum sedes penetrare sepultas
Fert animus. Quisnam mihi dux Cyllenius altum
Pandat iter? quæve inferiæ comitentur euntem,
Exsanguisque pio flectant libamine Manes?
Scilicet haud ambage experts specus; undique longâ
Nocte silet. Simul ipsa sono vestigia terrent
Ingressos, tumulique situs deformis obumbrat.
Hic terræ ingestæ moles supereminet; illic
Indurata diu, atque ambustis cautibus horrens
Congeries, qualis ferro Vulcania sordes
Effluit ardent, et calido carbone cohæret.
Fama refert, bis ter liquefacto hæc stramina saxo¹
Montem, et sulphureis superinjecisse ruinis,
Atque novas totidem segetes ex ordine fractis
Tellurem glebis Italo donasse colono.
Felix ille dies, qui primum illuxit avitis
Thesauris, retegens miracula condita rerum.
Fervet opus, jussu regum, (quippe id fore seculo
Grande putant decus, et volventibus addere nomen
Posse aliquod fastis;) juvenum manus expedit antro
Ignavam molem silicum, et tellure reclusa
Altius usque viam, si quæ vestigia servant
Indicium, peragunt; cumulosque avertere putres
Effossis properant specubus, ceu viscera terræ
Argento facta eruerent, aurive metallo.
Nec prius absistunt, quàm se ferrum imprimat imis
Sedibus, in solido crepitans; ibi limite aperto
Copia tota loci datur, et spatia urbis habentur
Subter humum visenda. ² Ergò mirantur ubique,

¹ Vid. Kotzebue's Travels in Italy. ² Id.

Sive reperiussâ tædarum luce coruscant
 Stantia signa foro, et bellaces ære quadrigæ,
 Sive nitent templi patefacto in limine Divûm
 Effigies truncæ, penetraliaque obruta servant.
 Pars tectorum aditus molitur, et atria cæca
 Vi penetrat. Multa hic, varius quot postulat usus,
 Quæque manus inter veterum consuêrat habendo
 Vita hominum terere, et laribus proponere lautis ;
 Poculaque, tripodesque, et mensam onerantia vasa.
 Apparent passim, quales morientis amici
 Hesternas vestes, monumentaque cara doloris
 Certo quæque loco pietas intacta tuetur.
¹ Mirantur, pictos ut prætereuntia muros
 Lumina dant oculis. Nusquam tam vivida Soli
 Panditur innumeris suffusa coloribus Iris.
 Talia lotifero quæ præterlabitur ingens
 Flumine, primævæ jactat sibi mœnia Nilus
 Memphidos, aut magni monumenta relictâ Canopi.
 Cur steterint vivo jamdudum florida tinctu
 Mœnia, nec faciem mutant semiusta perennem,
 Causa latet ; præsens artem frustrâ aspicit ætas.
² Illic cernere erat, quantus certamine duro
 Semiferi victor Theseus redit ; Attica pubes
 Quem circum mirata premit. Dux inter ovantes
 Incedit, mediusque toroso corpore supra est.
 Funditur ante pedes taurinum sanguine vultum
 Horridus, hirsutos extendens semifer artus.
³ Parte aliâ Alcides inter cunabula victor
 Dat vitæ illustris, divinorumque laborum
 Primitias. Quanto visos terrore refugit
 Alceme geminos angues ? at regius infans
 Corripit, impavidè mirans, et colla prehensu
 Sibila collidit. Simul illi dente retorto
 Incassum tendunt morsus infligere, donec
 Multiplices tergorum orbes frigida laxat.
⁴ Illic, lætitiâ vultum perfusa decorum,
 Suave rubet, Paridis dono Cytherea triumphans ;
⁵ Hic Bacchi chorus exultans, Fauni, Satyrique,
 Pampineisque fremunt impulsæ Thyades hastis.

Quò rapior demens ? Num mœstos carmina Manes
 Hæc leviora decent ? quos nec tellure paternâ
 Composuere sui, et dixere novissima verba,
 Nec fletu mulceri animas, nec ritibus ullis
 Contigit ; at fœdo tumultus premit aggere membra !
 Quippe oculis passim occurrunt per strata domosque
 Tristes relliquiæ, servantiaque ossa figuram

¹ Pitture Antiche d'Ercolano. ² Id. ³ Id. ⁴ Id. ⁵ Id.

Impressam cineri, quales jam morte sub ipsâ
 Diriguere homines. Aliis pretiosa supellex
 Restat capta, fugæ labor et mora; mordicûs hærent
 Compressi exanimes digiti, prædamque retractant.
 Jamque alius per tecta amens obsessa ligone
 Vult aperire viam. Vani dat signa laboris
 Vexatus paries, lapidique impressa cicatrix,
 Et positum ante pedes scabrâ rubigine ferrum.

Tantane vos adeò gelidi vis cæca timoris,
 Thessalio veluti correptos membra veneno
 Perculit, atque fugæ conatibus obstitit ægris?
 Aut malesanus amor, et cura extrema Penatum
 Prodidit infaustâ nimium dulcedine captos,
 Jam jamque hærentes devoto in limine?—¹ Verum
 Non dubiis cladem monstris gravis ira Deorum
 Præmonuit.

——— Quoties, seu foeta gementibus Austris,
 Seu velut æquoreo tellus percussa tridenti,
 Attonitas crebro motu tremefecerat arces?
 Nec Calabri intereâ prærupto culmine montes
 Cessavere sonum, neque saltibus Umbria densis
 Horrendum ingeminare; atque increbrescere ponto
 Subter agens tonitru, tremuit quo sedibus imis
 Inarime, et Siculo concussæ in littore pinus.
 Ipsæ sulphurei sacratum littus Aorni
 Effugère feræ, tanto tonat omne cavernis
 Clivosum sonitu nemus, et penetrale Sibyllæ.
 Illic et, dubiæ sub opaca silentia Lunæ,
 Auditi longos Manes effundere fletus
 Per noctem, et tardos ad fata vocare nepotes.

Nec labefacta tamen penitus fiducia cessit,
 Donec fulmineas montano erumpere nubes
 Vertice conspiciant, atrâ fuligine densas.
² Mox, velut ingenti glomeratus turbine, in altum
 Ire vapor gravidus rapido impete; desuper illic
 Pendere, et superas sensim fluitare per auras
 Diffusus, longum ducens per nubila tractum.
 Cernere erat, qualis cùm cælum Erymanthia trunco
 Pinus adit gracili, et frondoso vertice nutat.
 Sulphureus crebrescit odor; tum flamina venti
 Composuere leves; vespertinum silet æther
 Insolitum, et major monstri se attollit imago.

¹ Dio Cassius, as quoted in the Preface to *Pitture Antiche d'Ercolano*.

² Plin. Epist.

Continuo fremitusque maris, terræque tumultus
 Exoritur, præsaga agitans formidine corda.
 Nox ruit, horroremque auget feralibus umbris.
¹ Tum vero rutilâ incepit clarescere flammâ
 Fumus, et immugire sono crescente Vesuvus.
 Haud secus ac rediviva cohors si ad bella Gigantum
 Surgeret; altisonisque Deum conflingeret armis
 Vulsus Athos, Rhodopeque, et jacta Ceraunia cœlo.
 Hinc subito vastâ nova lux fornace refulsit,
 Eripuitque oculis visum, tanta emicat atro
 Sulphure, et ardenti grando commista favillâ,
 Et contorta frequens solido de viscere rupes
 Æthereum signat flammis iter; inde ruinam
 Dat sonitu, et fractis superintonat ædibus ingens,
 Aut pelago stridens extinguitur; imbre corusco
 Miseni caput aerium, et Prochyta alta relucet,
 Et spatia Oceani longinqua.

Ast undique cæcus

Terror agit cives; neque, dum discursibus actos
 Præcipitat variis, patitur sperare salutem.
 Pars, siqua astiterat convulso in littore cymba
 Integra, corripiunt alacres, turbamque sequentem
 Vi reprimunt. Ipsos quò post fortuna tulisset
 Incertum;—audiri per opacum visa querentùm
 Vox moribunda hominum, pelago confusa sonanti.
 Plurima jam sese portis effudit apertis
 Turba amens glomerata; juvatque extrema videntes,
 Communi fato, patuloque sub ætheris axe
 Expirasse animas. Felix, cui dulcia nondum
 Pignora, nec trepidans conjux, seniove parentes
 Effracti, aut miserâ deposcens voce relictus
 Æger opem, dubiis extorquent pectora curis!
² Sic passim dirâ tenebrarum in nocte per agros
 Certatim ruitur; nec fas confidere tædis,
 Tam densi cineresque, et creber pumice nimbus
 Excutiunt flammam.—³ Spissas modò dividere umbras,
 Et faciem exustam monstrare incendia ruris;
 Nunc, rapta ex oculis subito ceu turbine, opaca
 Omnia nocte iterum atque altâ caligine volvi.
 Adverso multi configunt pectore, cæcis
 Carpere iter tenebris cōnati, et voce reposcunt
 Palantes socios; multos malè prensa fefellit
 Dexterâ, quos subito turba obruit, aut vorat ingens
 Faucibus, et ruptâ sorbet tellure caverna.
⁴ Tempore namque illo terram quoque, et ima viarum

¹ Kotzebue in his Travels describes this as the evening effect of Vesuvius.

² Plin. Epist.

³ Id.

⁴ Id.

Sub pedibus tremere, et raptim fluitare videres
 Omne solum, ut sævit ventis stridentibus æquor.
 Nec via certa maris, consuetâ aut lege moveri
 Fluctus; nunc tumidis incursibus omnia circum
 Vastare, informique agros abducere arenâ,
 Nunc revoluta in se cursu, et sua regna reverti
 Oceanus, longèque trahens secum agmen aquarum,
 Abscondisse sinu, atque imis hausisse latebris.
 Ergò illi misero sese effudere tumultu
 Camporum in spatia; at non seciùs aere magno
 Fulgura vibrari, mox et majoribus aucta
 Viribus; ut quondam tonitru Jovis omne videtur
 Unâ ire, erumpique uno per inane fragore.
 Tum verò, piceam ut percurrit vivida nubem
 Flamma, silent; oculisque ædes et nota requirunt
 Culmina nequicquam;—jacet altâ mole sepulta
 Urbs; ignesque vident et saxa avulsa volare,
 Et toto indomitam cœlo descendere pestem.
 At, laturus opem medio qui in gurgite nauta
 Vela dabat, dirâ concussus imagine cladis
 Obstupuit tacitus, proramque à littore flexit.

Quis lethi genus ignotum, et crudelia possit
 Funera, quis magnum fando exæquare dolorem,
 Quos non lux, non aura foveat, sed lurida pennis
 Nox super incubuit, mortali impervia visu?
 Nec priùs occiduo quàm ter lustraverat orbe¹
 Nimbosam Calpen, Sol matutinus ab undis
 Icariis mœstam dimovit pallidus umbram;
 Ille quidem, obductâ qualis ferrugine bella
 Præsignat, morbosque, famemque, aut funera regum.
 Heu, ubi nunc fœtu quondam generosa virenti
 Arva, et pampineis dulces in collibus umbræ,
 Dilectæ Baccho sedes? et splendida luxu
 Oppida, regalesque domus? ubi pingua culta,
 Et pecora, et gelidis felicia pascua rivis,
 Baianoque procul spectandæ in littore sylvæ?
 Omnia mersa jacent; premit undique vasta favillæ²
 Planities, sterilique ad Solem pumice candet.

Quid non longa dies, et fors mutabilis ævi
 Attulit? Incolumes hanc quæ videre ruinam,
 Funditis evanuerunt urbes; quin occidit ingens
 Roma, virum genitrix; neque Athenis profuit artis
 Antiquum decus, aut Divæ venerabile nomen.
 Vos autem, Herculeæ sedes, potiore beatas

¹ Plin. Epist.² Id.

Omīne, dum Capitoli arcem, fascisque vetustas
 Romulidum, stantemque ruat Bellona columnam,
 Pressit amica ætas, donec grandæva sepulcro
 Eriperet Latii spolia, et melioribus annis
 Integros Sophiæ tandem non invida flores
 Panderet, antiquis retegens nova regna Camœnis.
 Jamquæ, velut verno tepefactus sole resurgit
 Arvorum redivivus bonos, quem provida tellus
 Obruerat, tutum hybernis sub flatibus Euri,
 Sic vos, barbarici intactos sub turbine Martis,
 Rumpere claustra dedit; lucisque oblita renasci
 Jussit, avita fovens redituræ semina famæ.

J. HUGHES,

1811.

è Coll. Oriel.

EPHEMERIDIS CLASSICÆ EDITORI

C. J. B. S. D.

Quod tu me sæpius, vir optime, hortatus es, ut symbolam meam qualemcunque tecum conferrem, id olim perlibenter fecissem, nisi, quominus id agerem, prorsus vetassent occupati temporis rationes, cui diu est quod fuerit negotium nunquam otiosum. Subsecivæ quædam jam tandem horæ incurrunt, quas, ne tibi omnino deesse videar, tuoque studio rectissimo atque optimo non obsequi velle, tibi seponere decrevi.

Circumspicienti autem, quid tandem potissimum ex adversariis meis tecum communicandum decerperem, occurrebant mihi forte fortuna Sophronis Mimographi fragmenta, cujus poetæ, dum veteres Grammaticos haud indiligenter usurparem, spicilegium, seu potius, ut ita dicam, ossilegium, inter legendum feceram. Has quidem lacinias, fuit cum emendare, et, annotationunculis quibusdam adjectis, seorsim excudendas curare, in animo haberem. Hoc tamen consilium, re consideratius perpensa, satius habui abjicere; non quod laborem operis detrectarem, omnia enim eo spectantia, parata et in promptu expedita habeo; sed ob causas, quas breviter, et non nisi in transcurso, memorabo. Ea videlicet est Sophroneorum indoles, ut perpauci ab iis sensum idoneum, nedum fructum percipere possint; ut si libellum, qualem modo dixi, edidissem, pauci eum legissent, pauciores intellexissent. Id est profecto solidum ac grave in Græcis literis nostratum iudicium, ut nisi editus libellus scientiæ terminos alicubi promovisse visus erit,

ejus nec sedula lectitatio, nec avida coemtio fiat. Nolui igitur in lucem emittere, quod unus forsitan et alter legeret tereretque, ceteri, aut nunquam in manus sumerent, aut si sumerent, statim abjicerent. At vero haud equidem adeo severum in me meos que labores judicium exerceo, ut nihil inde bonæ frugis lectoribus, si qui fuerint, percipiendum esse censeam. Difficile est enim veteris cujusvis scriptoris ita reliquias tractare, nihil ut ex iis novi, nihil exquisiti, nihil jucundi elicias. Decrevi igitur, vir elegantis doctrinæ, mearum in Sophronea curarum specimen tecum communicare, si tamen iis inter tot graviora et utiliora locum facere haud recusaris. Fragmentorum constitutio res lubrica est, periculosæque opus alex plenum, ἀγχινοίας et εὐστοχίας indigens. Quid in hac parte profecerim, nescio; hoc tamen scio, me nova quædam, neque prorsus, uti spero, inutilia, protulisse. Sed de his rebus penes alios est arbitrium. Quod ad me attinet, si pauca ista, quæ hodie mitto tibi, de Sophroneis, viris eruditioribus non displicuisse intellexero, cetera quoque ad te, Deo favente, propediem deferenda curabo, modo me negotia operosiora telam, quam orsus sum, pertexere sinant. Vale, vir optime, literisque humanioribus, quod facis, prodesse pergas.

SOPHRONIS MIMORUM FRAGMENTA.

BREVIa quidem ac mutila Mimorum Sophroneorum Fragmenta nobis conservarunt veteres Grammatici, quibus eo nomine gratias debemus. Mihi tamen nunquam non admirationem movet istorum nugatorum parsimonia, qui interciderere passi sint reliquias poetæ, cujus scripta perpolitus olim Platonis auribus adeo non displicuerint, ut iis non modo invigilasse, verum etiam indormiisse eum fama fuerit. Quæ hic illic per Scholasticorum lucubrationes fragmenta ejus prostant, brevissima sunt, et corruptissima, et cum lectu, tum intellectu, difficillima. Horum autem qualiumcunque Sylloge vel Fasciculus ad hanc usque diem desideratur. Omnes hasce lacinias, si dicto ejus fides habenda sit, unde unde corraserat Vir immensæ eruditionis, Valckenaerius, qui quidem omnia omnium poetarum fragmenta videtur collegisse, et in locos suos communes transtulisse. Certe collegerat reliquias Sophocleas, quæ, ni omnia me fallunt, publici juris factæ, hodie nomen Brunckianum præ se ferunt.¹

¹ Brunckium suam fragmentorum syllogen aliunde comparasse, non ipsum contexuisse, vel ex hoc patet, quod permulta Sophoclis loca, ex superstitionibus fabulis, a Plutarcho, Stobæo, Etymologo, Eustathio, aliis, cum varietate lectionis citentur, de quibus Brunckius ne γὰρ quidem; ut sit vix credibile, eum scriptores istos unquam excussisse. Et præterea haud pauca fragmenta, tacito emendatoris nomine, citat, qualia a Valckenaerio acceperat, sed longe aliter quam apud scriptores ipsos extent. Verum non erat festinationis et negligentiae Brunckianæ, optimum istum fragmentorum fasciculum colligare,

Valckenaerii *κειμήλια*, ubinam hodie gentium sint, plane nescio; neque enim unquam fando accepi. Sophoclea quidem Brunckius *ἀκείωσατο*, Sophronea forsitan diu est quum in vicum delata sint vendentem thus et odores. Ut ut hæc sint, me gratiam cum lectoribus initurum esse confido, si Mimographi Syracusani fragmenta centum plus minus protulerim, et pro virili emaculata præstiterim. Sed priusquam ad hæc me accingam, pauca quædam de poeta ipso, siquidem eum hoc nomine ornari vult Musarum chorus, præmonenda esse arbitror. Vixit circa Olympiada lxxv. Syracusanus, Agathoclis et Damnasyllidis filius. Scripsit *Μίμους ἀνδρείους*, et *Μίμους γυναικείους*, qui variis titulis distincti sunt, quosque tanti fecit divinus iste philosophus Plato, ut assidue eos lectitaret, quandoque etiam supposuerit pulvino, quod e Suida notavit Jo. Ger. Vossius de Poet. Gr. p. 28. Lexicographi autem verba, non pigebit deinceps exscribere, *Σώφρων, Συρακούσιος, Ἀγαθοκλείους καὶ Δαμνασυλλίδος* (fors. *Δαμναῦλλίδος*). *τοῖς δὲ χρόνοις ἦν κατὰ Ἑξέξην καὶ Εὐριπίδην, καὶ ἔγραφε Μίμους ἀνδρείους, καὶ Μίμους γυναικείους· εἰσὶ δὲ καταλογαδὴν, διαλέκτῳ Δωριδί, καὶ Φασὶ Πλάτωνα τὸν φιλόσοφον αἰεὶ ἐντυγχάνειν αὐτοῖς, ὥστε καὶ καθεύδειν ἐπ' αὐτῶν ἔσθ' ὅτε.* Fertur etiam Plato non solum mimos Sophronis Athenas ex Sicilia reportasse, verum etiam ex iis haud parum in dialogorum suorum æconomia profecisse: de qua re dignus est qui legatur Athenæi locus, quem protulerunt Tyrwhittus ad Aristot. Poet. et Valckenaerius in Theocriti Adoniazus. p. 194. A. qui plura subministrat, quorum nonnulla huc etiam transferam. Olympiodorus in vita Platonis, *ἔχαιρε δὲ πάντῃ καὶ Ἀριστοφάνει τῷ Κωμικῷ, καὶ Σώφρονι, παρ' ὧν καὶ τὴν μίμησιν τῶν προσώπων ἐν τοῖς διαλόγοις ἀφελήθη.* Tzetz. Chil. X. 1001.

εἶχεν — ὁ Πλάτων

καὶ τὴν τοῦ Φιλολάου δὲ βίβλον Πυθαγορείου,
ὁμοίως καὶ τοὺς Σώφρονος μίμους Συρακουσίου·
ἐωνημένους πρὶν αὐτῷ ἐκ Δίωνος τὰς βίβλους.

ἐκ μίμων δὲ τοῦ Σώφρονος μιμεῖται διαλόγους.
ὁ Σώφρων ὅσα γράφει γὰρ εἰσὶ τῶν ἀμοιβαίων,
ἐρώτησιν, ἀπόκρισιν, σύμπαντα κεκτημένα.

Magna profecto exorta est inter viros doctos contentio, num Sophronis Mimi prosa oratione conscripti fuerint, uti censent Scaliger ad Varron. de L. L. p. 70. Valckenaerius in Adoniaz. p. 200. Hermannus ad Aristot. de A. P. p. 93. an metricè, quæ

etsi non ignarus sum, nonnulla eum de suo adjecisse, et multa in pejus immutasse. E Valckenaerii autem penu fragmenta Sophoclea deprompta fuisse crediderim, quia Sophoclis editionem parasse eum, vel saltem meditatam esse, discimus ex Ruhken. Ep. Crit. i. p. 123. Audi etiam ipsum Valckenaerium ad M. Roverum hunc in modum loquentem, "Pectam circumspicienti, cujus loca quædam possent tractari, primus occurrebat Sophocles, et propter suam dignitatem, et quod poteram videri cum ipso consuevisse familiariter. Verum dum ita me comparabam, ut qui e loculis suis Sophoclea carperet eum Rovero communicanda, consilium illud damnavi." Epist. ad Rover. p. vi.

Tyrwhitti sententia est? Insignis est veteris cujusdam Grammatici locus, quem e Codice Coisliniano vulgavit Montefalconius, Bibl. p. 120. posteaque adhibuerunt et Valckenaerius et Tyrwhittus. ἐν τούτῳ τῷ λόγῳ τὸν Συρακούσιον Σάφρονα μιμῶνται· οὗτος γὰρ μόνος τῶν ποιητῶν εὐθεοῖς τισὶ καὶ κόλοις ἐχρήσατο, ποιητικῆς ἀναλογίας καταφρονήσας· quod optimo jure dixerit aliquis de poeta quodam nostrate, qui hanc rationem secutus est in carmine, cui nomen indidit *Thalaba*. Verum ex hoc fragmento, bene intellecto, tantum abest ut Tyrwhitti sententiæ aliquid auctoritatis accedat, ut perspicuum sit vel ex hac sola observatiuncula, Sophronea minime ἔμμετρα fuisse. De distinctione, quam ponit Scholiasta anonymus, accurate egit Valckenaerius, cujus notata perspicacissimus ac humanissimus Anglus nunquam viderat. Hanc autem quæstionem, quæ tantos homines distraxit, non est meum dirimere: hoc tamen scio, me omnia fere Sophronis, quæ hodie supersunt, fragmenta excussisse, vixque ullibi ullum metri vestigium deprehendisse. Sed de hoc argumento, quod mihi quidem non minimi ponderis videtur, melius judicabunt lectores quando nonnulla ex iis protulerim. Utinam ad hæc nostra tempora pervenisset Apollodori Atheniensis liber, quem ille de Sophroneis composuit, qui e nobis fortassis omnem hanc dubitationem eximere posset. Libri istius, a perdocto Grammatico conscripti, mentionem facit Scholion in margine Codicis xi. seculi, Gregorii Nazianzeni opera continentis, quod descripsit Montefalconius in *Diar. Ital.* p. 214. quodque hic iterum describere non gravabor, quoniam sanatione indiget, lectuque sane quam dignum est. Ita vero se habet. Τὸ τάλαντον, ὡς φησι Διόδωρος ἐν τῷ περὶ σταθμῶν, μνῶν ἔστιν ἐξήκοντα. ἡ δὲ μνᾶ δραχμῶν ρ. ἡ δραχμὴ ὀβολῶν ἑξ. ὁ δὲ ὀβολὸς χαλκῶν ἑξ. ὁ χαλκὸς λεπτῶν ζ. τὸ τάλαντον δὲ τὸ λεγόμενον Ἀττικόν, παρὰ δὲ Σικελιώταις τὸ μὲν ἀρχαῖον ἦν ΜΝΩΝ κθ, νῦν δὲ ιβ. δύναται δὲ ὁ νόμος τρεῖς ἡμισόβλια, ὡς ἐν τοῖς περὶ Σάφρονος Ἀπολλόδαρος ἐκ τῶν Διογενιανοῦ τῆς ἐπιτομῆς τῶν Οὐρηστίου Ἑλληνικῶν Montefalconium, interpretantem *Apollodorus de Sapiente*, castigat Valckenaerius ad *Schol. Eurip. Phœniss.* v. 3. cf. eundem in *Adoniaz.* p. 294. Verum ne diutius lectorem morer, en verba Scholiastæ Veneti ad *Iliad E.* 576. ὁ δὲ Διόδωρος ὡς φησιν ἐν τῷ περὶ σταθμῶν, τάλαντόν ἐστι μνῶν ἑξ. ἡ δὲ μνᾶ δραχμῶν ρ. ἡ δὲ δραχμὴ ὀβολῶν ε. ὁ δὲ χαλκοῦς λεπτῶν ζ. τὸ τάλαντον δὲ νῦν λεγόμενον Ἀττικόν, παρὰ δὲ Σικελιώταις, τὸ μὲν ἀρχαῖον ἦν μνῶν κθ. νῦν δὲ κβ. δύναται δ' εἶναι τρεῖς ἡμισόβλια, ὡς ἐν τοῖς περὶ Σάφρονος, Ἀπολλόδαρος ἐκ τῶν Διογενιανῶν τῆς ἐπιτομῆς Ἑλληνικῶν ὀνομάτων. Jam vero totum locum, cum sit insignissimum, emendatum lectoribus sistam. Τὸ τάλαντον, ὡς φησι Διόδωρος ἐν τῷ περὶ σταθμῶν, μνῶν ἔστιν ἐξήκοντα. ἡ δὲ μνᾶ, δραχμῶν ρ. ἡ δὲ δραχμὴ, ὀβολῶν ἑξ. ὁ δὲ ὀβολὸς, χαλκῶν ἑξ. ὁ δὲ χαλκοῦς λεπτῶν ζ. τὸ τάλαντον δὲ, τὸ νῦν λεγόμενον Ἀττικόν. παρὰ δὲ Σικελιώταις, τὸ μὲν ἀρχαῖον, ἦν ΝΟΜΩΝ κθ. νῦν δὲ, ιβ. δύναται δὲ ὁ ΝΟΜΟΣ τρεῖς ἡμισόβλια, ὡς ἐν τοῖς περὶ Σάφρονος Ἀπολλόδαρος. [ἐκ τῆς Διογενιανῶν Ἐπιτομῆς τῶν Ἰουστινίου Ἑλληνικῶν ὀνομάτων.] ultima, quæ uncinulis inclusi. Scholiastæ verba sunt, librum indicantis, unde doctum istud Scholion hauserat. Recte vero emendavimus ΝΟΜΩΝ. *Pollux IX. vi.* p. 437. ed. *Gualther.* Τὸ μὲν τοι Σικελιῶν τάλαντον ἐλάχιστον ἔγχε, τὸ μὲν ἀρχαῖον, ὡς Ἀριστοτέλης λέγει, τέσσαρας καὶ εἴκοσι νόμισμοις. τὸ δὲ ὕστερον, δυοκαίδεκα· δύνασθαι δὲ τὸν νόμισμον τρεῖς ἡμισόβλια. Scholion Coislinianum,

quod non sine magno fructu inde percipiendo tirones perlegerint, quantivis æstimasset magnus Bentleius, cum de nummis Siculis erudite scriberet in Dissert. de Phalar. Epist. p. 464. Idem tamen a vero aliquantulum aberravit, cum putaret Siculorum æs νοῦμμον vocatum fuisse, quod quidem vocabulum purum putum Latinum est, a Sicula voce derivatum, et a Polluce usurpatum vice antiquioris νόμος, quia Romæ Romanoque Imperatori scriberet: inquit autem, ὁ δὲ νοῦμμος δοκεῖ μοι εἶναι Ῥωμαίων τοῦνομα νομίσματος· ἐστὶ δὲ Ἑλληνικόν, τῶν ἐν Ἰταλίᾳ καὶ Σικελίᾳ Δωριέων. scilicet hoc vult, Romanorum *nummum*, idem esse ac Siculorum νόμον. In utroque Epicharmi fragmento a Polluce citato, quicquid dixerit Bentleius, νόμος postulat metrum. In senariis,

καὶ ῥυθὶς ἰὼν,
εὐθὺς πρὶός μοι δέκα νοῦμμων μόσχον καλάν.

“Lector,” inquit Aristarchus Britannicus, “notabit, quartam sedem obtinere spondæum vice iambi; qui tamen emollitur, proxime præeuntibus duabus brevibus syllabis.” Quæ quidem emollitio, nescio an aliis sentiatur, mihi certe non sentitur. Legendum est cum Toupio, δέκα νόμων. Et pariter in trochaicis supra Polluci citatis,

ἀλλ’ ὅμως καλαί τε πῖοί τ’ ἄρνες εὐρήσονται μοι
δέκα νόμως· πωλατέαι γὰρ ἐντὶ μετὰ τᾶς ματέρος.

Ubi νοῦμμον, quod vulgatur, metrum pessumdat. Si quis vero etiamnum dubitat, omnemei scrupulum eximent Photii verba in Lex. Νόμος—Δωριεῖς δὲ ἐπὶ νομίσματος χρῶνται τῇ λέξει καὶ Ῥωμαῖοι παραστρέφαντες νοῦμμον λέγουσι. Eadem habet Suidas; sed male παρατρέφαντες. Etymol. M. p. 606, 52. Νόμος καὶ τὸ νόμισμα.

Hinc colligi potest, Sophrona adhibuisse νόμος pro *nummus*, Siculæ etiam voces fuere ὀγκία, *uncia*, et λίτρα, *libra*, quarum utramque usurparant Sophron et Epicharmus, teste Photio. Plura autem Latina vocabula in Sophroneis deprehendemus.

Notatu dignum est, Apollodorum istum, qui libellum de Sophrone Siculo conscripserat, alium etiam de Epicharmo Siculo contexuisse, cujus sectio sexta laudatur a Photio et Suida v. Καρδιάττειν, qui glossam e Theonis vel Didymi Lexico Comico hauserant.¹ Idem Grammaticus, faceta materiæ diversitate, tractatus scripsit, quorum huic, περὶ Θεῶν, illi περὶ ἑταιρῶν tituli fuere. Interim de Pollucis loco ampliandum esse censeo, et videndum, annon pro Ἀριστοτέλης, reponendum sit Ἀπολλόδαμος; nulla enim in parte magis fœde lapsi sunt librarii, quam in Grammaticorum nominibus. Quod si nomen recte se habet, scripserat hæc Aristoteles in Ἰουδαίων πολιτείᾳ, e quo libro quædam habet Pollux de nummis Siculis iv. 24. p. 216. Verum hæc nihil ad Sophrona; ad quem tamen

¹ “Comici Lexici” inquit Reubkenius, “nullus editorum scriptorum, quod sciam, mentionem facit.” Qua opinione falsus fuit vir eruditissimus. Scholiasta Apollonii Rhod. iv. 1614. ἐν δὲ τῷ ΚΩΜΙΚΩΙ ΛΕΞΙΚΩΙ, οὐ μόνον ἡ τοῦ λέοντος οἰκὴ ἀλκαία, ἀλλὰ καὶ ἵππου, καὶ βοῦς, καὶ τῶν ζῴων, ὅσα ὥσπερ ἀλεξητηρίῳ τῇ οὐκᾷ χρῶνται.

nequeo reverti, priusquam tirones admonuerim, de ista Diogeniani¹ Epitoma videndam esse Epistolam ad Eulogium, quam Hesychiō abjudicat Valckenaerius in Schediasmate supra eam scripto, opinionemque defendit ad Theocr. Adoniaz. p. 299. B. Sed eum plenissime refutat Ruhnkenius in Præfat. ad tom. II. Hesychiū Albertiani. Ceterum pro Οὔρηστίνου, omnino reponerem cum Hemsterhusio, Ἰουστίνου; utpote nomen magis probabile; nemo autem non videt, quam facile Ἰουστίνου in οὔρηστίνου, dein in οὔρηστίνου delapsum fuerit: utrumque nomen a Suida confuse memoratur. Tandem in viam revertamur.

Quænam fuerit Mimorum Sophronis indoles, optime intelligi potest ex Adoniazusis Theocriti, quod poema, sui generis unicum quod restat, ex Mimo popularis sui adumbravit poeta Siculus. (παρέπλεσεν ἐκ τῶν παρὰ Σώφρονι θεωμένων τὰ Ἰσθμια, teste Auctore argumendi, quod vulgavit Valckenaerius Annot. p. 188.) quodque mimo hoc etiam nomine similis est, quod κεχαρισμένον ἔστι τοῦ ποιητικοῦ προσώπου. Secundum etiam Idyllium, sive Φαεγμακευτήριον, Theocritus e Sophrone transtulerat: τὴν δὲ Θεοκυλίδα, inquit argumenti auctor, ὁ Θεόκριτος ἀπειροκάλας ἐκ τῶν Σώφρονος μετένεγκε μίμων. In Codice quodam Regio Parisiensi, pro μίμων Ruhnkenius legerat μυδικῶν, in qua voce Mimi titulum latere putabat Valckenaerius. Cui assentior, atque olim conjeceram legendum esse Παιδικῶν, quo titulo Mimus laudatur ap. Athen. VII. p. 324. F. quam tamen conjecturam minime admittendam esse hodie video.

Sophronis Mimos sermone quotidiano, imo triviali, conscriptos fuisse vel ex eo liquet, quod mulieres ejus ne a solæcismis quidem abstinerint, teste Etymologo, p. 774, 41. Quod si unus vel alter dialogorum, quos scripsit Sophron, hodie superesset, dici vix potest, antiquitatis moribus et linguæ quantum lucis offunderetur. Alios nescio, ego certe cum Valckenaerio sentio, qui duo exiguos libellos, Græcos Sophronis, Latinos Laberii Mimos, integris undecim Sancti Augustini voluminibus perlibenter redemisset. Equidem eo libentius hoc fecissem, quod, si hæc interiissent, illi salva forent, Calvinī forsā insanientem sapientiam atramque bilem nescissemus. Nonnihil etiam de indole Sophroneorum vel ex titulis eorum intelligi possit. Hi sunt generaliter; I. Μίμοι ἄνδρεῖοι. II. Μίμοι γυναῖκεῖοι. e quibus citantur speciatim, I. Ἀγγελος. Ἀγροιωτὴς vel Ἀγροιωτικός. Θυνοθήρας, vel Ἀλιεύς, vel Ἀλιευτικός.² Παιδικά. II. Ἀκροτερίαι. Veneficæ, de quo titulo infra dicam. Νυμφοπόνοζ. Πενθήρα.

Sophronis lepores cum Aristophaneis comparavit Demetrius PseudoPhalereus de Eloc. § 128. τῶν δὲ χαρίτων αἱ μὲν εἰσι μειζονες καὶ σεμνότεραι, αἱ τῶν ποιητῶν· αἱ δὲ, εὐτελεῖς μᾶλλον καὶ καμικάτεραι, σκώμμασιν εἰκνῆαι· οἷον αἱ Ἀριστοφάνους χάριτες, καὶ Σώφρονος, καὶ Λυσίου. In fine sententiæ delendum videtur χάριτες, quæ vox ineleganter repetitur. Idem §. 153. Ἡ δὲ τοιαύτη ἀνακολουθία καλεῖται γριψος. ὥσπερ ὁ παρὰ Σώφρονι ξητορέων Βουλίας. οἱ δὲν γὰρ ἀκόλουθον αὐτῇ

¹ Etymol. M. p. 216, 29. Βρύττειν, ἐσθίειν, Διογενιανός. εὔρον ἐγώ. Lege ΟΥΧ εὔρον ἐγώ.

² Qui tamen nescio, iidem sint, an diversi, quod putat Valckenaerius.

λέγει. Perquam autem difficilis est Sophroneorum sanatio, quippe quæ veteri Dorica conscripta sint, et, sermoni quotidiano accommodata, permulta obscura, obsoleta, et, ad privatos mores pertinentia habeant. Auctor observationis editioni Theocriti Aldinæ præmissæ, ἡ νέα Δωρίς, inquit, ἢ καὶ Θεόκριτος κέχρηται, μαλθακώτερα παρὰ τὴν Ἐπιχάρμου καὶ Σώφρονος. Cf. Valcken. Epist. ad Rover. p. lix. Sed et permulta Syracusanis propria usurpaverat, quorum nonnulla indicavit Apollonius Dyscolus, qualia sunt ψιν pro σφιν, ὁ διν pro ὁ δεινα, et similia. Quædam de dialecto Sicula, admodum tamen jejuna, disseruit Castellus in Prolegom. ad Inscript. Sicul. Jam vero ad Mimorum Fragmenta properemus, et primum τῶν Γυναικείων.

I. ΑΚΕΣΤΡΙΑΙ. Etymol. M. p. 573, 53. διόπερ μεμπτέον Σώφρονα λέγοντα, Φωροτάτους αἰεὶ καπήλους παρέχεται—οὐδὲ γὰρ τὰ εἰς ᾧ λήγοντα ῥήματα παρασχηματίζει συγκριτικὸν καὶ ὑπερθετικόν. ἔτι ἀμαρτάνουσιν οἱ λέγοντες μακάρτατος.

Quæ glossa dubio procul hunc in modum reficienda est; διόπερ μεμπτέον Σώφρονα λέγοντα,

Φωροτάτους αἰεὶ καπήλους παρέχεται,

οὐδὲ γὰρ τὰ εἰς ᾧ λήγοντα ῥήματα, κ. τ. λ. quare Etymologum nullo jure reprehendit Valckenaerius in Adoniaz. p. 201. B. qui veram lectionem prætervidit. Fragmentum vero ex Ἀκιστρίαις esse discimus e Suida v. Κάπηλος.—καθόλου γὰρ τοὺς πωλοῦντάς τι, καπήλους ἔλεγον. ἔστι δὲ καὶ παρὰ Σώφρονι ἐν ταῖς Ἀκιστρίαις. ὁ δὲ Αἰσχύλος τὰ δόλια πάντα κάπηλα καλεῖ. Κάπηλα προφέρων τεχνήματα. ubi legendum esse προσφέρων, nemo est qui non viderit. Siculi, ut videtur, mercatores quoslibet καπήλους vocitabant. Tarentini, cujus dialectus, uti et Siculorum, vetus erat Dorica, macellum dicebant κάπηλα, teste Hesychio, nisi forte apud eum legendum sit καπηλεία. Mimi hujusce titulum Anglice verteris, *The Sempstresses*. Antiphanes Comœdiam Ἀκιστρίαν scripsit. Ceterum putet forsitan aliquis se in hoc fragmento trochaici tetrametri initium deprehendisse.

II. ΤΑΙ ΘΕΟΦΑΝΤΙΔΕΣ. Hunc titulum e conjectura dedi.

1. Athenæus xi. p. 480. B. Κναθίς κοτυλῶδες ἀγγεῖον. Σώφρων, ἐν τῷ ἐπιγραφόμενῳ μίμῳ γυναικίς αἱ τὰν θεὸν Φαντὶ ἔλεξαν. Ὑποκατάρκεται δ' ἐν κναθίδι τριπτὺς ἀλεξιφαρμάκων. Schweighæuserus, sive e sua sive ex aliena conjectura, corrigit, αἱ τὰν θεὸν Φαντὶ ἐνδεῖζαι. Verum titulos adeo proceros operibus suis non indidebant veteres poetæ. Dum melius quid excogitatum sit, legerim, Σώφρων, ἐν τῷ ἐπιγραφόμενῳ μίμῳ γυναικείῳ, ΤΑΙ ΘΕΟΦΑΝΤΙΔΕΣ, ἐλεξεν, Ὑποκατάρκεται δ' ἐν κναθίδι τριπτῇ ἀλεξιφαρμάκων.

Ταὶ Θεοφαντίδες. Quæ Deam ante oculos sistebant, arte scilicet magica, ut ἱεροφαντίδες. αἱ τὰ ἱερὰ φαίνουσαι τοῖς μυουμένοις. Photius Lex. Hic fuit Mimus, unde Theocritus Idyllium suum secundum

παρέπλεται. Dea autem, quam ἐφαίνον, Hecate fuit, quæ in hoc mimo invocata est ut νερέων πρύτανις, forsitan etiam et Rhea. Dein τριτύς, vel, ut nonnemo legit, τριτύς, interpretantur trias. Sed quid hoc, trias alexipharmacorum? Imò vero certissime reposui τριπτῆρ, mortarium. Egregie Hesychius, Τριπτῆρ. ὃ τὴν σταφυλὴν τρίβουσιν. ΥΠΟ ΔΕ ΣΙΚΕΛΩΝ, ΔΟΙΔΥΣ. Φάρμακα mortario pinsebant. Theocrit. Idyll. II. 58. Σαῦράν τοι ΤΡΙΨΑΣΑ, Κακὸν ποτὸν αὔριον οἶσα.

2. Scholiasta Theocriti ad Idyll. II. 12. τὴν Ἑκάτην χθονίαν φησὶ θεῶν καὶ νερέων πρύτανιν, καθὰ καὶ Σώφρων, Ἦσαν μιχθεῖσαν Διὶ γενῆσαι παρθένον.

De hoc usu vocis πρύτανις vide quæ dedit Blomfieldius in Glossario Prometheus Æschylei. v. 176.

3. Apud Etymol. M. p. 443, 53.

φέρει τὸ θαύμακτρον, κἀπιθυσιᾶμες.

Effer thuribulum, thuraque adoleamus.

θαύμακτρον Dorice dicitur pro θύμακτρον, i. e. θυμιατήριον, (nisi quis suspicetur θυμάκτρον,) ut θαυμάλαψ pro θυμάλαψ, quam etiam vocem Sophrona adhibuisse suspicor. Etym. M. p. 443, 50. Θαυμάλωτες. οἱ ἡμίφλεκτοι ἄνθρωποι. in ceteris Lexicographis scribitur θυμάλωτες. Dicebant etiam Dores θαύλαξ pro θύλαξ. Hesych. Θαυλακίζειν. μετὰ βοῆς ἀπαιτεῖν τι. Ταραντῖνοι. Id. Θυλακίζειν. τὸ ἀπαιτεῖν τι ἐπόμενον μετὰ θυλάκου. Ταραντῖνοι. unde Albertius priorem scripturam mendosam esse putat. Verum non est dubium, quin Hesychius, dum veterem Glossographum compilaret, unam glossam in duas male distraxerit. Legendum est, Θαυλακίζειν. θυλακίζειν, τὸ ἀπαιτεῖν τι, ἐπόμενον μετὰ θυλάκου. Ταραντῖνοι. Invenit scilicet Hesychius duas lectiones, quarum ambas, qui est mos ejus, commemoravit. Fragmentum vero ad hunc Mimum probabiliter referendum est; quia ad id respexisse videatur Theocriti saga, Στέφον τὰν κελύβαν φοινικίῳ εἰδὸς ἁώτῳ, Ὡς τὸν ἐμὸν βαρὺν εὖντα φίλον καταθύσομαι ἄνδρα. Hæc, credo, minime vulgaria sunt aut protrita.

4. Ammon. de Diff. V. p. 122. τὸ γὰρ πεῖ, τὴν ἐν τόπῳ σχέσιν δηλοῖ. Σώφρων,

Πεῖ γὰρ ἄσφαλτος, ποῖος εἰλισκοπεῖται.

Prima citat Apollonius Dyscol. Exc. p. 428. B. idem vero emendatius in Grammatica inedita ap. Koen. in Gregor. p. 161.

Πεῖ γὰρ ἁ ἄσφαλτος;

ubinam est bitumen?

Bene monet Koenius, ex Sophroneis fortasse Theocritum petiisse initium Pharmaceutriæ. Πᾶ μοι ταῖ δάφναι; — καὶ δὲ τὰ φίλτρα. Notus est bituminis in re magica usus. Virgil. *Sparge molam, et*

fragiles incende bitumine lauros. Horat. Epod. v. 79. Canidia ait, *Præiusque cælum sidet inferius mari, Tellure porrecta super, Quam non amore sic meo flagres, uti Bitumen atris ignibus.* Ultima verba, non dubito quin corrupta sint, quod censebat etiam Koenius. Vide nunc, quæ mihi in mentem veniant,

πεῖ γὰρ ἃ ἄσφαλτος ; πεῖ ; ἃ δειλὰ, σκόπει τύ.

Huic emendationi favet Theocriti mulier venefica. Παῖ μοι ταῖ δάφναι ; φέρε, Θεστύλι· πᾶ δὲ τὰ φίλτρα ; — ἀλλ' ἐπίπασσε, Θεστύλι ΔΕΙΛΑΙΑ. Theocritus vero, teste Argumenti Auctore, τὴν Θεστύλιν ἐκ τῶν Σώφρωνος μετένεγκε μίμων. Non tamen obnixe refragarer, si quis legendum conjiceret,

πεῖ γὰρ ἃ ἄσφαλτός μοι ; ἃ δειλὰ, σκόπει τύ.

Verum, quicquid dixerint Grammatici, haud positum est πεῖ pro ποῦ, sed pro πῇ. Sic Bæoti dicebant νῆ pro νή. Aristoph. Acharn. 905. νῆ τὰ σιῶ.

5. Tzetz. ad Lycophr. 76. θύουσι δ' αὐταῖς (ῥέα καὶ Ἑκάτη) κύνας, ὥς φησι Σώφρων ἐν Μίμοις. ὁ γὰρ κύων βαυῆζας λύνει τὰ φάσματα, ὥς καὶ χάλκος κροτηθεῖς, εἴτε τι τοιοῦτο.

Sophrona in hoc Mimo mulieres veneficas induxisse canem sacrificantes, valde probabile est ; ideoque huc retuli Tzetzæ verba. Theocrit. Pharmac. 12. Τᾷ χθονία θ' Ἑκάτα, τὰν χ' αἰ σκύλακες τρομέοντι. (ita enim legendus est iste versus, non, ut vulgatur, καὶ σκύλακες. vid. Markland. ad Eurip. Suppl. 1181. Æschyl. Prom. Vinc. 347. ed. Porson.) ubi Scholiasta. διὰ τὸ σκύλακας ἐκφέρεισθαι δεῖπνα τῇ Ἑκάτῃ. Ἀριστοφάνης ἐν Δαιταλεῖσι. Τί δὲ κυνίδιον λεπρὸν λευκὸν ἐπείω τῇ θεᾷ εἰς τὰς τριόδους. Toupius corrigit, Τί δαί ; κυνίδιον λεπρὸν ἐπείω τῇ θεᾷ εἰς τὰς τριόδους ; Brunckius κυνίδιον σὺ λεπρὸν. Sed legendum censeo κυνίδιον λεπρὸν ἐπείω. Eustath. ad Odys. Γ. p. 1467, 35. ed. Rom. Ἑκάτης ἀγάλματα, αἱ κύνες. ταῦτ' ἡ γὰρ, φασί, θύονται. ἦν καὶ κυνοπρόσ-ωπον διαπλάττονται. Ἀριστοφάνης. (Fr. cxxxiii.) καὶ κύων ἀκράχολος, Ἑκάτης ἀγάλμα φασφόρου, γενήσεται. Quæ, a Lexico quodam Comico desumpta, miror neminem interpretum cum Hesychio contulisse, in v. Ἀγάλμα Ἑκάτης. Ceterum ob Hecatæ mentionem, ad hunc etiam Mimum referendum videtur fragmentum, quod deinceps subjiciam.

6. Athenæus III. p. 110. B. Ἐπίχαρμος δὲ ἐν Ἀβας γάμῳ, καὶ ἐν Μάσαις, (τοῦτο δὲ τὸ δῶμα διασκευὴ ἐστὶ τοῦ προκειμένου) ἄρτων ἐκτίθεταί γένη— — κριβανίτην, ὁμῶρον, σταϊτίτην, ἐγκρίδα, ἀλειφατίτην, ἡμιάρτιον, ὧν καὶ Σώφρων ἐν Γυναικείοις Μίμοις μνημονεύει, λέγων οὕτως. Δεῖπνον ταῖς θεαῖς κριβανίταις καὶ ὁμῶρους καὶ ἡμιάρτιον Ἑκάτα.

Legendum videtur τᾷ θεᾷ. dein κριβανίτας : pergit enim Deipnosophista, οἶδα δὲ, ἄνδρες φίλοι, ὅτι Ἀττικοὶ μὲν διὰ τοῦ στοιχείου λέγουσι καὶ κριβανον, καὶ κριβανίτην. Ἡρόδοτος δὲ ἐν δευτέρῃ τῶν Ἱστοριῶν ἐφ' ἧς Κλεβάνῳ διαφανεῖ. καὶ ὁ Σώφρων δὲ ἐφ' ἧς.

Τίς σταϊτίτας, ἢ κριβανίτας, ἢ ἡμιάρτια πέσσει ;

ὁ δ' αὐτὸς μνημονεύει καὶ πλακίτα τινὸς ἄρτου, ἐν Γυναικείοις.

Εἰς νύκτα μ' αἰτιάσιν ἄρτω πλακίτα.

In ultimo fragmento με αἰτιάσιν habent Edd. primæ et MS. A. quod Casaubonus in μ' ἐστίασιν mutavit, satis bene: sed melius, credo, reposuerim, μ' ἐστίασιν ἄρτω πλακίτα. Præpositio σύν plane aliena est; mutatio autem, quam fieri velim, levissima est. Pene autem suspicor μ' ἐστίασιν, cujus tamen verbi exemplum in promptu non habeo.

7. Apollodorus ap. Stob. Ecl. Phys. p. 129, 33. Γοργύραν τοῦ Ἀχέροντος γυναῖκα προσανέπασσαν, ἀπὸ τοῦ γοργῶς φαίνεσθαι τοῖς πολλοῖς τὰ ἐν Αἴδου· καθὼ δὲ καὶ αὐτοῦ τούτου τιτηνὴν ὁ Σάφρων

Μορμολύκαν

ἀνόμασεν.

Quæ huc retuli, quia in hoc Mimo plures inferiorum deorum nominati fuisse videntur. De ipsa voce μορμολύκαν præter Valckenaer. in Adoniaz. p. 347. et Ruhnken. ad Timæi Lex. p. 181. adjici potest Baccherius in Flaviss. Poet. p. 605. Unum addam exemplum ex Theodori Hyrtaceni Epistolis, MSS. Biblioth. Reg. Paris. Tom. v. p. 732. δάκνει καθὰ μορμῶ, λύκειόν τι θηρίον, ubi legendum esse censeo μορμολύκειον τί θηρίον.

8. Etymol. M. p. 717, ult. Σκιρωθῆναι, ἐπὶ τοῦ ῥύπου τοῦ σφόδρα ἐμμένοντος καὶ δυσεκπλύτου. Σάφρων ἐν τοῖς γυναικείοις τροπαίοις.

πρὶν αὐτὰν τὰν νόσον εἰς τὸν μυελὸν σκιρωθῆναι.

Sophronis τροπαῖοι nusquam alibi, quod sciam, citantur, neque unquam citaverat Etymologus. Repone, Σάφρων δ' ἐν τοῖς γυναικείοις, τροπικῶς metaphoricè. Ex hoc mimo esse arbitror verba, quibus concepta fuisse videtur veneficæ execratio, amatorem devoventis; quale illud sagæ Theocriteæ, Οὕτω τοι καὶ Δέλφεις ἐνὶ φλογὶ σάρε' ἀμαθύνου. In Heliodor. Æthiop. viii. p. 379. ex venenata potione mulier quædam σπασμοῖς τε καὶ σφακελισμοῖς ἰζητάτοις ἐπιέζετο. σφακελισμὸς autem est μυελοῦ σῆψις. Comparari meretur Eurip. Hippol. 255. πρὸς ἀκρὸν μυελὸν ψυχῆς.¹ Virgil. Æn. iv. 66. est mollis flamma medullas. Seneca Herc. Æt. 1220. cancer infixus meas Urit medullas. Petron. p. 573. exurit flamma medullas. idem propius p. 564. tabes tacitis concepta medullis. Vocem autem, quæ e rarioribus est, σκιρωθῆναι, non male reddideris, to be fixed in grain.

9. Schol. in Nicandri Theriac. 862. καὶ Εὐφορίων ἀλεξίκανον φύς ῥάμνον. καὶ Σάφρων ὁμοίως

ἀεὶ δὲ πρὸς φύλλοις ῥάμνου κρατιζόμεθα.

quæ verba nihil dubito, quin ad hujusce Mimi veneficas referenda sint. Porro verissime, ni fallor, emendo, ἀκρατιζόμεθα, vel potius ἀκρατισθόμεθα, jentamur. τὸ δὲ ἀκρατιεῖσθε, inquit Schol. ad Aristoph. Plut. 495. ubi vox occurrit, ἀντὶ τοῦ φαγεῖτε· ἀκρατισμὸς γὰρ λέγεται

¹ Alciphron i. 23. p. 92. ὁ κρυμὸς δὲ εἰσδύετο μέχρι μυελῶν αὐτῶν καὶ δστῶν.

τὸ πρῶτον φαγεῖν. Plura exempla congerere, cum facile possem, tamen supersedeo. Emendationem autem nostram egregie confirmat Photius in Lex. ῥάμνος, φυτὸν, ὃ ἐν τοῖς χοῦσιν ὡς ἀλεξιφάρμακον ΕΜΑΣΩΝΤΟ ΕΩΘΕΝ. quæ glossa, credo, rem ad liquidum perducit.

III. ΤΑΙ ΘΕΩΜΕΝΑΙ ΤΑ ΙΣΘΜΙΑ. seu potius ΤΑΙ ΙΣΘΜΙΑΣ-ΔΩΣΑΙ.

Hic Mimus semel tantum, quod sciam, apud scriptores editos nominatim citatur. Auctor argumenti Adoniazantium Theocriti, quod in membrana Biblioth. Reg. Paris. invenerat Ruhnkenius, vulgavit Valckenaerius p. 188. inquit, παρέπλασε τὸ ποιημάτιον ἐκ τῶν παρὰ Σώφρονι θεμένων τὰ Ἴσθμια. Pro θεμένων Valckenaerius reponit θεωμένων. Atqui si Grammaticus Mimi titulum dederat, scripserat opinor, non θεωμένων, sed ΘΑΜΕΝΩΝ, quæ forma Doriensis erat. Theocr. 23. Ἑῶμες τῷ βασιλεῖς ἐς ἀφνειῷ Πτολεμαίῳ, ΘΑΣΟΜΕΝΑΙ τὸν Ἀδωνν. Ipse Sophron ap. Athen. iii. p. 106. D. ΘΑΣΑΙ ΜΑΝ. et ap. Apollon. Dyscol. Exc. p. 425. τούτῳ θάμεθα. hic spectatum sedeamus; quod ex hoc mimo desumptum est. Plura dabit Koen. ad Gregor. p. 100. Verum mihi quidem dubio vacat, Mimi titulum fuisse ΤΑΙ ΙΣΘΜΙΑΣ-ΔΩΣΑΙ, unde Theocritus suum ΑΙ ΑΔΩΝΙΑΖΟΥΣΑΙ desumsit. Forsan etiam Mimus fuit ex ἀνδρείων, et nuncupatus est ΤΟΙ ΙΣΘΜΙΑΣΤΑΙ; sed hoc parum refert. Mimi personæ, sive mares sive feminæ fuerint, e Syracusis videntur Corinthum, Syracusarum metropolin, commeasse, vicinos ludos spectatum.

2. Apud Apollon. Dyscol. Exc. p. 429. A.

ὕμεις δ' ἐπεγγυάμενοι θωκεῖτε.

Nullus Mimi titulus citatur; sed ad Ἴσθμιαστὰς manifesto pertinet. Atque hinc forsā colligamus, ludorum spectatores, quos representaverat Sophron, viros fuisse, non feminas. Huic fragmento proxime prævit id quod supra citavi, τούτῳ θάμεθα. *this will be a good place for us to see from.* cui respondit ἀγανότητης, the box-keeper, ὕμεις δ' ἐπεγγυάμενοι θωκεῖτε. *Gentlemen, you must pay for your seats.* Sed hæc mera est conjectura, quam tamen viris doctis arrisuram esse confido. Nescio an operæ pretium fuerit monuisse, ἐπεγγυάμενοι, Doricam formam esse pro ἐπεγγυώμενοι, uti ἀτάμενοι in Alcæo pro ἀσώμενοι, et pauca quædam ejusdem generis.

3. Etymol. M. p. 287, 50. Δερίφος Συρακούσιον.

Φέρ' ὃ τὸν δερίφον.

quæ verba Sophronis esse recte judicat Valckenaer. in Adon. p. 211. B. unde Theocritus Ὅρη διφρον, Εὐνόα, αὐτῶ. Herodot. iii. 144. τῶν Περσέων οἱ πλείστον ἀξιοί, θρόνους θέμενοι—ἐκατέατο. *having caused chairs to be brought.* Eisdem Persas mox vocat τοὺς διφροφορεμένους; vid. Coraï not. ap. Larcher. Tom. iii. p. 405.¹ Atque hæc in præsens sufficient.

¹ Forsan vero legendum, φέρ', ὃ τὸν δερίφον.

OXFORD PRIZE ESSAY.

“FUNERAL AND SEPULCHRAL HONORS.”

Οὐ γὰρ τι νῦν γε καὶ χθὲς, ἀλλ' αἰεὶ ποτὲ
Ζῇ ταῦτα, κοῦδεις οἶδεν ἔξ' οὗτοϋ φάνη.

SOPH. Ant. 456.

Quisquis honos tumuli—quicquid solamen humandi.

VIRG.

ARGUMENT.

Antiquity and universality of the custom—its apparent inconsistency—its origin—not from positive institution, but the natural feelings of mankind—Principles on which men *wish for* honors after death—Early and habitual associations—Men unable to despise, under any circumstances, what they have long been accustomed to prize highly—Tokens of honor—of love—and of remembrance from others—Regard for our bodies—Tendency of the mind to wander into futurity—Principles on which men *confer* honors on the dead—State of mind accompanying the loss of friends—Sympathy for the condition of the dead—Moderated grief not destitute of pleasure—Awe accompanying the contemplation of death—Causes co-operating partially—The impulse of nature a sufficient spring of action—and not opposed to reason, but distinct from it—Public honors—probably originating in the same causes—but continued from policy—Advantages flowing from mortuary honors—Monuments of illustrious men excite emulation among the few—and generous sentiment among the many—Monuments of private merit lead to universal imitation—Local attachment strengthened—Advantages involved in the practice itself—Refinement of sentiment—Alleviation of grief—Absurdities which having mingled with the funeral rites have given a color to the objections against them—The custom not degraded in itself—and, even thus incumbered, beneficial on the whole—divested of these absurdities by the introduction of Christianity—Imperfections still attending it—Its honors capable of a more equal distribution.—Conclusion.

THE manners and customs of mankind partake very largely of the nature of the basis on which they are founded; and exhibit among different nations, and in different periods, a variety, corresponding at once with the diversities and the inconstancy of human character. Numberless institutions, founded on local peculiarities, can flourish only in particular countries: many others, being suited to the habits and prejudices of a particular age, prevail for a time, and then, with those that framed them, are buried in oblivion; while the usages of earlier times in general, from the imperfections inseparably attached to them, and the progressive improvement of society, are either new-modelled, or wholly abandoned in the lapse of centuries. The few, therefore, which have prevailed more generally among mankind, and have passed unaltered from age to age, may be supposed to have their root in the fixed principles of human nature; and receive a strong testimony to their fitness and expediency from the united voice of successive generations.

The sanction thus derived from long-continued and universal observance belongs, in its fullest extent, to the custom of showing respect to the dead, by funeral solemnities and sepulchral honors. It is the growth of no particular country, confined to no age: it has prevailed as far as the human race has extended, and may be traced

through every succeeding period in the history of man. If it had its origin in the simplicity and rudeness of primitive times, it is dignified in its maturity by the practice of the most polished nations. Nor has it been admitted only, as an inoffensive relic of antient superstition; but has long been avowedly sanctioned by the legislative power, and adopted as the most suitable medium for the expression of public gratitude.

It is remarkable, however, that the honors assigned to the departed have not always found the same unqualified deference in the speculative judgments of men. As there is no nation which has dared to neglect them, so there is perhaps none in which they have been wholly unassailed by ridicule or censure. Their emptiness and vanity are in most languages pointed out by appropriated epithets. The profusion, the pomp, and the magnificence, which usually accompany their celebration, in themselves perhaps not wholly unexceptionable, appear, at first view, to gain a fresh accession of folly from a consideration of their objects. These being now retired beyond the reach of obloquy or applause, the honors bestowed on them at this period seem, at the best, to be ill-timed and misplaced; and have therefore, by the superficial, and the unfeeling, been regarded as an idle pageantry, unworthy of an improved and cultivated age, and suited rather to the childish sensibility of uncivilised life. The inference is at least plausible. It will therefore be no uninteresting speculation to inquire what causes may have concurred to spread this practice through every age and country; and then to estimate its probable effects either on individuals or on society.

And, first, we may safely determine, that it had not its origin in positive institution. Political science owes much to the observation of nature, and rarely builds but on the groundwork which she has laid. In the common feelings of the human race, there is a manifest tendency towards the introduction of this custom; and their immediate operation, as well as their remoter consequences, must have unfolded themselves to the view long before they could have been made the instruments of legislative wisdom. These feelings therefore will naturally engage our earliest attention.

It might indeed be expected that the various objects which are pursued or avoided by men would be divested altogether of their hold on the passions, when viewed in reference to a period in which desire and aversion are alike extinguished. But human conduct receives impulse and direction from other principles beside the convictions of the understanding. Many are the impressions and modes of thought founded on long experience and rooted habits, which possess an influence equally strong, and far more widely diffused. They are not, like the maxims of reason, established among the few by slow and gradual advances; but date their origin in every breast from its earliest perceptions of pleasure and pain: and, being thus engrafted on the first feelings of the heart, acquire an ascendant which no subsequent efforts of reason can subdue.

Few indeed of the objects of human pursuit please from a steady persuasion of their real importance. We desire them because they have once been accounted valuable; because we have been used to re-

gard them with pleasure : and their idea is blended in our minds with the agreeable impressions they before excited. Those who have been long devoted to the love of wealth, display their usual eagerness in amassing it after they have lost all relish for the enjoyments which it commands. It is by a similar illusion that we are pleased with the prospect of honors, which can then only be conferred when we shall be incapable of enjoying them. Having ever annexed the highest pleasure to the thought of distinction, we can never afterwards regard it without emotion. At every period, and under all circumstances, it still bears the pleasing character with which our fancy has invested it. The tumult of joy which it excites, anticipates and supercedes the exercise of reason ; and ambition thus seeks to extend its authority over a period which lies beyond its proper limits.

Closely allied to the thirst of honor is that other kindred feeling, by which we desire to plant our name and memory in the lasting love and regret of our friends. As to live without enjoying their regard and sympathy, is to want one of the most endearing bonds of life ; so to quit the world without some hope that our loss will be lamented by them, and to leave behind us, among other memorials of past friendship, no claim upon their sorrow, would be perhaps even more afflictive to the sensibilities of our nature. Their regret after our death is retrospective affection ; and if we have taken pleasure in the signs and expressions of their kindness during life, it is but a part of the same sentiment, to view in prospect with similar feelings their tokens of grief offered over our grave.

The sense of their affection, when we could feel its presence, has taught us to set a value upon it. Let absence and temporary separation withdraw them from us, we desire (who is there that does not own this desire?) to hold the same place of affectionate esteem and remembrance in their heart. And in that long absence and wide separation caused by death, instead of relinquishing our title to the treasure that has been so dear to us, we crave to bequeath it, with all its rights and duties, in full possession to our memory.

But if drawn from the hope of posthumous regard, there is still one ground upon which nature will make her last stand—the solicitude of holding a place in the remembrance, at least, of others. Our acquired habits of thinking cause us to recoil from the prospect of oblivion, which is annihilation in one of its most dreary and degrading forms. To be totally forgotten, to have our remains blended indiscriminately with the dust, without a record or a place, is so intolerable even to the minds of the lowest order, that the desire to avoid it has been able to wring from want some portion of its scanty supplies, and extort a provision from the rapacious habits of vice. To provide a coffin or a tomb-stone, the poor man will deny his need, and the prodigal his usual indulgence.

Such sentiments, fanciful as they may appear, are the genuine offspring of the social propensities of our nature. The illusion by which we feel concerned for the future disposal of our *persons*, is perhaps of a less generous complexion ; though sometimes ennobled by an union with those more amiable affections which link man to society. The desire of being united in death with the objects of our

tenderest love, of being interred by the side of our kindred and ancestors, or even the wish that we should mingle rather with our native dust, and with the ashes of our countrymen, than with those of strangers, are sentiments which will occur to every one's recollection, as having often enlivened the details of history, or given grace and nature to the fictions of the poet. Even when unallied with any nobler feeling, this regard to the fancied repose of our ashes, though a common topic of ridicule, is probably felt alike by those who acknowledge, and those who disclaim it. The mysterious union of the soul with the body, whereby the enjoyment of the one is through life involved in the well-being of the other, has given so strong a bias to our thoughts, that approaching dissolution cannot surmount it.

Thus are we subjected, even after death, to the kindness or the resentment of mankind. The Egyptian kings, and afterwards those of the Jewish line, had thus a new check upon the wantonness of absolute power; knowing well the late retribution which must respectively await their abuse of it—the one would be denied the peculiar rites of their country; and the other forfeit the last privilege of “sleeping with their fathers.” But perhaps we cannot have a stronger instance of the fond interest which men take in the future fate of their persons, than in the acknowledged efficacy of our own laws against the commission of suicide.

It may add force to the preceding remarks, to reflect, that by the very frame of our souls we can never acquiesce completely in the enjoyment of the present moment. Our affections, according to a just observation, are ever carrying us beyond ourselves; our fears, our desires, and our hopes, still push us on towards the future; and, depriving us of the sense and consideration of what is, amuse us with the thought of what shall be, even when we shall be no more.

But in tracing the principles on which the custom of funeral honors may have been founded, our inquiries must naturally flow in two different channels; as it is manifest that those who are the dispensers, and those who hope to be the objects of these honors, must be influenced by feelings somewhat dissimilar. It is obviously to the latter description that the causes hitherto advanced will chiefly apply; though (from the respect usually shown by the living to the imagined wishes of the dead) they have undoubtedly an indirect influence on the former. Other feelings, however, remain to be traced, combining to produce the same result, but operating more peculiarly on survivors.

And here, the task of inquiry becomes more easy and obvious. To pass in silence the selfish hope, felt only by the vain and ostentatious, of deriving a reflected lustre from the honors they bestow on others, there are doubtless many purer feelings called forth by the loss of relatives or friends, which seem as if they must have sought their gratification in the duties and offices of funeral solemnity. At this period, our imagination is apt to rate at the highest the merits which are now lost to us for ever: and being painfully alive to the remembrance of any failure in our past conduct, we feel that it would alleviate our sorrow, could we by any means testify the ardor of our present affection. Under these impressions, we busy

ourselves with pleasure in the performance of ritual duties; and turn with disgust from that severe scrutiny which would tell us they are vain and delusive. Our widowed affections, indeed, will often transfer themselves to irrational or even inanimate objects, which become endeared to us by any fancied connection with those of which they are now the only representative left to us. And hence the pleasure we feel in lavishing our attentions on the insensible remains of those whom we have loved: hence, to heap on them imaginary honors by the pomp and magnificence of funeral processions, to celebrate their virtues by funeral orations or monumental inscriptions, and to rescue them by enduring memorials from the oblivion which seems to threaten them, are offices peculiarly gratifying to surviving friendship.

Perhaps, too, on these occasions, the influence of an erroneous sympathy, directed towards the dead in their present condition, is not wholly excluded. To the state of death, fully as it has been disclosed to us by Revelation, the fancy is still apt to ascribe ideas of dreary and endless melancholy. Its remoter consequences may be explained to the reason, but its immediate and more visible effects overpower the imagination, and excite in us emotions analogous to those with which we regard the maniac who is a stranger to his wretchedness, or the infant orphan that knows not its own helpless condition. Perhaps then, in order to draw a veil over the appalling effects of death, which press upon the senses, and are exaggerated by the imagination, we may have recourse to the solemnities of interment, and those subsequent honors which will shroud the object in some degree, and thus relieve the uneasiness of our mistaken compassion.

Besides, the passion of grief, in certain modifications, is by no means an undelightful sensation. The attentions we bestow on the ashes of our friends, as they calm the inquietude of disappointed affections, by affording them an office in which they may be exercised, so do they also divest our sorrow of that exquisite poignancy, which alone makes it insupportable. It is in this chastened and tempered state that we are prone to indulge and cherish the passion of grief over the tomb of departed friends, while the recollections awakened by these monuments of past friendship make our feelings during these moments even enviable.

There is too, independently of all personal interests which friendship or natural affection may raise in us,—there is a certain superstitious awe, which steals upon the mind, while it contemplates the condition of the dead, which consecrates the office we are performing to them, and gives to their fancied claims the sanctity of a religious obligation.

When these different considerations are combined, it will hardly be a subject of wonder, that funeral and sepulchral honors should have found so wide and general a reception. It may be added, that these general principles have been aided in their operation among some nations, by their peculiar modes of belief respecting the state of the departed. In many countries, the notion yet prevails, that disembodied spirits are still sensible of what passes on earth; a belief which fully justifies the honors bestowed on them. The fanciful theories which ob-

tained in Greece and Rome, as well as those attributed to the Egyptians, are instances of the same nature. And although it is highly probable that such fictions were framed by men, to give an air of consistency to a custom which they were unable to abandon; yet they doubtless contributed in their turn to establish the custom from which they originated; and when belief thus coincided with natural feelings, it was rooted more firmly than before.

But, waving partial considerations, the general causes which have been adduced, seem fully adequate to the effect ascribed to them. It is in vain to urge, that these are founded only in the passions, and not confirmed by the decisions of reason. The impulse of natural affections is in itself a sufficient spring of action; nor is the zeal of surviving friendship discouraged from a due performance of the last offices, by the fullest conviction that they are vain and ineffectual.

“*Manibus date lilia plenis;*

“*Purpureos spargam flores. animamque nepotis*

“*His saltem accumulem donis; et fungar inani*

“*Munere.*”

Let it not however be supposed, that in this case the impulse of natural affections opposes and subdues the voice of reason. The province of the latter has undoubtedly its appointed limits. The other part of our constitution—the common feelings of the human race—though its operations are conducted independently of the reasoning powers, is nevertheless contrived and put together by the most perfect wisdom; and where it is only distinct from the powers of reason, and not opposed to them, may indisputably be adopted with the strictest propriety as a rule of action.¹

It may indeed appear, that the causes assigned bear an exclusive reference to private honors; leaving unexplained the more important branch of the subject, those conferred by the state on its benefactors; a custom evidently implying a view towards utility and an effort of reason and of policy. But it is highly probable, that even these had their origin in the same causes: especially if we recollect, that in the earlier state of society, according to the form of patriarchal government, the same man stood in the double relation of father and ruler of his tribe. The most distinguished honors, indeed, were probably shown, even then, to those who had most signally benefited the community. But this was gratitude rather than policy. Those measures which in an advanced state of society are adopted from views of public expediency, result, in its infant state, from the spontaneous emotions of the heart. In process of time, however, unforeseen advantages would gradually disclose themselves, and the rulers of states, whose best gleanings of wisdom are taken from the wild growth of nature, would continue and improve what they had no share in producing.

These advantages have, it is obvious, a strong claim to our attention in the present enquiry; as it is by them principally that objections and cavils must be answered. For how naturally soever the

¹ On the same principle, Hooker has refuted the objections, alledged by the sectaries, against the splendor of our religious edifices.

practice may have sprung from the principles of the human constitution, unless it can be shown to lead to positive benefits, its claim to our regard must still appear weak and defective.

Of the advantages, then, which society may derive from a just distribution of public honors, the first and most important is the ambition they create, to serve the public which dispenses them: an ambition which will be the strongest in those, whose activity, if not well directed, may prove only a splendid mischief to their country. For the regard to posthumous honor, stigmatised as it has been with the name of weakness and vanity, has ever displayed itself most powerfully in minds of the greatest force; in men who are neither content to make life a pastime, nor to fall into the ranks of sober mediocrity: but being born for action, and that too in some high part, set their aims above vulgar gratifications, and extend their desires and views to an horizon too wide to be grasped by the narrow bounds of human existence. To such men, it is of the last importance, that the state should point out a laudable and glorious course of action; and should engage them in its own service by proposing to them rewards suited to the largeness of their views. In this light, the institution of funeral honors seems fitted to produce all the noble effects which are wont to flow from the love of glory; and even these heightened and increased by the accession of a new principle. For our fancy dwells with a livelier delight on the applauses of our friends and countrymen, embodied, as it were, in the honors shown to the perishable part of our nature; which, whether viewed as united to us, or as consigned to its native dust, we still unalterably cherish and regard as no less than the other half of ourselves. Even the praises of posterity seem more capable of reaching us, when addressed to us on the spot which contains our ashes.

But although the effects of this institution are displayed the most signally in aspiring and lofty minds, yet in those who tread the more unambitious walks of life, its influence is plainly discoverable. In the former instance, it has the greater force; in the latter, a more extensive range. The monumental edifices, whereby the gratitude of a nation would perpetuate the memory of its benefactors, can hardly be surveyed by any, without exciting in them some of the generous emotions which are akin to virtue. "Is there any one," says Polybius,¹ when describing the ceremonies of the Roman funerals, "is there any one who would not feel himself powerfully stimulated by seeing the assembled images of men whom their virtue has rendered illustrious?" Indeed, we are so framed, that the bare conception of noble actions, called forcibly to the mind by whatever means, inspires it with emotions similar to those originally felt in the performance. For a time we become the actors, and pass into the virtue we contemplate. Hence it has been considered one of the first commendations of ancient literature, that the recorded exploits of the worthies of Greece and Rome communicate to the reader some portion of that generous ardor by which they were actuated. But if such be the force of great deeds when historically told, what must they not effect

¹ Polyb. Rel. vi. 53.

when the recollection of them is awakened in the mind by well-chosen objects of immediate perception; when the sculptured memorial, the trophies of solemn verse, and the lineaments of heroic action, together with the very image and countenance of that illustrious worth to which they are consecrated, speak to the feelings of the spectator with a language and an eloquence which he only could resist who is more or less than man? These scenes of august and sacred imagery are indeed a school for the public mind: they are the national galleries furnished and adorned, not with pieces of rare art, but with monuments of exalted virtue; to give a model of noble taste and design in the true business of man, and rear artists of enterprise, patriotism, and magnanimity.

“ Hic manus, ob patriam pugnando vulnera passi,
 “ Quique sacerdotes casti, dum vita manebat,
 “ Quique pii vates, et Phœbo digna locuti,
 “ Inventas aut qui vitam excoluere per artes,
 “ Quique sui memores alios fecere merendo.”

But if the monuments of exalted worth excite emulation only in the few, while their influence on the many, though certainly beneficial, is more vague and indeterminate; the memorials of private merit will produce actual imitation in the general mass of the community. The virtues here recorded require for the most part neither the sphere of exalted station, nor the aid of great endowments. They are the virtues of the multitude: and accordingly, it is here more especially that “the tomb of a good man may supply the want of his presence, and veneration for his memory produce the same effect as imitation of his life.”

Another advantage arising from the honors of the dead, is, that they strengthen the attachment which we feel for our native land. The poets and orators of every age, a class of men who have studied more successfully, perhaps, than any other, the composition of the human heart, never forget to expatiate on this motive to patriotic exertion. Even the savage tribes that wander over the wastes of Tartary, and who scorn the idea of a settled residence, yet own the sacred ties of that particular spot which is hallowed by the monuments of their ancestors. In this spirit does the poet,¹ when describing the glorious fight of Salamis, together with the temples of their gods, and the persons of those most dear to them, reckon also the tombs of their fathers as objects best fitted to rouse the courage of the Athenians in the day of battle.

But not only are the advantages of this institution to be sought in the consequences to which it leads: they are involved in its very observance. The performance of the last offices of friendship implies a certain exercise of those feelings, which, while they soften, refine also and improve the heart; and continued practice is well known to strengthen and confirm the very sentiments which produced it. It may be added, that the mind, when chastened and subdued by that religious awe which ever accompanies the idea of death, is in a state the most happily fitted for the reception of moral improvement.

¹ Æsch. Pers. 400.

Nor is it wholly unworthy of notice, that the fulfilling of these last duties is, in private life, the most pleasing resource by which the pangs of separation may be beguiled and alleviated. And whatever contributes to soften the affliction, and lessen the suffering of each individual, cannot justly be considered as unproductive of benefit to the whole community.

Thus are funeral and sepulchral honors, private as well as national, abundantly justified, the one as consistent with the genuine feelings of our nature, the other as involving political and moral advantages of the highest order. Those who have been disposed to censure the practice in the former point of view, seem to have been misled by an indistinct notion of the legitimate province of reason: while those that have questioned its pretensions to public encouragement, have been no less deceived by a partial view of the subject; forgetting that its true end and object is, not the gratification of the dead, but the benefit of the living: and that the leaders of society, having observed how firmly it was seated in the heart of man, have wisely availed themselves of the fact, without attempting to alter it, and have directed the stream whose sources they could not dry.

Still it must be owned, that, like every other human usage, this also has its share of error. Having its origin in the feelings of the multitude, it has naturally partaken of the imperfections to which they were liable. For although, by the admirable constitution of our nature, these feelings are often the parents of positive good, yet they are ever prone to deviate into irregularity and excess. In these cases, and in these alone, there lies an appeal from the feelings of the heart, to the decisions of the understanding.

Thus, during the reign of Pagan superstition, when man knew nothing of his own condition beyond the grave, arose a multitude of fictions, the offspring of a wild and untutored fancy, and moulded into various forms, according to the several habits and dispositions of the nations which gave them birth. Hence also the modes of sepulture branched out into endless diversity: and every rite that had been once adopted, however absurd, or however barbarous, became, from the awfulness of the occasion, sacred and inviolable. Whether we turn to the rude Scythian, sacrificing, over the tomb of his king, his faithful ministers and nearest relatives, or to the more polished Roman, whose funeral piles were often stained with the blood of gladiators or of captives—we discern the same unhappy effects of perverted piety; and are impressed at once with pity and abhorrence.

So far, indeed, was the progress of refinement from checking the folly of these rites, that it even lent its aid to increase them. The skill of the most renowned artists was exhausted on the sumptuous monuments, which, though restrained by law to the benefactors of the public, were conferred indiscriminately by private affection or private vanity: while the natural desire to distinguish excellence from mediocrity, swelled the honors allotted to the former to a pitch of boundless excess. If Cicero could deem the merits of his daughter deserving of a temple to her memory, there is surely no reason to wonder at the deification of an Augustus.

But let these extravagancies be ascribed to their real causes: nor

let the institution itself incur the censure which attaches only to its observers. This venerable and ancient custom, however debased by the follies, and polluted by the barbarity, of particular nations, derives from hence no blemish in its own abstracted character. Its lustre is even enhanced by the very circumstances which would seem to obscure it; as it was able, even under these, to enforce that generous discipline of public service, which made each man great in his own country, and raised his country among the nations of the world.

Indeed, the follies involved in the funeral rites of the ancients, like those interwoven with their religion, as they accorded with the general tenor of their belief, and supported their best and worthiest sentiments, could not possibly weaken the salutary influence of the institution. The rewards which it dispensed were not the less coveted by those who saw not their defects: nor could their lavish distribution by the hand of private partiality, impair the value of those conferred by the state. The Lion engraved on the tomb of the Theban patriots who fell at Chæronea, or the glowing eloquence of Pericles in praise of his countrymen, as it conferred more real glory, so doubtless excited a stronger emulation, than the empty splendor of the Mausoleum.

But, in whatever light we may view this institution as it appeared among the ancients, in its present form it must undoubtedly challenge our approbation. Clearer views of a future state have corrected its rites, and brought them nearer to a rational solemnity. Its disadvantages for the most part have vanished, but its benefits remain.

To some imperfections, indeed, it must ever continue liable: and in some points will perhaps admit of still further improvement. It has obviously no rewards for the merit which shuns the public eye; for those retired virtues, which, though they adorn and beautify the private state of life, bloom and wither unadmired by the multitude, and unregretted. Even of those that appear in action, the brilliant are usually preferred to the substantial. Hence the military virtues have ever obtained a larger share of encouragement from funeral and monumental distinctions, than those of a civil nature. In an age, however, like the present, in which the science of war no longer demands an exclusive attention, and the triumphs of human genius can no longer be deemed inferior in dignity to the conquests of the sword—whether this unequal distribution of honor can be now fully defended; and whether we should thus contribute to strengthen a prejudice which, in popular language, confounds the conqueror with the benefactor, are questions which naturally present themselves. On the other hand, they are questions which should be doubtfully urged. The stern virtues of the military character, necessary and estimable as they are, might perhaps, amidst increasing refinement, gentler avocations, and above all, the mild influence of Christianity, fall wholly into disrepute, were they not thus arrayed in adscititious charms, and the terrors of their aspect thus lost in the splendor which is thrown around them. There is something too, in remembrances of this kind, which seems to

mark them out as the appropriate reward for military service; nor can the state justly refuse to those who meet death in protecting it, a liberal share of those honors which death alone can purchase. Still, however, their claims are neither exclusive nor paramount. Those who have either by their firm conduct, or their virtue, their learning, or their eloquence, their science, or their piety, given lustre to the times in which they lived, may surely expect from this institution that just measure of recompense, which the honors of the grave can so well bestow. For be it remembered, that the only just end of war, and its very proudest title, is, to be the guardian of peace—of peace, in its social rites, its ingenious labor, its humane, beneficent, and bloodless enterprise. Arms are no more than the auxiliary of the peaceful state, and encroach upon its due, when they bear off the larger share of the spoils of honor. In a word, then, every excellence, by which society is benefited or adorned, may fairly claim and receive its appropriate encouragement. The engaging eloquence of Isocrates may be expressed by the image of a Siren; and the sphere and the cylinder may decorate the tomb of Archimedes.

Under such regulations, funeral and sepulchral honors will merit not only indulgence, but applause. Possessing in them a spring of honorary incentives, the most pure, the most affecting, and the most inspiring, the state may command the exertions of its choicest and most finely-gifted spirits: and a due homage being thus paid, not only to the virtues which protect, but to those also which adorn society, the dispensing of these last rewards may be made conducive to that true policy, which seeks no less to refine a nation, than to increase its power. Thus will the spontaneous emotions of our nature become the means of exalting and improving it; and thus will the honors of the dead, empty and transitory as we are wont to call them, reflect solid and lasting benefits on the living.

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On the Hebrew NUMERALS and different Modes of
NOTATION.

Extracted from Mr. Hewlett's Bible now publishing in Parts.

NO. I.

“Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.”—

THERE is nothing more embarrassing to a commentator on the Holy Scriptures, than the subject of the large numbers, which occasionally occur. As the present chapter contains the enumeration of the different tribes of Israel, it may be proper to make some observations here, which will apply to other texts, and may be referred to in future. The immense total here given of

603550, (see also Exod. xxxviii. 26.) containing only the number of men 'from twenty years old and upward,' exclusively of the Levites, who amounted to 22000, when added to the women and children, and to the 'mixed multitude,' which, we read, accompanied them, must have produced such an immense population, it has been said, as could scarcely have existed in that confined part of Egypt, called the land of Goshen, much less in the deserts for forty years, without the intervention of a continued miracle, which is not pretended; or in the country of Canaan, a great part of which was at that time uncultivated, (Jos. xvii. 18. 1 Sam. xxiii.) and from which the Gibeonites, the Jebusites, the Canaanites of Gezer, Bethshan, Sidon, and other natives, we know, were not expelled.

It is more difficult to conceive how Pharaoh could think of vanquishing such an host with 'six hundred chosen chariots,' and such others as could be provided, in the calamitous state of Egypt; how the Israelites should 'be sore afraid, and flee before him,' or dread to encounter a single tribe of barbarians, called the Philistines. The whole number of people, that departed from Egypt, including every description of persons, has been calculated, in a rough way, to amount to some millions. The author of '*The Companion to the Holy Bible*' says six millions. This has furnished not only ground of cavil to unbelievers, but matter of extreme difficulty to the friends of revealed religion, who have, for the most part, implicitly acquiesced in the account given in the Holy Scriptures, without considering whether the various translators of the Hebrew Bible carefully examined and understood the notation in the original, or more particularly, whether that had not been altered, mistaken, and unavoidably corrupted, by the Jewish Rabbis, and other copyists, through a long series of years, after the Hebrew had ceased to be a living language.

Let us endeavour to trace some of the principal facts relating to this interesting, but very complex, subject. It is extremely probable, that the numbers in the Bible were originally written in words at length; and that, in the formation of the largest sums, the simple operation of addition was used, as in the mode of computation by the ancient Abacus: but it should be remembered that all our Bibles were translated, and are corrected, from copies made between the year of our Lord 1000 and 1457. "About this latter date, the Hebrew MSS." says Dr. Kennicott, "were reduced by Masoretic regimen to an almost absolute uniformity in their various depravations." In the first simple notation, the words expressing different numbers were connected by the particle *ו*, (*vau*, or *and*,) which, in all languages, means addition. Thus, in giving an account of the ages of the antediluvians, Moses says, taking Methuselah for

an instance, that all his days were “ nine and sixty years and nine hundred years.” There is the same notation observed in recording the ages of all the persons mentioned in the fifth chapter of Genesis, and in other parts of that book. Hence, we may observe, that the small numbers are mentioned first, contrary to what Buxtorf says, “ *maiore semper præcedente*,” (Thesaur. Gram. ad init. p. 7.) “ the larger number *always* preceding,” which relates to later times; and that the *vau* is equivalent to the *plus* sign in algebra: but where this important copulative is omitted, it should seem that the numbers are factors to each other, like the Greek numerals ΙΑ , ΙΒ , &c. on the Parian Chronicle; and that multiplication is intended. Thus, because there is no *vau* between the nine and the hundred, in the age of Methuselah, it is read 900 years; and not 109 years, which it would be if the *vau* were inserted. So, also (1 Kings iv. 32) it is said of Solomon’s songs, that they were ‘ a thousand and five;’ but the Septuagint, translating from a copy where the *vau* was omitted, reads ‘ five thousand.’ Unfortunately, this was anciently a very small character, not unlike some forms of the manuscript *gimel*, *zain*, *yod*, and *nun*, and in copying a manuscript, it might be easily dropt, or supplied, without the least intention to alter, or deprave the text.

It should be remembered, that the Hebrews had no compound numerals from 100 to 1000, resembling the Greek τριακόσιοι , τεσσαράκοντα , &c. or the Latin *trecenti*, *quadringenti*, &c. but, in Hebrew, every multiple of a hundred is expressed by two separate words, as in English, thus; three hundred, four hundred &c. and the insertion, or omission, of the *vau*, determines whether 103 and 104 be meant, or 300 and 400. This consideration alone will show how very much the numbers in the Bible might have been affected by the use of a single letter. The Reader will certainly ask if this function of the *vau*, as a numeral, is always attended to in our translation? if numbers between which it stands are always added, and if others, where it is omitted, are always multiplied? It must be answered, No. Two instances, out of many that may be produced, will be sufficient. It is said, 2 Kings xix. 35. that ‘ the angel of the Lord smote in the camp of the Assyrians 185000 men.’ The Hebrew notation here is, ‘ an hundred, eighty and five thousand;’ without any *vau* between the hundred and eighty; but in the parallel text, Isaiah xxxvii. 36. the notation is an hundred and eighty and five thousand; where the *vau* indicates addition, and makes the sum $100 + 80 + 5000$, or 5180, a much more probable number than the former. In Daniel, (ch. xii. 12.) we read, “ blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty

days;" and though this is rightly taken as addition; yet, in Hebrew, there is no *vau*, or *and*, except between the thirty and five.

It deserves notice, that, though, in noting the ages of the Patriarchs before the flood, the mode of numeration is to begin with the units, and proceed to the tens, and lastly to the hundreds, yet not only here and elsewhere, but also in the books of Exodus and Numbers, which were likewise written by Moses, the notation is inverted; and the larger numbers are written first. See Exod. xxxviii 26. and Numbers, ch. i. 23, 25, et seq. It appears, also, that numbers were sometimes recorded promiscuously, without any regard to their rank, in what we now call the Numeration Table. Where we meet with tens before units, and hundreds, sometimes before, and sometimes after thousands, we may regard such notation as a transcript from the ancient Abacus; in which the numbers were put without order, as we find them in a common account, consisting of various sums.—See Ezek. xlv. 12. and *Theocritus*, Idyl. xiv. 44. and xvii. 82.

Speaking of the men of Beth-shemesh, (a small town belonging to the tribe of Judah,) who were destroyed for looking into the ark, it is said, (1 Sam. vi. 19,) that "he smote of the people, fifty thousand and threescore and ten men." This is our translation; but the Hebrew is "seventy men, fifty, a thousand men." Now, if the *vau* has been omitted between the fifty and the thousand, the number will then be $70 + 50 + 1000$, or 1120 men. Some of the ancient versions have 5070, and Josephus has only 70. The reader will judge of the probability attached to these numbers, and to the change, or alteration, which might have been made in the original text. In the same manner, if the *vau* were introduced, as the sign of addition, between some of the respective numbers of the eleven tribes, in this first chapter, the sums would be greatly altered; but this is by no means recommended as an expedient to ascertain the real numbers, or to correct the sacred text with accuracy: it is only proposed, on the present occasion, as an illustration, to show the important functions of the *vau*, as a numeral.

Other conjectures may deserve consideration. The *aleph*, being the first letter in the Hebrew alphabet, is used for the great leading number, a thousand; it means, also, a chieftain, or leader, probably at first of 1000 men. We find it in this sense, 1 Sam. xviii. 13. It signifies, also, the company, or regiment, as we should now say, itself; (see Parkhurst's Lexicon, or Bochart, Phaleg. p. 667.) and it is remarkable, that throughout this chapter, it is always in the singular number, אלף, not אלפים, as usual, though not invariable, on other occasions. Is

it not possible that, in transcription, the word *aleph* might have been mistaken for a numeral, when it was intended to signify the *tribe*, or the *chieftain*, who, we read, was to preside over it, and who, as a qualification, was to be the "head of the house of his fathers?" Num. 1. 4. The consideration, that all ancient MSS. were written without any break, or space, between the words, favors this supposition.

That there are many and great mistakes throughout the Hebrew Scriptures, with respect to numbers, will scarcely be denied; and that there are some which pervade the numbers mentioned in this chapter, we may be induced to believe, not only from the magnitude, but from the comparative smallness, of the number of first-born, which was only 22273. (See Num. iii. 42.) When it is considered, that the Israelites were polygamists, and that it was the first-born of the mother who was numbered; (Exod. xii. 12.) that a man might have three or four wives; that these people gloried in being prolific; that the number of the men was 603550; and that 22273 does not allow one first-born male to 27 of those men, who were '20 years old and upward,' without including such as were somewhat younger; we must suppose, that there has been some derangement, or alteration, of the numbers, though the sums in Exodus, and in other parts of this book, seem to have been regulated, in some measure, by the total here given.

Farther, when Joshua (iv. 12, 13.) mentions the tribes of Reuben, Gad, and the half tribe of Manasseh, he makes them amount only to about 40,000 men, and this is corroborated by 1. Chron. v. 18; whereas, if we take the estimate from Numb. xxvi. they will be found to be 110,580. Commentators endeavour to reconcile the enormous difference by supposing, that only a detachment of them crossed the Jordan; but this is scarcely consistent with their previous covenant with Moses, which was, that they were "to go *all* of them *armed* over Jordan, and *every man* prepared for battle." See Num. xxxii. 21, 29. The supposition, that the numbers are greatly enlarged, will be strengthened by considering, that throughout the book of Joshua, containing the history of the principal battles of the Israelites, we no-where read of more than 40,000 being brought into the field; and that, in the song of Deborah, which, from its poetry, admitted of amplification, when she deplored the degeneracy of the Israelites, and the disgraceful circumstance of their being disarmed throughout the land by their enemies, instead of talking of hundreds of thousands, she only says, "was there a shield or spear seen among 40,000 in Israel?" Judg. v. 8. This would not have been any great national calamity, if all the rest had been completely armed.

INSCRIPTIONS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

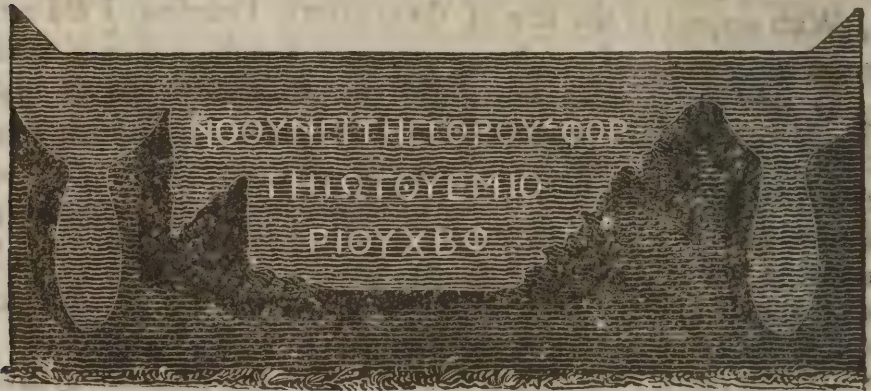
IF the following Inscriptions are of any value to your Journal, I shall be happy to forward others occasionally, which I have collected in my late travels in the Mediterranean.

I am, your's, &c.

D.

I.

Sarcophagus of black granite at Alexandria Troas ; some of the letters were very much worn. The part, on which the Inscription is carved, stands out in alto relief, as also do the two suspended Lachrymuls on the sarcophagus. —The external measure of the coffin is seven feet eight inches.



II.

ON A RUINED TEMPLE AT PARCHIA.



The above was evidently part of a sentence, informing by whom the temple was built, and in whose Archonship. It may be written thus :

ΗΡΩΣΑΣ ΑΝΕΘΗΚΕΝ ΑΡΧΟΝΤΟΣ ΜΕΝ*****

D E F E N C E

Of Sir W. DRUMMOND on the *Egyptian names in the Old Testament.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

FROM some circumstances known to your Printer, it happened that I had not the means of correcting the Coptic words, which appeared in my remarks in your fourth Number. I have since observed one error, if it were not originally a slip of my own pen, in the word *P'hont*. I shall just remark, by the way, that there is also an error in the printing of an Arabic word, which, however, is so evident, that your learned readers will easily perceive and repair it.

With respect to the first of these errors, I confess, I did not conceive it to be of much importance. For the information of your readers, who do not understand Coptic, it is only necessary to observe, that the word *P'hont* was printed in Coptic characters with the double instead of the single aspirate. Had I seen this, I should have altered it; and that I should have done so will appear very natural, when it is considered, that I had always written it with the single aspirate in my former works, into which I had occasion to introduce this name.

I should have conceived it to have been quite sufficient to have begged of you to notice this mistake in the list of your *errata*, (and, indeed, I have to thank you for your note in the last number,) had not the letter of your correspondent from Norwich rendered it necessary for me to enter into a fuller explanation on the subject.

There can be no doubt, that in Wilkins's Coptic Pentateuch, the word *P'hont* is written with the single and not the double aspirate; and if the error proceeded from me, which, though I do not recollect it, I think very probable, it certainly was not intentionally. But since your correspondent enters with interest

into the subject of Coptic orthography, there is a question which I would wish to submit to his consideration. It appears to me that the letter **Σ** is one of those, which has been received at a comparatively recent date into the Coptic alphabet. This seems to be confirmed by what he himself states from Akerblad concerning the Rosetta inscription, in which "the Egyptian letter for **Χ** denotes not only *ch*, but also the softer aspirate *h*." It is a considerable time since I have looked at the Rosetta inscription; and, therefore, I cannot venture to speak as to its precise date; but I should not suppose it to be more than about three hundred years more ancient than the Coptic translation of the Bible, which Woidé, Renaudot, Wilkins, and others suppose to have been in existence in the second century. I leave it, however, to your correspondent to consider, whether in this ancient translation, the word *P'hont* may not have been written **Π Χ Ο Ν Τ**. For myself, I have only to say, that the reading at present in the Coptic Pentateuch is **Π Σ Ο Ν Τ**, and that my employing the double aspirate must have proceeded from inadvertence, as it was not done with reference to the doubts which I have now been suggesting to the consideration of your correspondent.

It is not my intention to enter into any controversy with your correspondent on the etymologies which he has proposed instead of mine; but as he has apparently misunderstood, and has certainly mistated, my meaning upon some points, I must trouble you with a few remarks on his objections.

"Sir W. Drummond," says he, "proposes to substitute in *Paa-neah* a *He* as the last letter, instead of a *Heth*, because it is the reading in the Samaritan text, but then he is at a loss what to do with the first letter *P*; and proposes to consider it as being "the Egyptian article *P' the*," usually prefixed to Egyptian words; but this makes a strange medley of a *Hebrew word* with an *Egyptian article* before it, which would render the translation useless to those very Jews, for whose benefit it was made by the Hebrew scribes, who first inserted it instead of the original Egyptian word."

The whole of this passage is a misrepresentation (an unintentional one I have no doubt) from beginning to end. I did not

substitute the *He* for the *Heth*, only because it is the reading in the Samaritan text;—I never considered the word *aaneach* to be only Hebrew;—I never said, that the scribe translated, or meant to translate, any Egyptian words by *Zaphnath Paaneach*;—I never stated, that this same scribe inserted these words in place of the original Egyptian.

I have endeavoured to show both in my Essay on a Punic inscription, and in other publications, that the Egyptian, Ethiopian, Phœnician, Chaldean, Hebrew, and ancient Arabic, were originally cognate dialects, though I be still ready to admit, that the testimony with respect to the Egyptian is more incomplete than in the other instances. When I came to the words *Zaphnath Paaneach*, in my remarks on Genesis, I endeavoured to discover the real meaning of these words. It was obvious that פִּנְחָה *Paaneach* was no Hebrew word, as we find it written in the Hebrew text. I then concluded that the word was Egyptian. The *P* I supposed to be the Egyptian article, preceding *aaneach* the noun. But if I were right in my general system, that the Egyptian and Hebrew were originally cognate dialects, the root פִּנְחָה *aaneach* might be expected to be found in Hebrew as well as in Egyptian. In Hebrew, however, there is no such word as פִּנְחָה *aaneach*. But I observed that Onkelos and others agreed in translating *Paaneach* “the interpreter, the revealer, &c.”; and as the word פִּנְחָה *aaneah* may signify “one who answers, who declares, who announces,” I suspected that this was the proper way of writing the word. In the Samaritan text (which by the way has been highly valued by men not inferior to Höttinger) I found this to be the reading, and it confirmed me in my opinion.

My statement, then, simply amounts to this—*Zaphnath Paaneach*, (or *Paaneah*) were two Egyptian words, of which the last is preceded by the Egyptian article *P*. These words according to the Targum, signified “the interpreter of the hidden things.” We are authorised to suppose these words to be Egyptian, first, because they expressed a title bestowed on his servant by a monarch of Egypt;—secondly, because the *P* in *Paaneach* seems to be the Egyptian article;—thirdly, because this word with the incipient *P* cannot be Hebrew. With the

exception of this P', (the Egyptian article) and by following the Samaritan reading, the title expresses the same meaning in Hebrew as tradition really reports it to have done. But since the Egyptian article has been returned, I conclude that the Hebrew scribe retained the words in their original form. It then follows, that, though the articles were different in the two dialects, both continued the same words for "one who declares, reveals, answers, or interprets," and for "secret or hidden things".

Let us suppose that, three or four thousand years hence, a reader should meet with a passage in a Portuguese writer, who mentioned a complimentary title conferred by a Spanish monarch on a Portuguese. But as the Spanish and Portuguese strongly resemble each other, a question might arise whether his complimentary title were expressed by the historian in the former, or in the latter. This question would be immediately decided, if it were found, that there was an article employed which was the Spanish *el*, and not the Portuguese *o*. This I conceive to be nearly the case before us. The words *Zaphnath Paaneach* appear to have been Egyptian, and to have borne the same meaning that *Zaphnoth Haaneah* would have done in Hebrew—the difference of the article constituting the difference between the Egyptian and Hebrew readings.

The objections, which your correspondent has made to my etymology of *Pharaoh*, are founded on similar misconceptions. I think that the word *רוך* *roh*, was an Egyptian as well as a Hebrew word; and my reasons for holding that opinion are stated in the Essay to which I referred in my notes on Genesis.

Of some observations of your correspondent, which I think are a little more querulous than they need have been, I shall excuse myself from taking notice. As, however, he has condemned all my conclusions in one sweeping clause, I shall take the liberty of making some reply to his general assertion. "Those," says he, "who conceive the Egyptian tongue to have any resemblance to the Hebrew, are in a great error; the Jews may have borrowed a few words from it while they lived in Egypt, and a few more may have travelled with their colonies to Greece; but it is altogether an original language, very harsh indeed, and abounding with combinations of consonants as bad as the Gothic,

yet as different from that and all other known languages, as Egypt and Lybia are unconnected with the rest of the world, except by the narrow isthmus of Suez."

Your correspondent says, that the Egyptian is an original language, &c. He is then speaking of a language which he knows, and consequently, I conclude, he means the Coptic. Now, sir, I shall state, *first*, some reasons, in addition to those contained in my Essay, why I believe that the ancient Egyptian and Hebrew resembled each other; and *secondly*, why I think that he, who knows the Coptic, may still be very imperfectly acquainted with the ancient Egyptian.

1. That the Chaldean, Phœnician, Hebrew, and ancient Arabic, were cognate dialects, will, I conclude, be admitted. Should any doubts, however, occur to my readers, they may consult Bochart, Swinton, Bayer, Barthelemy, Schultens, and other writers, who have treated of these things. The affinity of the ancient Ethiopian to the Chaldean and Arabic has been shown by Ludolph and Bruce; but, perhaps, more fully by myself in my Essay on a Punic Inscription. Herodotus observes, that the Ammonian dialect partook of the Egyptian and Ethiopian. One of the Fathers of the Church, who had, at least, better means of acquiring information on these subjects than we can have, has told us that the Phœnicians, who built Carthage, changed *some things* in the language of the Africans, whence it may be inferred, that in the western parts of Africa the language already in use was not very dissimilar to that spoken at Tyre. If, indeed, we trust at all to the evidence of Moses, we must suppose that the descendants of Ham and Phut originally spoke the same language. Without insisting upon the accuracy of all Bochart's etymologies, I think he has succeeded in proving that most of the African names known to the ancients were Phœnician. When, then, we find all the nations to the east of Egypt as far as the Euphrates, to the south as far as the southern limits of Ethiopia, and to the west as far as Mount Atlas, speaking cognate dialects, it seems difficult to suppose that the people of Egypt spoke a language absolutely unlike to any of these dialects.

The common objections to the similarity of the Hebrew and the ancient Egyptian are founded on two passages in Genesis;—the first containing an account of the confusion of tongues;—the second implying, that Joseph spoke to his brethren by the help of an interpreter. I have shown in my Essay on a Punic Inscription, that both of these passages have been misunderstood; and that the translation is consequently erroneous. I have there proved, that in the Hebrew, at least, there is no evidence whatever of Joseph's having employed an interpreter to translate from the one language into the other. If, then, the Egyptian and Hebrew had been, not merely different dialects, but languages totally unlike to each other, in what way shall we account for the apparent ease with which the Egyptians and Israelites conversed together? It may be said, that Jacob and his sons, who dwelt in the neighbourhood of Egypt, might have acquired the language. Be it so. But Abraham who came all the way from Ur of the Chaldees, and whose language was Chaldaic, seems to have had no difficulty in making himself understood by the Egyptians.

I by no means pretend, however, that the Hebrews and Egyptians spoke precisely the same language. I only contend that their dialects were cognate. I think that the roots, for the greater part, might have been the same, while the articles, pronouns, and the inflections in nouns and verbs might have been different. Let your correspondent reconsider what he himself has said concerning the word *Ehrou*, (in the Saidic dialect *Houu*,) and compare this word with the Hebrew יהוה, which with the jod appellative becomes יהוה.

2. I am not one of those, who with Vossius would consider the Coptic as a spurious jargon, begotten by provincial Arabic upon barbarous Greek. We know from Plutarch (in his life of Antony) that the Egyptian language continued to be spoken in the time of Cleopatra. It also appears from the same author, that before her time the Egyptian, and not the Greek, was the language of the court. Even after the Christian æra, the vernacular tongue seems to have been generally spoken in Egypt. I have already observed, that the Coptic version of the Bible

is referred by Wilkins and others to the second century; and the testimony of several of the Fathers may be adduced to prove, that the Egyptian continued to be the common language of the country. (Orig. cont. Cels. l. vii. p. 60. Hieron. Vit. Pat. Hist. Ecclesiast. &c. &c.) But, perhaps, the most curious evidence is thus given by Capitolinus. *Gordiano sepulcrum milites apud Circeium castrum fecerunt, in finibus Persidis, titulum hujusmodi addentes, et Græcis, et Latinis, et Persicis, et Judaicis, et Ægyptiacis literis, ut ab omnibus legeretur.*

Thus, sir, I am ready to admit that the vernacular Egyptian continued to be spoken in parts, at least, of Egypt, (in which country, however, it had divided itself into different dialects,) until within the last two or three centuries. But while I make this admission, I cannot persuade myself, that even in the second century the Egyptian, or Coptic, had not already undergone very essential changes.

Whether or not the ancient language of Egypt suffered any alterations in consequence of the invasion of Cambyzes, and of the conquest of the country by the Persians, I shall not presume to say; but I should think it difficult to show, that it underwent no changes after the Greeks had there established their empire. We find the Coptic now containing a great many words of Greek origin; and it seems, therefore, that we must either allow a very considerable influx of Greek words into Coptic, or say with Kircher, that the Greek sprang from the Coptic. But as this last proposition is generally rejected, we must admit the first.

Without insisting, however, on the numerous Greek words, or rather barbarous corruptions from the Greek, to be found in the Coptic, we may observe, that it would, indeed, be very surprising, if the Egyptians, who had so often changed their masters, continued to speak, at the beginning of the second century, the same language, which had been spoken by their ancestors nearly 2000 years before.

It is impossible not to observe, that if the Coptic be the same with the ancient Egyptian, we ought to find in it the sources, at least, of those names which are recorded by the Jewish, Greek, and Latin writers. I believe, every person capable of

judging will allow, that oriental proper names are generally, if not always, significant. Now when we look at the learned labors of La Croze, and Jablonsky, who have endeavoured to accommodate the ancient Egyptian names to the Coptic, we shall probably see as much as erudition and ingenuity can ever do to reconcile them with each other. But to me, at least, those learned men appear to have totally failed in their undertaking; and Akerblad, who is a better judge, observes, that not a single one of the etymologies which they have proposed relatively to the names of the Deities, of which mention is made on the Rosetta stone, has been found to be confirmed by that monument.

It was the opinion of La Croze, that the Egyptians laid aside the use of their epistolary characters, and adopted those which are now called Coptic, and of which much the greater number is really Greek, so early as in the time of Psammeticus. The Rosetta stone, however, proves that the epistolary characters were still employed by the Egyptians under the Ptolemies; and the inscription on the tomb of Gordian seems to indicate, that they were still in use even so late as in the third century. It was in the third century, according to Zoega, that the Coptic characters were first employed in Egypt; but I am rather inclined to think with other authors, that these characters were introduced into Egypt at an earlier period, though they may not have entirely superseded the use of the ancient characters until about three hundred years after our æra. But why did the Egyptians adopt new characters? I should answer, because the language had become so changed, that the ancient Egyptian characters no longer sufficed to denote the words.

The Priests of Egypt appear to have spoken and written in a dialect distinct from that which was employed by the people. This was called the sacred dialect, and in it the first Hermes is said to have written on stone columns. Manetho obtained his information, ἐκ τῶν ἐν τῇ Σηριαδικῇ γῇ κειμένων στηλῶν, ἱερᾷ διαλέκτῳ, καὶ ἱερογραφικοῖς γράμμασιν κεχαγαγμένων, ὑπὸ Θάβ, τοῦ πρώτου Ἑρμοῦ. We learn from the same Manetho, that the Royal Shepherds were called *Hyksos*, from two words, one of which signified *king* in the sacred dialect, and the other *shepherds* in

the common dialect. τὸ γὰρ ὅκ καθ' ἱερὰν γλῶσσαν, βασιλέα σημαίνει, τὸ δὲ σὺς ποιμήν ἐστι καὶ ποιμένης, κατὰ τὴν κοινὴν διάλεκτόν, καὶ οὕτω συντιθέμενον γίνεται ὄκσος, κ. τ. λ. Now I suppose, that if the Coptic preserve any similitude to the ancient Egyptian, it must be rather to the vulgar than to the sacred dialect.

I do not recollect, that the commentators upon Homer have remarked, that he makes an allusion to the distinction between a sacred and a vulgar dialect; and yet this allusion is very clearly conveyed in the well known verse—

Ὅν Ξανθὸν καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Your correspondent, sir, asserts, that the Egyptian, (i. e. the Coptic) is an original language, &c. But I feel myself much embarrassed how to admit this. The titles of some Coptic

books are now before me. ΠΥΨΨΨΕ ΗΗΕΥΗΨΙΣ

ΥΠΑΞΟΡΑΤΟΗ—i. e.—the tome, or book, of invisible science. ΠΥΨΨΨΕ ΥΠΗΘΣ ΗΛΟΥΟΣ ΚΑ-

ΤΑ ΥΥΣΤΗΡΙΟΗ—i. e.—the tome, or book of the intelligent or spiritual word according to mystery. ΠΥΨΨΨΕ

ΗΨΒ ΗΔΙΡΔΙΟΣ.—i. e.—the tome, or book of the just Job. ΤΕΠΙΣΤΟΛΗ ΠΙΕΡΗΨΙΑΣ ΕΤΒΕ

ΗΕΙΔΨΑΟΗ ΔΣΥΨΚ ΕΒΔΑ ΔΔΥΗΗ—

ΗΥΨΨΨΕ ΗΗΕΨΕΥΙ ΗΙΕΡΗΨΙΑΣ ΠΕ-

ΠΡΟΦΗΤΗΣ.—i. e.—the epistle of Jeremiah concerning idols is completed—amen—the tome, or book of the words of

Jeremiah the prophet. If my readers will observe, that the letters Π, Τ, Υ, Η, prefixed to some of these words, are

only articles and signs of cases, and that, according to Jablonsky, the letter Ψ sounds like the English *th*, they will have no

great difficulty in tracing the majority of these words to the Greek, in which language the titles of the books might have run as follows. Η τομή της γνώσεως αορατου.—Η τομή του εννου λογου

κατα μυστηριον.—Η τομή Ἰωβ του δικαιου.—Η επιστολη Ἱερεμιου

επι των ειδωλων πληρουται.—η τομή των επων Ιερεμιου του προφητου.

¹ I have not a Coptic lexicon at hand, and am not certain of the meaning of this word.

Now the resemblance of some of these Greek words to some of those quoted from the Coptic is sufficiently evident; and it is, therefore, rather puzzling to be told that the Egyptian (that is, the Coptic) is an original language different from every other.

I am, Sir, your humble servant,

W. DRUMMOND.

July 22nd. 1811.

WHAT WERE THE CHERUBIM?

ALMOST endless have been the conjectures on this subject, and the hypotheses, which have been started, and the opinions, which have been combated. And perhaps, notwithstanding the multitude, nay almost infinity, of these conjectures, and controverted opinions, on no subject has so little been ascertained and considered as certain. Some indulge the luxuriance of their fancy in strained derivations of the word, and emblematical suppositions: some Hutchinsonians clearly see in them the three persons of the Trinity and the human nature of Christ: others make them to correspond with the four beasts mentioned by St. John. But whatever they were, it is on all hands agreed, that they were allegorical representations of something: and what that something was, it remains to consider.

As to the origin of the word, some derive it from כַּמּוֹ as, and רַבִּיָּא a boy, and assign as the reason, that they resembled winged youths; but this deduction cannot but appear strained and of no import: others suppose it to be a compound of כַּ as, and רַבִּים the mighty ones, or כַּ like, and רַוַּב majesty: whilst the Talmudists say that כַּרַב is a metathesis for כַּרְבַּ: and the vision contained in Ezechiel, the Hebrews call מְרַכֵּב the chariot, which name they give to the abstruse theology of God and his angels, but to the physical, they give that of בְּרֵאשִׁית: and the Talmudists support the idea by stating that כַּבַּ in the Syriac, as well as

כַּרְב in the Chaldee, signifies to plough: which bears affinity to the head of the ox. But of all these various derivations, which have been given, the only which appear to be true are כָּכ like, and כָּכ powerful, or כָּכ like, and כָּכ majesty: and that these are the true, reasons will afterwards be assigned. Although in the Hebrew Bible כָּכ be but seldom used as a name of the Most High; yet if it be but once found as such, it will afford sufficient authority: and Prov. 26. 10. we find it thus used:

כָּכ מְחוּלֵל-כָּכ וְשֹׁכֵן בְּסִיל וְשֹׁכֵן עִבְרִים:

but in the Arabic version of the Old Testament we continually find رَب used to express יְהוָה and especially in the Psalms, pages 109—1.

قَالَ الرَّبُّ لِرَبِّ اجْلِسْ عَنْ عَيْنَيْ حَتِّبِ اضْعِ اَعْدَكَ تَحْتَ
مُوطِ قَدَمَيْكَ

The Samaritan כַּרְב is the same as the Hebrew כַּרְב, as is the Æthiopic ንጋሪ:

The first account, which we have of the Cherubim, is at the expulsion of man from the garden of Eden, where we find them armed with a flaming sword to guard the way to the garden: and in the Targum of Onkelos they are called כַּרְבִּים. In Exodus, 25. 18. we have a description given of them, that they are figures of winged creatures, two in number, made of gold, and of the same mass with the mercy seat, at both ends of which, they stand overshadowing it with their wings, and looking at each other; and such was their position, that they formed a seat for the divine Majesty. Mr. Scott in his annotations on this passage says, that the two Cherubim were emblematical representations of the angels desiring to look into the mysteries of redeeming love, and that therefore they are formed with their faces towards the mercy seat, as contemplating it, and the mysteries, which it contained.

When Solomon's temple was built, the same figures were set in the holy place, where were two others of larger size: but

these others were not like the former made of gold, but of olive wood, which was gilded, whose wings extended, and touching each other reached from one side of the holy of holies to the other.

In the 1st. 4. Ezech. a more ample description of the Cherubim is given, on which Hieronymus says : “ that the synagogues explain nothing on this passage.” Almost infinite are the comments which have been made on these ; amongst the rest may be enumerated Moses Maimonides, who in his *Dux Dubitantium* partly refers the description, which Ezechiel has in this place given, to the angels, who set the spheres in motion, partly to those very spheres : and explains himself by saying, “ i. e. “ primum mobile, planetarum quinque, Solis ac Lunæ, deinde “ sublunarium. At si quis diligenter has contulerit cum iis quæ “ habemus Exod. 25. 18. et Esc. 6. videbit agi de Dei propri- “ etatibus, et actionibus circa populum suum.”

But Apollinaris and Polychronius enter into a long dissertation on this subject, and imagine that the whole is figurative of the universal providence of God, by which he not only governs the Jews, but all the nations, whom he has created. By the Cloud, they understand a figure of divine nature, or that is a vehicle of the Almighty : the Spirit or the Wind, they make to represent the office of sentries or guards : the brightness, the glorious habitation of God : and the fire is added to terrify sinners. By the four animals, they point out the invisible armies, as principalities, powers, &c. by their four forms they designate the whole of nature over which God presides, and things both visible and invisible. But here it may be proper to remark, that many, who read this passage, excite a controversy concerning the river Chebar, where Ezechiel saw the vision : and suppose it to be necessary to determine the situation of the river, near which the vision happened, to ascertain to what that vision alluded. Poole, in his *Synopsis Criticorum*, thus discusses the point : “ כְּבָרָא dicitur vel ab aquarum copiâ ac vehementiâ, vel ab herbidis ripis, ut Ammianus loquitur vel à præfecto Chobare, qui teste Plinio, 6. 26. Euphratem fidit, deducto ex eo rivo Chobar, ne præcipiti cursu Babylonem infestaret. Sed quisnam hic fluvius ? Est Euphrates (hic enim alluit Baby-

lonem in quâ Ezechiel erat) vel illius rivus sive ramentum. Est regium flumen, sive NAHAR-MALCA. Non placet, Cur huic alveo, qui nomen suum in Scripturis habet, Gen. 2. 14. alterum nomen obscurius tribuitur? Num credibile est Judæos in ipso Babylonis umbilico, adeòque in regiâ fermè ipsâ habitâsse? Resp. 2. Fluvius hic est Mesopotamiæ dictus Straboni et Ptolemæo Chaboras et Amm. Marcell. Aborras-Arabi Geographo Chabor, qui ex Masio monte in Euphratem influit ad oppidum ejusdem nominis Chabora, quod in confluenti hujus fluvii et Euphratis situm est. Hic domicilium Judæis est assignatum, vel ne immiscerentur indigenis, vel ut regiones hortos, ad fluminis ripas consitos, excolerent, vel ut munitiones extruerent, vel quia gens hæc odiosa illis erat, et graviter olens."

Poole contains an ingenious idea concerning the signification of the forms of the Cherubim, rendering it conformable to the hieroglyphic manner of the Ægyptians, and refers the whole vision of Ezechiel to God the Saviour of Israel; bears before him the insignia of victory, triumphant over the Ægyptians, &c and adds, "If any ingenious Ægyptian would describe that history by hieroglyphics, what images better suited to his purpose could he choose than God seated on his throne? Next, in the place of the angel (who smote them) he would draw an eagle as the best symbol of the angelic nature, on account of its velocity and lofty flight: for the furious and bitter king (of the Ægyptians) he would place a lion, (to which animal both leaders and kings are frequently compared, Gen. 49. 9. Num. 24. 9. 2nd Sam. 1. 23) for himself, a man, (for a man can only be properly represented by his own figure): for the sacrifice, he would draw a heifer, of all sacrifices the most excellent. But how would the ingenious Ægyptian comprehend the four images in our figure? Beyond a doubt he would make the image of a man, and take the most conspicuous parts of the rest;—from the eagle he would take the wings, from the lion the breast and shaggy shoulder, from the heifer the cloven hoofs. Hence would he represent a winged man, clothed with lion's skin, shodden with heifer's hoofs."

If any person should conceive this to be the real solution and

intention of the figures, it will surely correspond with the derivation given of the word : for the Cherubim are rendered expressive of the power and majesty of God—of the mighty arm with which he delivered his people Israel from Ægyptian bondage. Poole also by the car represents the Babylonish army, and maintains the hypothesis by the fire borne in the car, as it was the custom that fire should precede the Chaldee forces, and argue that Nabuchodonosor's manners are in a wonderful manner expressed by the four animals ;—in Jer. 48. 40.—Ez. 17. 3. he is called an eagle ; and Jer. 5. 6. he is called a lion. Also in Jer. 23. 19. the Chaldee army is compared to a whirlwind : and in Job 38. 1. the judgments of God are described by a whirlwind. But it was the south wind, and Babylon lies to the south of Judæa. The dark and thickening cloud is an apt image for the vehicle of an angry God, and the fire expresses his thunderbolts. Then the four animals either were the leaders of the camp of Israel, the four evangelists, or the gospels, or angels, &c.

But it remains to state the Hutchinsonian opinion of these Cherubim. The Hutchinsonians say, that “ those in the Holy of Holies were *emblematical* of the ever-blessed Trinity in covenant to redeem man, by uniting the human nature to the second person, which union was signified by the union of the face of the lion, and of the man in the Cherubic exhibition.” The reason which is assigned that they represent the Trinity, is because the Cherubim “ in Holy of Holies of the Tabernacle, were by Jehovah's order made out of the matter of the mercy seat, or beaten out of the same piece of gold as that was ;” and as the mercy seat was an emblem of the Divinity of Christ, so they represented not the angelic, but the divine nature ; and “ because the typical blood of Christ was sprinkled before them on the great day of atonement.”

That the derivation given of this word is the true, we have as authority that ܐܪܘܒܝܢ in the Syriac language, signifies powerful, great, strong : and by the flaming sword, with which we find these Cherubim armed at the expulsion of man from the garden of Eden, a strong indication is given of their terribleness and their executive powers.

Now if the Hutchinsonian system be correct as to their intention, how could God be said to have placed the Cherubim before

Paradise? or in other words, if God had placed himself, that is, if Moses had thus understood it, would he have written in so ambiguous a style? And if these were expressive of the Trinity, how is it that they are only two? and would there not be a quaternity of persons? But even on another ground, as we believe in the Trinity, and as no fourth person is rendered a symbol to us of that Trinity, how can we suppose that in *their emblems* these should be one? which is the case in the four faces of the Cherubim. But if it be to represent the human nature of Christ, how can we reconcile to ourselves, that in Christ the human nature should be the inferior, but in the symbols the superior? for as the others are irrational, the rational head must be superior. But if the Cherubim were expressive of the sacred Trinity, would the name of God be given to man? how then can we understand Ezech. 28. 14. when the king of Tyre is called *the anointed Cherub that covereth*. Nor can all the various heathen imitations prove any thing with respect to the intention of the Jewish originals. And as it is allowed that the Seraphim and the Cherubim are the same, how can they continually cry (Isa. 6. 3.) holy, holy, holy is the Lord God of hosts: the whole earth is full of his glory. But lastly, how can we understand Acts 17. 29? *Γένος οὐκ ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν, χρυσῶ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον*: for although it was not *ἐνθυμήσεως ἀνθρώπου*, but by the command of God, yet it cannot be supposed, that what man could carve, could represent the Deity. Nor can these Cherubim correspond with St. John's four living creatures: for to each cherub belonged four faces, whereas the whole of those belonging to the others was only four. And whether we consider them as angels, or emblems of the Trinity and the human nature of Christ, it will be impossible to reconcile to ourselves any reason why ἄγγελος and ζῶον should be so particularly mentioned in Rev. 7. 11. and why in the 12th verse they should make such an explanation. And in the like manner, the wheels in Ezech. by no means correspond with the four and twenty elders.

Of what, then, were these Cherubim emblematical? Not of the Trinity, for Ezra 2. 59. Neh. 7. 61. we find Cherub the name of a man: of what, then, but the angels, who act in the

service of God, and whilst they perform his will make known his power? and in this sense, there is a strong analogy between the signification of the words כָּרוֹב and כִּלְאָךְ. We may then suppose according to the figurative style, that the eagle face is expressive of their speed: the lion's of their powerful and vindictive office: the ox's on account of his horns, is a fit emblem of God's fearful wrath, as the man's is of his goodness and clemency. The straight feet also designate firmness, and the heifer's hoofs the slowness of the execution of that wrath, which the head describes. The wheels, then, are the vehicles as Virg. *Æn.* 12.

Turbidus èque rotis magnam respexit ad urbem :
and the wheels within wheels fitly show their velocity and speed.

Oxford.

W.

BIBLICAL CRITICISM.

Anticritical Remarks on the 1st and 2nd Chapters of the Prophet Isaiah.

CHAP. i.—ver. 4. [Classico Mosaic translation] ‘Ah! nation deviating! a people laden with idolatry! a race of disadvantageous doers! children degenerate!’

J. J. the author of the critical remarks, and of some elegantly classical ingenuity [No. V, pp. 235—239.] is respectfully requested to excuse the anticriticism of an author, who has conceived that Isaiah wrote with Moses for his model in the meaning of words; so that if the import of the original terms in the law-giver can be settled, upon that authority the language of the prophet may be better understood. The Classic Moses, preparing for the Classical Journal, will, if admitted, show from that earliest authority, that the original term, commonly translated ‘sin’ and ‘sinful,’ denoted deviation: and that generally in one or other of two different metaphorical senses. The former of these senses, when it respects God, is the deviation

from his worship into idolatry; when it respects man, it is the deviation from innocent to injurious conduct. The latter sense is the deviation from happiness into calamity. Thus much with respect to this one word only, the Classic Moses is designed to show, with authorities for the different use of it by the law-giver first, and by succeeding writers his imitators.

In this view of the original word, the prophet does not so much appear to animadvert upon his countrymen in 'coarse and vulgar abuse,' as to speak plain matter of fact, and to warn them of the consequent invasion and captivity. In the part of the verse which he has quoted, J. J. may discern, if he despises not, the parallels noted by Azanias and Bishop Lowth: in which, to the term expressing *deviation*, in the former of the first pair, the term for *idolatry* synonymously corresponds in the latter; and to the expression of *disadvantage* in the former of the second pair, similarly in the latter corresponds also that of *degeneracy*. The remainder of the verse still more expressly marks the notorious idolatry; the disadvantage of which would soon be, that the people of Judah and Jerusalem would become degenerate subjects of Babylonian idolaters. In the same manner as the sense of deviation or idolatry, that of disadvantage physical, [instead of moral] it is proposed to substantiate by authorities in the Classic Moses.

V. 21. [Same transl.] 'How hath become an hostess a place of concourse settled!' The contradistinction is not, as J. J. appears to presume, between city and brothel; but, between the settled state of a city addicted to the worship of the one Jehovah, and the unsettled state of an hostess, who was the welcomer of all idols. Mosaic authorities will be given for the new translation of all such words as the prophet uses after the law-giver; as *settled*, and the following. 'She was full of written law: acquittal inhabited her: but now murderers [invade her.]' In opposition to the formerly general observance of the one written law of Jehovah delivered by Moses, and the consequent acquittal from the guilt and punishment of idolatry; the idolatrous reign of Ahaz had occasioned an infliction by the hands of the murderers, Retsin and Rekah, chap. vii. As 'an hostess' metaphorically denoted the then idola-

trous Jerusalem, the former purity of her religion was similarly represented by silver and strong wine, v. 22.

Chap. ii.—v. 2. ‘Even shall be, in an after-course of the days, established the mountain of the temple of Jehovah upon the top of the mountains: even it shall be exalted above hills: even, as a river, shall flow unto it all the nations.’ The site of the temple at Jerusalem was elevated, and called a mountain. Of chap. i.—v. 24—25. denounce captivity; 26—27. promise restoration: 21—30. describe Nebuchadnezzar’s invasion; and 31. represents the destruction of Babylon. What, therefore, should probably be foretold in the commencement of chap. ii. competent readers may discover.

V. 3. ‘Surely from Sion shall go forth instruction; even a word of Jehovah from Jerusalem.’ The competent reader of the original may not wish to contradict J. J. in the meaning here and in other places given by him, and long before by many others.

V. 12—19. ‘Surely a day from Jehovah shall be against every one that is arrogant, that he may be silenced: even against every one that is haughty, that he may be humbled: even against all the cedars of Lebanon: even against all the oaks of Bashan: even against all the mountains, the high ones: even against all the hills, the exalted ones: even against every tower, highly raised: even against every mound, strongly fortified: even against all ships of Tarshish: even against every lovely work of design: that may bow down the loftiness of men: even may be humbled the height of mortals: but may be exalted Jehovah alone in that day. Then the idols shall totally disappear.’

The day from Jehovah was the invasion by Nebuchadnezzar. V. 13—16. contain a plain allegory denoting exalted persons. The prophet referred to the idolatry of his countrymen: but J. J. and many others may see the downfall of universal idolatry predicted.

V. 22. ‘Cease ye among yourselves from man, whose breath is in his nostrils. Surely in what is he to be regarded?’ may denote, either the great of Jerusalem, the examples of idolatry; or the likeness of man, the idols of silver and gold; or both.

Preparatory to this exhortation, and as a reason why it should be regarded, is the account of the fate of Jewish idols and idolaters in the day of, for, or from Jehovah, the invasion by Nebuchadnezzar. V. 20. 'In that day shall a man cast away his idols of silver; even his idols of gold, which every one hath made for his private use: that he may bow himself down to moles, even to bats, [21.] after having entered into caves of the rocks,' &c.

'A day of Jehovah,' or an extraordinary, or very great day, in the superlative degree, is, chap. xiii. v. 6. also denounced against Babylon: but in the same words the 'day of Jehovah,' or the invasion of Nebuchadnezzar, occurs in Joel i. v. 15. The same event is also termed 'a day of Jehovah,' Joel ii. 1. 2.—iii. 14. and by other prophets, as Ezekiel xiii. 5. Zephaniah i. 7. A like event is 'a day of Jehovah,' Obadiah 15. Malachi iv. 5. The prophet Isaiah, or any other, is not to be interpreted only from himself, and much less from the common translations of him. The prophets so constantly refer to Moses,¹ and copy his expressions, that, while the import of the original terms in the law-giver is conceived only from the common translations, criticism upon the prophets is beginning at the wrong end.

G. S. C.

Waltham, Chelmsford, June 21, 1811.

*Critical and Explanatory Notes on the PROMETHEUS
DESMOTES of ÆSCHYLUS, with Strictures on the NOTES
and the GLOSSARY to MR. BLOMFIELD's Edition.*

NO. III.

V. 4. ———— τίνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωγὸν ὀχμέσσαι,
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκταις πέδαις.

The curious reader will find, in the *British Critic* for August,

¹ If the want of a Classic Moses is doubted, let any one say, why in Numbers ix. 10. the word לִדְרֹתֶיךָ, which the LXX translate as usual, is entirely omitted in the English translation? The reason will appear, when Moses's use of the word is explained in its place.

some remarks which prove the great antiquity of the punishment of crucifixion; but the author might have expatiated more largely in the subject: I will venture to supply his omissions. Tavernier says, in the Collection of Dr. Harris, vol. 1. p. 820. "Among the Tunquinese, it is a great dishonor to have the head bare, for they shave all criminals, and if any person be found without hair, they apprehend him, and carry him to the governor, who causes him to be *nailed to a cross* immediately. Ogilby, in his *Japan*, p. 226, when he is speaking of the Roman method of crucifixion, says that sometimes "the long pole had two sticks nailed across, one above and the other below, on the uppermost of which they made fast their arms, and on the undermost the feet: this last was in use among the Japanners; but, instead of nailing, they tied them, sometimes laying the cross down on the ground, and there raising that and the crucified up together: at other times, they first made the cross fast in the ground, setting three ladders against it, on the middlemost of which the sufferer ascended, being pulled up on both sides by ropes made fast to his hands: sometimes they tie the condemned to a cross-pole by his hands, and then by two ropes with a pulley hoist him up to the top: moreover, others strip them stark-naked as they were born; but the Japanners tie them on two cross-pieces of timber with their clothes on: this custom was also used by the Romans, though but seldom." Ogilby says, in the same place, "The Japanners also torture their crucified after another manner than the Romans, Greeks, Syrians, Persians, Africans, and other people: the Romans and Greeks caused them to be whipped with scourges full of sharp rowels, either tied to a pillar in the court house, or else all the way till they came to the cross: the like relates Philo, that the Roman General Flaccus caused a great many Jews in Alexandria to be nailed to the cross, which had before, in the open court, been miserably whipped." The curious reader will find more on the Japanese method of crucifixion, in the Travels of John Albert de Mandelsoe, and of William Adams, in the Collection of Dr. Harris, Vol. 1. p. 791, and p. 863.: he may consult also Ogilby's *Japan*, p. 70. 168. 200.

This last quotation reminds me of an important passage in the 12th c. of Tacitus's *Germany*, which requires some elucidation: *Distinctio pœnarum ex delicto: proditores et transfugas arboribus suspendunt; ignavos, et imbelles, et corpore infames, cœno ac palude, injectâ insuper crate, mergunt: diversitas supplicii illuc respicit, tanquam scelera ostendi oporteat, dum puniuntur, flagitia abscondi.* Dr. Hill, in his Work on *Latin Synonymes*, says under *Facinus*,

Scelus, and *Flagitium* : “ The opposition between *scelus* and *flagitium* is here very strongly marked : crimes of a slighter, though not of a venial nature, were punished openly by the Germans, in order to deter those, who witnessed the punishment, from committing the crimes which led to it : those, again, which they held to be of a deeper dye. they treated in a manner that would have done credit to proficients in the theory of penal law : supposing that even the knowledge of gross crimes might corrupt the mind that was a stranger to them, they punished them in secret, and by that means prevented impure conceptions from becoming familiar to those, in the rigor of whose virtue the state was concerned.” But it was not the intention of Tacitus to say that *the Germans punished flagitious crimes in secret* : there was no more secrecy in the mode of punishing by immersing the culprit in a pond under a hurdle, than there was in the mode of punishing by suspending the offender upon a tree : both were done openly, and in public ; but there was this difference between the two punishments, that the offender, who was suspended upon the tree, as we hang criminals upon a gibbet, remained there to warn the passenger against committing the same offence, whereas the criminal, who was punished by the *crates*, was punished as rapidly as possible, and his carcase was not exposed, because they wished to bury the whole affair in oblivion, lest the youthful mind should become familiarised to the crime. How remarkably the ideas of the Romans upon the subject of crimes and punishments corresponded to the ideas of the Germans, as they are here explained by Tacitus, will appear by the following quotations.—1. Suetonius, in his *Life of Caligula*, Book iv. c. 16. says, “ *Spintrias monstruosarum libidinum ægrè, ne profundo mergeret, exoratus, urbe submovit* :” what Suetonius means by *ne profundo mergerent*, will be very obvious, if these words are compared with a passage in Livy, when he is speaking of the punishment of Turnus : *Novo genere leti dejectus, ad caput aquæ Ferentinæ, crate supernè injectâ, saxisque congestis, mergerentur*. (Book 1. c. 51.)—2. The manner, in which the Romans punished *parricide*, affords a second proof of this similarity : the person, who was convicted of this crime, was severely flagellated, as we are informed in Dr. Adam’s *Roman Antiquities*, p. 274. was obliged to put wooden sandals upon his feet, was

¹ These are the readings of the *Variorum Edition*, but for *mergeret* read *mergerent*, and for *exoratus* read *exoratas*.

hooded, as we are told by Cicero in his *Tract on Invention*, Book 2. c. 50. *was sewed alive in a sack, with a dog, a cock,¹ and a monkey,² and was thrown in that state into the sea, or the next lake, river, or pond.* Tacitus has unfolded the principle of the Roman law in this passage; and I must confess that I prefer the sensible and profound observation of Tacitus to the rhetorical explanation of Cicero in his Speech for *Sextius Roscius Amerinus*, c. 26.³ We shall see this similarity between the principle of the Roman and the Gothic law in a clearer point of view, if we recollect that in the punishment of parricide, the original law, as it was established by the Twelve Tablets, was this, *that the culprit should be sewed alive in a sack, and thrown in that state into the sea, or the nearest lake, river, or pond*: that neither the monkey, nor the viper, nor the dog, nor the cock, were put into the sack in the age of Cicero, may be concluded by his silence upon the subject in the passage which has been quoted in the Note from his *Oration for Sextus Roscius Amerinus*; and this idea is confirmed by another passage in the *Tract on Invention*, where the whole process of punishment is accurately described:⁴ the animals were, as Ruperti shrewdly

¹ Seneca *Excerpt. Controv.* V. 4., as Gibbon observes in his 44th c. on *Roman Jurisprudence*, (and the historian might have added Juvenal *Sat.* viii. v. 214.) also mentions *serpents*: Modestinus says *a viper*.

² Juvenal *Sat.* 13. v. 156. as Gibbon says, pities the monkey: it is a singular fact that Italy produces no monkies, but, continues Gibbon, "the want could never be felt till the middle of the sixth century revealed the guilt of a parricide: L. Ostius, after the second Punic war, was the first parricide, and P. Malleolus was the first matricide during the Cimbric War: see Plutarch's *Life of Romulus*, and Livy *Epit.* L. 68."

³ Nonne videntur hunc hominem ex rerum naturâ subtilisse et eripuisse, cui repenti cœlum, solem, aquam, terramque ademerint; ut, qui eum necasset, unde ipse natus esset, careret iis rebus omnibus, ex quibus omnia nata esse dicuntur? Noluerunt feris corpus obicere, ne bestiis quoque, quæ tantum scelus attigissent, immanioribus uteremur; non sic nudos in flumen dejicere, ne, cum delati essent in mare, ipsum polluerent, quo cetera, quæ violata sunt, expiari putantur. Denique nihil tam vile, neque tam vulgare est, ejus partem ullam reliquerint. Etenim quid tam est commune, quàm spiritus vivis, terra mortuis, mare fluctuantibus, litus ejectis? Ita vivunt, dum possunt, ut ducere animam de cœlo non queant; ita moriuntur, ut eorum ossa terra non tangat; ita jactantur fluctibus, ut nunquam abluantur; ita postremo ejiciuntur, ut ne ad saxa quidem mortui conquiescant.

⁴ Quidam judicatus est parentem occidisse: ei statim, quòd effugiendi potestas non fuit, lignæ soleæ in pedes inductæ sunt; os autem obvolutum

conjectures in his Note on Juvenal *Sat.* viii. v. 214. probably added under the Emperors, when the crime was more common, to aggravate the punishment. The laws of the Twelve Tablets confined this punishment to parricide: that it was used under the Kings is evident from Valerius Maximus, Book 1. c. 1. p. 13.¹—

3. We have a third proof in the manner in which the Romans punished Vestal Virgins for fornication: whoever violated her vow of chastity was *buried alive*, with funereal solemnities, in a place called the *Campus Sceleratus*, while her paramour *was scourged to death in the Forum*, as we are told in Dr. Adam's *Roman Antiquities*, p. 317. the reason of this distinction is obvious, and affords a fine illustration of this passage of Tacitus: the punishment of the man was public, because it was designed to operate as a public example, while the punishment of the virgin was conducted with as much rapidity as possible, lest even the knowledge of so gross a crime should debauch and corrupt the youthful mind. It is upon this principle that, as St. Paul has told us, there are certain crimes, which even should not be so much as named among men: it was upon this principle that Solo enacted no law against parricide, or sacrilege, lest his countrymen should commit the crime, if they thought it possible for such a crime to be committed among them: it was upon the same principle that Romulus appointed no punishment for parricide: Plutarch tells us in his *Life*, that “Romulus called all murder parricide, and considered murder as abominable, and parricide as impossible;” but, perhaps, it was not so much from an idea that parricide was impossible, as from a conviction that the depraved mind would be more prepared for the commission of so enormous a crime, if any law was enacted against it. The laws of the Twelve Tablets first enacted a punishment against parricide, and we know from the record of history, that no instance of parricide occurred in the long space of time between Romulus and the Decemvirs, who were first established at the commencement of the fourth century from the foundation of the city. Seneca has made some important reflections upon this subject, which merit an

est folliculo et præligatum; deinde est in carcerem deductus, ut ibi esset tantisper, dum culeus, in quem coniectus in profluentem deferretur, compareretur.

¹ Tarquinius Rex M. Tullium Duumvirum, quòd librum secreta civilium sacrorum continentem, custodiæ suæ commissum, corruptus Petronio Sabino describendum dedisset, culeo insutum in mare abjici jussit; idque supplicii genus multò pòst parricidio lege irrogatum est, justissimè quidem, quia pari vindictà parentum ac Deorum violatio expianda est.

insertion in this place : *Videbis ea sæpe committi, quæ sæpe vindicantur : Claudius pures intra quinquennium culeo insuit* [See Suetonius, Book v. c. 34. *quæ omnibus seculis insutos accepimus : multò minis audebant liberi nefas ultimum admittere, quamdiu sine lege crimen fuit ; summ. enim prudenti. altissimi viri, et rerum naturæ peritissimi maluerunt, velut incredibile sceus, et ultra audaciam positum, præterire, quæ, dum vindicant, ostendere posse fieri : itaque parricidia cum ege cœperunt, et ilis facinus pœna monstravit : pessimo loco pietas fuit, postquàm sæpiùs culcos vidimus, quàm cruces.*

But, to return from this long digression into which I have been the more readily betrayed, from the great importance of the subject which I have been attempting to discuss, it should seem that the American Indians have a mode of punishing by the means of a cross; and this is one among many other facts, which may lead us to determine that Asia, where this punishment has immemorially prevailed, is the parent country of the American Indians: Mr. Adair (quoted in the Notes to Campbell's *Gertrude of Wyoming*) says that a Katahban Indian was punished by the Senekah Indians, who took him prisoner, by having 'his arms and legs extended in a pair of rough stocks.' If, then, the use of this species of punishment is so general as I have represented, we see the error of those scholars, who have considered it as confined to the Romans, and it now becomes an interesting inquiry to ascertain whether it was used by the Jews in ancient times. Wagenselius says, in his *Sota*, p. 124. "Tum ex hoc loco, tum ex Targum Ruth, c. 1. v. 17. Sanhedrim, c. 7. Jellammedenu, Fol. 10. Col. 4. et innumeris Rabbinorum testimoniis aliis probari potest, à Judæorum moribus ac institutis Crucis supplicium fuisse alienissimum, contra quàm Cardinali Baronio et doctissimo Lipsio visum erat, quos solidè confutat eximius Casaubonus Exerc. 7. ad Annal. Eccles. Bar. N. 77." Again, in p. 457. he thus describes Suspension, from a Hebrew writer: "Sic verò peragitur suspensio: postquàm (homo blasphemus aut idololatra lapidatione enectus est, defigitur trabs in terram, à cujus latere lignum quoddam prodit, ex eo per manus inter sese junctas prope occasum solis suspenditur cadaver, et mox iterum tollitur, id enim nisi fiat, violaretur interdictum (Deut. xxi. 23.) *Ne pernoctato cadaver ejus: non facienda suspensio in arbore, quæ in solo radicata est; sed tantùm in pridem evulsa, ne resectio vitium pariat, arbor enim, in quâ pependit cadaver, cum eodem illo sepelienda est, ne rei nra è minata extet memoria, dicantque prætereuntes, 'hæc est illa arbor, in qua N. fuit suspensus:'* atque

sic lapis, quo lapidatio, et gladius, quo capitis præcisio, et sudaria, quibus strangulatio, peractæ sunt, sepeliuntur, haud procul à cadavere (et in quatuor ulnarum ejus circuitu ipsi tamen sepulcro, in quo cadaver conditum est, hæc non inferuntur:” he proceeds to tell us that the punishment of suspension was confined to the male species, and adds, “ Hactenus dicta liquidò ostendunt quantus magnorum virorum error sit, qui antiquitatis Judaicæ ignari, suspensionem in crucifixionem commutârunt, omninò persuasi crucis supplicium apud eam gentem moribus institutisque majorum fuisse receptum; adversùs quos Exerc. 16. in Annal. Bar. Num. 77. disputanti Casaubono, hæc nostra ferent suppetias, si evocentur.”

The arguments of Casaubon, to which this learned divine appeals in the support of his hypothesis, are far from producing, in my mind, that conviction which they seem to have produced in the mind of Wagenselius. I shall not, at the present moment, enter upon the discussion of them, but shall content myself with presenting to the reader the following passage from the learned Calmet’s profound *Dissertation on the several Ways of punishing Offenders, mentioned in the Holy Scriptures* in Tindall’s Translation, Book 3. Dis. 5. p. 102. “ I’ll maintain that the death our Saviour was about to suffer is plainly foretold in Scripture, and that the custom of crucifying men alive was common among the Jews, as well as other nations: though I could alledge no other proof for what I advance, but that famous passage of Psalm xxii. *They pierced my hands and my feet*; this alone would be sufficient to convince all unprejudiced persons: the *Psalm* visibly relates to the Messiah; the Jews cannot deny it: all antiquity read and quoted these words, as they are now in the *Septuagint* and *Vulgate*: the Prophet Zechariah is no less express, when he says, *The Jews shall look upon him, whom they have pierced* (c. xii. 10): David alludes to this punishment, when he prays God to *pierce* his flesh as with *nails*, because he was afraid of his judgments (cxix. 120. Vulg. καθήλωσον): in fine, our Saviour in the *Gospel’s*, and St. Paul in his *Epistles*, frequently represent a perfect Christian life, under the image of a *cross*, and *crucifying*; which plainly supposes they were things well known to those whom they spoke to: would our Saviour have expressed himself in an intelligible manner, when he said, *He that taketh not his cross, and followeth after me, is not worthy of me*: and again, *If any man will come after me, let him deny himself, and take up his cross* (Matt. x. 38. xvi. 24. &c.), if the Jews had not been accustomed to this punishment? Would it not have been a mere riddle to his disciples, when he told them

that the *Son of Man* was going up to Jerusalem to be scourged, and crucified (Matt. xvi. 21. xx 19. xxvi. 2.)? Would the Jews have understood St. Paul when he said, *They that are Christ's, have crucified the flesh*; that sinners crucify the Son of God afresh; that he himself was crucified to the world (Gal. v. 24. vi. 14. Heb. vi. 6.)? Do not all these figurative expressions visibly allude to something, well known and practised by the Hebrews, as well as by other nations?" It is a remarkable fact, that in the Sanscrit tongue, the word *crustum*, which is evidently the Latin word *cruciare*, signifies to cross, to excruciate.

V. 13. ἔχει τέλος δὴ, κέδ' ἐν ἐμποδὼν ἔτι. The preposition δὴ here signifies now, as it does in the following passages:—V. 54. καὶ δὴ πρήχειρα ψάλια δέρεσθαι πάρα. V. 57. Περαινέται δὴ, καὶ ματᾶ τοῦτον τῶδε. V. 75. Καὶ δὴ πέπρακται τοῦτον οὐ μακρῶ πόνῳ. V. 1034. ὤπται πάλαι δὴ καὶ βεβούλευται τάδε.

V. 235. Τοῦτο δὴ σαφηνιῶ. In the following passages it signifies at length. V. 677. ἔς τε δὴ. V. 839. ἔ δὴ. V. 837. ἐνταῦθα δὴ. V. 15. Φάραγγι πρὸς δυσχειμέρῳ. Æschylus uses this word again in v. 145. τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις: Again in v. 639. ἐν φάραγγί σ' ὥχμασι: Again in v. 1052. ἀκρίδα Φάραγγα. Mr. Blomfield says, in his Gloss. p. 90. "Φάραγγ, *Valis inter montium prærupta*: Stephanus in *Appendice ad Thes. et alii præcipitium* vertunt, non satis accuratè: *Lexicon Cyrilli MS.* Φάραγγι κοιλάσι μεταξὺ ὄρεων: *Etym. M.* p. 787. 41. Φάραγγ ἢ δισχισμὴν γῆ." It may be translated into English by the word *fissure*, or *cleft*: thus Mr. B. says, in the note on v. 92. "Prometheus, ut videtur, in *rupis fissurâ* crucifixus est:" this interpretation is confirmed by the second passage, which I have quoted from Æschylus, where the word indisputably means *fissure* or *cleft*. "Lucianus, qui nostrum respicit, (Blomf. on v. 92.) ait, κατὰ μέσον ἐνταῦθά που ὑπὲρ τῆς φάραγγος ἀνισταυρώσθω." Apoll. Rhod. l. 2. v. 356. says

ἀκρῆς ἐκ μεγαλῆς προχοῆς ἴησι φάραγγας.

Plutarch, vol. 3. p. 204. Ed. Wyttenb. says, πρὸς τινὰ τόπον φαραγγῶδη. Again, vol. 6. p. 717. τὴν Εὐρεπίδου Κλυμένην ἐλέγχοντας, ἐπὶ τοῦ φαέθοντος εἰποῦσαν,

————— φίλος δέ μοι,

ἀλλ' οὗτος ἐν φάραγγι σήπεται νέκυς.

Again in v. 3. p. 66. ὥσιν —κατὰ τῆς φάραγγος. Hesychius says, λαχάς φάραγγας: Toup in *Emend. in Hesych.* vol. iv. p. 98. Ed. 1790. here says, "Scribo λαχάς: Æschylus Sept. ad Theb. v. 920. τῶν πατρῶν λαχαί, *Fossæ reddunt interpretes.*"

V. 29. Mr. Blomf. says in his Gloss. p. 93. ὑποπτήσσω, *expavesco*, à

πτήσω, quæ vox metaphoricè ab avibus translata, propriè est, *alas præ metu demittere* : poeta incertus ap. Plutarch. Alcib. p. 352. ἐπτηξ', ἀλέκτωρ δοῦλον ὡς κλίνας πτέρον." Mr. B. might have added one other instance from the *Hecuba*, v. 179. τί νέον

καρῦξας' οἶκον μ', ὅστ' ὄρνιν,

θάμβει τῷδ' ἐξέπταξας ;

V. 61. ἵνα Μάθη σοφιστῆς ὦν Διὸς νωθέστερος.

In the 6th No. of the *Class. Journ.* p. 268. I have said that the punctuation of this line should stand thus :

ἵνα Μάθη, σοφιστῆς ὦν, Διὸς νωθέστερος,

for the meaning is 'That he may learn that, cunning as he is, he has not the cunning of Jupiter.' A learned friend has suggested to me that, by the absence of ὦν, or some equivalent participle, between μάθη, and νωθέστερος, the passage, as I divide it by punctuation, can mean nothing but this, "Wise man though he be, [yet] less clever than Jove, he may learn;" but my friend seems not to have been aware that ὦν may be implied, or understood after μάθη, as the following instances will show : "In ejus *Æd. Col.* v. 1206. σῶς ἴσθ' eleganter in margine libri sui, qui hîc Leidæ servatur, correxerit J. Scaliger : illic participium supprimitur, ut ab Euripide *Heracl.* v. 598. πασῶν γυναικῶν ἴσθι τιμιατάτη, nempe οὔσα," Valckenaer's *Hippolytus*, p. 196. Thus *Æschylus* says, in his *Seven at Thebes*, v. 1060. (Ed. Butler) :

AN. ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.

KH. ἀλλ' αὐτόβουλος ἴσθ', ἀπενέπω δ' ἐγώ.

The Schol. A. says here—τοῦτ' ἔστι, τῇ ἰδίᾳ γνώμῃ, ὁ βούλει, πράττει. Stanley translates the words thus—'At scito tuis consiliis [*te hoc facturam*];' but the fact is that οὔσα is implied after ἴσθ', 'Know that you will be your own counsellor in this affair, will have no person to blame for the consequence but yourself.' My friend must allow that my alteration gives more spirit to the passage.

V. 88. ὦ διὸς αἰθῆρ, καὶ ταχύπτεροι πνοαί,

ποταμῶν τε πηγαί, ποντίων τε κυμάτων

ἀνέριθμον γέλασμα, παμμήτορ τε γῆ,

καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

I will venture to recommend to the youthful student the three Notes of Schütz (in Butler, Vol. i. p. 124. Oct. Ed.) upon this passage, from which I shall extract the following passage : "Prosopopœiâ—usus, ipsum aerem, cujus flatum sentiebat, flumina, quorum lapsus è scopulo suo cernebat, mare, in quod prospectus ei dabatur, terram ante oculos positam, solem denique, cujus radiis expositus erat." This quotation reminds of a curious passage of Philo (cited in Casaubon's *Exercitationes ad Baron.* p.

619.) who is explaining the meaning of the Septuagintal word ἐξηλιάζειν: “Erat, inquit, necessarium, hostes universi mundi μεταφρίσαντας εἰς τοῦμφανὲς ἐκιδείξασθαι ἡλίῳ, καὶ οὐρανῷ, καὶ ἀερί, καὶ ὕδατι, καὶ γῇ, κολασθέντας—inde nova vox ἐξηλιάζειν.”

V. 120. τὸν πᾶσι θεοῖς Δι’ ἀπεχθειας ἐλθόνθ’ ὁπόσοι τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν. The Schol. B. says here—καλῶς δὲ εἶπε τὸ ὁπόσοι τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν, ὥσπερ εἰ ἔλεγεν ὁπόσοι Διὸς φίλοι, ἧ’ ἂν γὰρ καὶ ἕτεροι, οἱ οὐ προσείχον Διῖ, τοιοῦτοι δὲ οἱ Τιτᾶνες. The explanation of Valckenaer on *Hippo’ytus*, v. 66. seems to me to be more probable—παρθέναν Αἰ’ μείγαν κατ’ οὐρανὸν Ναιετ’ εὐπατέρειαν αὐλὰν Ζανὸς π. ολύχρυσον οἶκον: “Simul tamen ad αὐλὰν, Ζανὸς pertinere nomen fatendum est: *Diis se dicit omnibus inuisum* Æs. *Prom.* v. 120 ὁπόσοι τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν, illic intelligens magni tecta Tonantis Regalemque domum, in quam de rebus humanis Dii conveniebant cum Jove consultaturi: Jupiter in Platonis *Critia* T. 3. p. 121. C. ζυνήγειρε θεοὺς πάντας εἰς τὴν τιμωτάτην αὐτῶν (f. αὐτοῦ) οἴκησιν, &c. Auctor *Asiarchi*, p. 162. memorat τὴν ὑπόγειον οἴκησιν, ἐν ᾗ βασιλεία Πλούτωνος οὐχ ἥττω τῆς τοῦ Διὸς αὐλῆς, sed in isto loco Stobæi præbebat *Codex MS.* qui fuit Anton. Augustini, (ut οἴκησιν) οὐχ ἥττον τῶν τοῦ Διός.” Thus Lucian says in *Deor. Conci.* c. 15. (quoted by Dr. Butler, in v. 3. p. 158.) τὸν Ἑρμῆν δὲ κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιοῦσι ξυντελεῖν εἰς τὸ συνέδριον.

V. 358. ἄχθος οὐκ εὐάγκαλον. Mr. Blomf. says, in his *Gloss.* p. 121. “*εὐάγκαλος, u’his faci’egestandum. εὐάγκαλον’ εὐδαστακτον. Photius, *Lex.* MS. et Hesych. hunc locum respicientes.” “εὐάγγαλον’ εὐδαστακτον, εὐπροσαγγάλιστον. rectè corrigunt viri docti εὐάγκαλον—εὐπροσαγγάλιστον. Porphyry: *de Abstin.* i. 46. p. 38. ubi φορτίον οὐκ εὐάγκαλον. respexit Æs. *Prom.* v. 350.” Toup’s *Emendat. in Hesych.* p. 279. vol. 3. Edition 1790. Toup in his 4th vol. p. 10. also cites Themistius, p. 157. as saying—οὐκ εὐαγκάλους μοι ἔτι τοὺς λόγους ποιεῖς.

V. 456. οἱ πρῶτα μὲν, ἑλέποντες ἔβλεπον μιάτην,
κλύοντες οὐκ ἤκουον.

“*Audiens non audit, videns non videt*, proverbialis apud nos locutio est; quin et Chiliastes in adagiorum censu reposuit, *Audiens non audit.* Hom. *Il.* φ. de Antilocho, ὥς οὐκ αἶοντι ἰοικῶς, unde fluxit paræmia. Dem. *Orat.* 1. contra *Aristog.* οἱ μὲν ὀρῶντες, τὰ τῶν ἡτυχηκότων ἔργα, ὥσπερ τὰ τῆς παροιμίας, ὀρῶντας μὴ ὀρᾶν, καὶ ἀκούοντας μὴ ἀκούειν. Æs. *Prom. Vincit.*—; quanquam aliò sensu hæc à Prometheus dicta sunt: contrarium huic est quod legimus in S. S. ἰδὼν εἶδον, *videns vidi*, aut *videndo vidi*, ab eo dictum qui apertè videt, nec se videre dissimulat: emphatica locutio est, et Hebraica vulgò creditur—; sed falluntur qui purum putum esse Hebraismum censent, cum eadem omninò phrasis apud Atticos etiam scriptores

occurrat: Lucian. ὁ Ἀττικώτατος in Dialogis, ἰδὼν εἶδον, ἀλλὰ τὸ πρᾶγμα τεράστιον, τὸν, αὐτὸν πῦρ καὶ ὕδωρ γίνεσθαι." J. Duporti In Theophr. Char. Praelectiones, p. 197. Giacomellius and Morell refer to Luke c. viii. 10. ἵνα βλέποντες μὴ βλέπωσι, to Isaiah, c. vi. 9. and to Matt. xiii. 13. 14. In Mangu's sublime Letter to King Louis, in the Travels of Rubriques, occur these words: "Such, as have heard our command, and would not believe it, but would levy an army against us, they shall be as *having eyes, and not seeing*; when they would grasp any thing, they shall be as without hand; when they would walk, they shall be as without feet."

V. 904. ὄστρου δ' ἄρδης. Mr. B. says in his Gloss. p. 151. ἄρδης, *aculeus*. Hesych. ἄρδης· ἀκίς, Αἰσχύλος Προμηθεὶ δεσμώτῃ: Etymol. M. p. 137. 49. ἄρδης, ἡ ἀκὴ τοῦ βέλους· Καλλιμαχός—ἀλλ' ἀπὸ τόξου

αὐτὸς ὁ τοξευτὴς ἄρδιν ἔχων ἐτέραν."

Thus Herod. in Book I. c. 215. ὅσα μὲν γὰρ ἐς αἰχμὰς, καὶ ἄρδεις, καὶ σαγάρεις, χαλκῷ τὰ πάντα χρέωνται. These ἄρδεις here mean *the points, or heads of their arrows*, (and this is the proper meaning of the word; for Herodotus had just before said, καὶ τοξοῦται τε καὶ αἰχμοφόροι, σαγάρεις νομίζοντες ἔχειν: the first corresponds with the ἄρδεις in the other passage, the αἰχμοφόροι with the αἰχμὰς, and the σαγάρεις with the σαγάρεις. Again in Book iv. c. 81. ἄρδιν ἑκαστον μὴν ἀπὸ τοῦ ὀϊστοῦ κομίσαι.

V. 972. οἱ προσκυνοῦντες τὴν Ἀδράστειαν, σοφοί.

Mr. Parkhurst says in his *Heb. and Eng. Lexicon*, p. 119. 2d ed. 4to. "Hence perhaps was named the British Goddess of Vengeance, *Andraste*, or *Adrastia*, whom Queen Boadicea, according to Dio in Nerone, invoked before her engagement with the Romans: Ἀδράστια, ἡ Νέμισις, says Hesychius."

V. 1041. γυναικομίμος ὑπτιάσματος χερῶν. "ὑπτίασμα, *sublatio*, ab ὑπτιος, *supinus*. Horat. *Cæ'o supinas si tuleris manus*. cf. Virgil. *Æn*. 3. 176. 3. 205. auctor nescio quis apud Suid. v. ὑπτιος. Προσθυμῖα τῇ πάσῃ ἀναπετάσαντες τὰς πύλας, ἐδιζαντο ὑπτίαις χερσὶ τοὺς πολέμους." Blomf's. Gloss. p. 156. "χείρας ἀνίσχειν Θεῷ, καὶ χείρας ὀρέγειν εἰς οὐρανόν, phrases sunt synonymæ et parallelæ, quia sc cælum Dei habitaculum, idque naturæ lumine vel ethnicis notum: quibus propterea solenne inter orandum manus et oculos ad cælum attollere. Apoll. Argon. L. 1. πολλὰ μαλ' ἀθανάτοισιν ἐς αἰθέρα χείρας ἄειρον εὐχόμεναι Aristot. de Cæ'o, L. 1. c. 5. πάντες τὸν ἀνωτάτω τῷ θεῷ τόπον ἀποδιδόασι, καὶ βάρβαροι, καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσι θεούς. Autor, lib. de Mundo, qui Aristotelis nomine circumfertur, συνεπιμαρτυρεῖ δὲ καὶ ὁ εἰς ἅπας, τὴν ἄνω χώραν ἀποδοὺς Θεῷ· καὶ γὰρ πάντες οἱ ἄνθρωποι ἀνατίνομεν τὰς χείρας εἰς τὸν οὐρανὸν εὐχὰς ποιοῦμεναι; Philopon.

de Creat. L. 19. διὸ καὶ τὰς χεῖρας εἰς αὐτὸν (sc. οὐρανὸν) ἐκτείνουσιν εὐχόμενοι· ποδηγετεῖ γὰρ τοῦτο τὰς παχυτέρας τῶν ψυχῶν διὰ τῆς εἰς τὸν οὐρανὸν τῶν ὀφειῶν τε καὶ ψυχῶν ἐκστάσεως, &c. *Arrian. de Exped. Alex.* L. 4. ἐπὶ τοῖς δὲ ἀνατεῖναι Δαρεῖον ἐς τὸν οὐρανὸν τὰς χεῖρας, καὶ εὐχασθαι ᾧδε.” J. Duport's *Hom. Gnomolog.* p. 87—9. We are informed by Mr. Tennant, in his very amusing *Indian Recreations* (Vol. 1. p. 178.), that, in the work of Menu, every man is forbidden to strike his enemy, when he sues for life with *closed palms*. Hence arose the Latin expression *dare manus alicui* and *pugnare ad digitum*, on which the reader will find some observations in my Edition of Cicero *de Senectute* and *de Amicitia*, p. 66. Dr. Harwood says, in his *New Introduction to the Study and Knowledge of the New Testament* (Vol. 2. p. 300). “Another religious custom, that prevailed among the ancients, was in the act of prayer to elevate their hands towards heaven: many instances of this custom occur both in sacred, and in profane authors: this was the posture of the primitive Christians in prayer: they stood up, and, says Tertullian, directed their eyes towards heaven with *expanded hands*, *illuc suspicientes Christiani manibus expansis*, *Apolog.* c. 30. p. 30. Rigalt 1641.: so also witnesseth Clemens Alexandrinus—προσανατείνομεν τὴν κεφαλὴν καὶ τὰς χεῖρας εἰς οὐρανὸν αἵρομεν *Strom.* L. 2. p. 722. Ed. Paris, 1629.: thus likewise the Apostle, when exhorting Christians to let their devotions flow from a holy mind, breathing the kindest affection towards men, and reposing a firm fiducial confidence in God, describeth the gesture, that was then used in prayer, wherefore *lift up holy hands*, without wrath, or doubting: so also the Psalmist (141. 2.) ‘Let my prayer be set before thee as incense, and *the lifting up of my hands* as the sweet evening sacrifice.’”

E. H. BARKER.

Trin. Coll. Cam. Nov. 20, 1811.

ETYMOLOGY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

OBSERVING in the fifth Number of the Classical Journal a portion allotted to the peculiarities of the English Verb, it appeared to me by no means improbable that an attempt to explain the Etymology of the word "*farther*" would be acceptable, particularly so as I am inclined to believe that Dr. Johnson's interpretation of it has to many persons appeared erroneous.

I shall subjoin the explanation as given by that great luminary of English Orthography; and shall conclude by annexing my reasons for disagreement. Under the word "FARTHER" we find the following remark:

"This word is now generally considered as the comparative degree of *far*; but by no analogy can *far* make *farther* or *farthest*; it is therefore probable, that the ancient orthography was near the true, and that we ought to write *further* and *furthest*, from *forth*, *forther*, *forthest*, Saxon: the *o* and *u*, by resemblance of sound, being first confounded in the speech, and afterwards in books."

Now, Sir, I totally disagree in this instance with the author of the English Dictionary, and found my reason for the use of the word *farther* on the Saxon language. Johnson has, in my opinion, fallen into a refinement very unusual with him. The Saxon word, from which FAR is evidently derived is, "FEOR" and this in the comparative is "*feorre*" according to the regular process, although in English we transform the *re* into *er*. Perhaps euphony has led us to say "FARTHER" instead of FARRER. I certainly was taught as a school-boy that "*farther*" was derived from "forth," and indeed was even taught more. The vulgar say I go thus "fur" but no scholar would so far venture to commit himself.

In speaking of place literally, I would always say *farther* and indeed in the metaphorical sense I indifferently use both expres-

sions and sometimes say *further* and at others *farther*; but I never can use *further* where *farther* will not do; though on the other hand I would say *farther* where I would not say *further*. Dr. Johnson adduces as an instance of *farther* that it was used by Sir Thomas More; but I am inclined to believe that he by no means accorded in the propriety of that word from his subsequent declaration that it should invariably be written "*further*" notwithstanding which dogmatical injunction I entertain some hopes that you will not be disinclined to hear *farther* from

Your obedient humble Servant,

QUINTUS.

*Thoughts on the Perusal of the Rev. F. WRANGHAM'S Sermon
"On the best Method of translating the Christian Scriptures
into the Languages of India and the East."*

THE Preacher might describe, in a preface, the great attention which has been paid to Indostan in the reign of the present Monarch; the new energy, and the singular spirit, exhibited in the intended evangelization of its native tribes; the numerous books of a literary, commercial, antiquarian, theological, and miscellaneous nature, which relate to that distant dependency of our empire; books which have rendered the studious, and the inquisitive readers, familiar with Indian manners, dresses, tactics, architecture, ethics, theogony, their national laws, and their superstitious ceremonies.

Lest any hearer should continue unacquainted with these features of the Indian character, the preacher might paint, in the clearest colors, to any classical student, the wonderful resemblance in the circumstances, under which the gospel, in the *first* century, was translated into the classical or provincial tongues of the Roman and the Persic Empires; and those, under which it might be transfused into the Indian dialects.

One language prevailed in the West, a second in Greece and the little Asia, a third in Persia: the national speeches of the Moors, the Negroes, the Egyptians, the Sarmatians, the Goths or Germans, and the Welsh, in our present sketch, may be neglected. The hearer will instantly conceive the rapid dissemination of the Christian Scriptures, (which were originally written in the Syriac and the Greek,) through the two grand monarchies of Europe, and of Middle Asia, since they spake or understood the two languages, in which those writings were published.

At a glance our hearer will apprehend that the same end will be attained in Indostan by the same means; that a peninsula, subjected to one empire, will rapidly learn the gospel, when it shall be translated into the six dialects of their original, and ancient tongue. The dove of the gospel rested on the eagles of Rome; and the British preponderance in India may present the religion of Britons the same facility, and the same security.

A second point of resemblance is the illumination of the Augustan age, and the crowd of learned natives in modern India. The preacher might describe the virtuous qualities, and the sound learning, of the *Munshis* and the *Pundits*, quoting Hastings's Preface to Gladwin's *Maha-Baarat*, and Bernier's *Travels*, &c.; and with peculiar force, their qualifications as translators, from their long habits in the public situations which they fill in India, from the embassies which they attend, from their offices as interpreters, as writers, as clerks, as copiers, as authors, &c. The preacher might delineate the majesty, the purity, the metaphysical terms, the philosophical phrases, of the six dialects of India; the peculiarities of each, and the perfection and polish of all, from the Asiatic Researches, the Asiatic Annual Register, Gladwin, and others; Bernier, Maurice, and Halhed. He may candidly avow, that the translation of our metaphysical Scriptures into their full and rich dialects, would prove a far easier task to a nation thus refined, and thus possessed of expressions, so happy and so appropriate, than to an Eskimaux convert, a Virginian, a Turkman, or a Goth, into their idiom, so defective, so barren, so brutish.

The preacher may also delineate the national effect of an Indostani translation, as more important than a translation of the

Scriptures, into any speech of a rude and barbarous people. For the Bible of Mr. Entic, which was edited in the oral speech of the Indians, in Virginia, had not been printed twenty years, when the tribe, which spake the language, was extinct. The Indoos are too vast a people to be either lost, or incorporated; their tongue will be as permanent as their peninsula; it will be coeval with our globe.

The laborious researches, and the extensive correspondence, of the "Bible Society," have detected the remarkable fact, that in the collection, in the Library at Copenhagen, in the Vatican at Rome, &c. the public possess numerous translations of the Scriptures into the Indostani, &c. These should be collated, should be revised, should be improved.

Much assistance could be obviously derived from these sacred works of former linguists.

The preacher, when he has both enumerated and criticised these early translations, may add, that any new translation should be undertaken with superior diligence, and superior accuracy. Let us avail our hearers of the experience both of the Septuagintal writers, and of the British translators. Josephus delineates the cares, the zeal, the learning, the subdivided labor, of his seventy countrymen. Dr. Grey, in an epitome, describes the comparative excellence with which our national translation was finished; the ardor with which it was commenced; the former works of Saxon authors, (see Mrs. Elstob,) of Wickliffe, &c. which it has employed and incorporated; the defects, which it yet contains, and the most prudent methods by which in any national revision it may be purified and corrected. The preacher may add to the remarks of Dr. Grey, on a subject so extensive, the wisdom of Dr. Campbell, the reading of Dr. Kennicott, the learned prefaces, and the sagacious notes, of a hundred translators of single books in the New Testament, and even in the old.

The preacher should lastly comment on the defects of the above translations into the Indostani, and the other tongues, the increasing knowledge of Europe in Eastern languages, the superior ability, and the experienced talent of modern *Munshis*; considerations, which promise to the modern translation very superior merit. All this union of ability should be employed in a new and oriental translation.

But it forcibly strikes my mind, that no translation of the Christian Scriptures should be published in the East, unless we introduce and recommend it to their solemn perusal by able notes, and short, but judicious, illustrations. If St. Paul quoted a Pagan poet in Athens, and the Rabbi, in his letters to the Romans and the Hebrews, a modern translation should produce from the venerated Vedas and Puranas the passages, which minutely resemble the Christian doctrines. If our Gothic ancestors applied with happy and evangelising effect, the phrases *heofan*, *hela*, *die good*, *die evil*, to the Christian and the Jewish tenet, of a *heaven*, a *hell*, of *Jehovah*, and of *Satan*, a modern commentator should appropriate the Sanscrit terms of creation, of a religion revealed and inspired, of an incarnate Deity, of a future Judge, of a future world, of a place for punishment, and a place for reward; and should not merely produce in his annotations the parallel descriptions from the Sanscrit theologians, but he should triumphantly display their parallel traditions of the origin of the human race from one primitive family, of a deluge, of a gigantic and profane dynasty in the post-diluvian period, and of the dispersion of man, the plantation of colonies, the settlement of kingdoms and empires.

Certain doctrines also, which have been considered in ages less enlightened as peculiar to the gospel, are discovered by modern scholars to be awfully promulgated in the Vedas and the Puranas; these should be announced in the notes to the oriental reader. They are the singular doctrines of fate, or the divine decrees, which are amply delineated in the *Maha-Baarat*, an epic poem, surprisingly similar in its machinery and its philosophical discussions to the book of Job; the origin of evil in the same work, and the union with the divinity to which the virtuous soul attains at its departure from the body. The admirable picture of the dying saint in Jones's translation of a Sanscrit Veda on law, is a passage which may be contrasted with various verses in the New Testament.

Between the Sanscrit tenet of a Trinity in unity, and the Christian expressions on the same profound subject, the terms are so parallel, and so similar, that by adopting the general phrases of the Sanscrit authors, an Indian reader would both instantly comprehend the doctrine, and *habitually* reverence the mystery. Such should be the uncommon annotations of an

oriental and learned Testament, whenever in a Polyglott of six dialects, it shall be laid before the understanding, submitted to the investigation, or impressed on the consciences, of the "wisest nation."

It would appear a very absurd objection to conjecture, that by such a contrasted quotation of the Bramin doctrines and the Christian, the latter would sink in the comparison, and that the adherents to Braminism would retain their ancient predilection, and attachment to its ceremonies.

As their consciences were enlightened by the perusal of the Christian writings, the superior purity and piety, the divine inspiration, the authentic history, the internal evidences of the latter would convince their reason, and interest their passions, and holier emotions. The gospel has eradicated the schools of Grecian philosophy, the immorality of the "Ethics, or Duties," written by the elegant Cicero, the republic of Plato, the Cyropædia of Xenophon, the ethics of Socrates, of Epictetus, and of Antoninus; the moral philosophy of the Druidical priests, the wise sayings of the Egyptians, and the theological systems of the Magians and the Pharisees. And shall Brama, who has merely expelled the superstition of Buddhoe in the *tenth* century, retain for ever the possession of the Indian mind?

Modern missionaries, it is true, with the Rev. Mr. Tennant, have pursued an opposite course, and recommended a different method of diffusing the Gospel through India. Unlike the Welsh Bishops, in the age of Augustus, or the more wise and accommodating practice of St. Augustine, who was regulated by the sensible letters of Pope Gregory, or the efficient preachers of Christianity in Pagan Batavia, or Teutonic Germany; the above gentlemen have concluded *all* the Sanscrit ethics, laws, and rites, under the sweeping and convenient phrases of *heathenism*, *immorality*, and *profaneness*. The last writer has classed the venerable labors of a Maurice, a Jones, a Gladwin, &c. &c. under the degrading appellation of "*dreams and delusions*."

"Ye shall know them by their fruits." The missions and the chaplaincies in India, have produced few converts, and raised few churches; have neither recovered the scattered Jews of the twelve tribes, nor revived and comprehended, in our

national church, the Christians of St. Thomas, in the tedious period of 200 years. This failure in their attempts, and this paucity of converts, answer and refute the objections of Tennant, with the missionaries. *K.*

REMARKS

ON H. STEPHENS'S *GREEK THESAURUS*.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, A Report having lately reached me of your intention to reprint the celebrated *THESAURUS Ling. Gr.* of HENRY STEPHENS; a design no less creditable to yourself, than honorable to your country, and advantageous to the cause of science, and to the preservation of good taste, all over Europe; I have taken the liberty of communicating to you such observations connected with this arduous undertaking as a continued use of that incomparable Lexicon has enabled me to make. The scarcity, and the consequent price of the *THESAURUS*, have rendered a new edition indispensably necessary; but you would ill requite the expectations, which such intelligence will naturally excite among the Scholars, both of this country and of the Continent, by confining yourself simply to a mere republication: for those who may be desirous of perusing the *ipsissima verba* of that illustrious Lexicographer, there are already copies in abundance of the original edition: no public library, and very few private ones, are without it. But those persons are comparatively few in number. It is the object, and must be the wish, of every philologer of the present day, to possess as perfect a Dictionary of his favorite language, as the state of Literature can possibly afford him; his labor will be infinitely abridged by referring at once to a complete body of grammatical and etymological information, instead of turning from one reference to another, and wading through a mass of undigested and often irrelevant matter, or poring over an incessant repetition of observations, with which he has been long familiar. To accomplish this most desirable object, it appears to me, at least, that the following rules should be followed, as closely as the subject will admit:—

1. All the articles and supplements contained in the Index, or *Appendix*, ought to be incorporated with the body of the work.
2. The line or page of every citation, both in verse and prose,

which is adduced as an example, or an illustration, should be noticed, as well as any variety of reading, which exists in the passage produced by Stephens, and that of the corresponding one in the standard text of the same author : for though the difference may sometimes be attributed to typographical negligence, yet such instances occur but seldom, and it generally proceeds from a variation in the MS. examined by the compiler, or an emendation which he thought might be advantageously adopted in its stead.

3. The additions of Scott, and of the Appendix to Scapula, should be inserted in their proper places ; as well as those passages of Budæus, to which Stephens refers, for the purpose either of refutation or confirmation in almost every page of his Thesaurus ; at present the Commentaria L. G. form a necessary Appendix to that work.

4. In the words used by the inspired writers of the New Testament, or by the fathers of the Church, copious selections should be made from the Lexicon of Schleusner and the Thesaurus of Suicer. For the phraseology of the Byzantine authors, Ducange and Meursius deserve to be employed ; while Rigaltius will afford an explanation of military expressions ; and the technology of Rhetoric must be sought for in Ernesti. All the words not in Stephens, and subsequently added, must be marked by an asterisk. For the history of the Greek tongue this circumstance may prove of singular importance.

5. The last edition of the Lexicon of Schneider, (Greek and German, 2 vols. Quarto,) may be consulted with benefit. Words connected with Natural History are successfully explained by that ingenious critic.

6. The glosses of Eustathius, Hesychius, Suidas, and the Etymologicum, merit insertion from the best editions of these works.

7. The Indexes of Schweighæuser to Polybius, Epictetus and Appian ; those of Reimarus to Dion Cassius, and of Sturtz to Xenophon, ought to be cautiously examined.

8. The Notes of Ruhnken on Timæus ; of Hemsterhius on Thom. Mag. and Lucian, and of Pierson on Mæris, should be added to their respective articles ; extracts from, and references to, the Commentaries of Scaliger, Casaubon, Porson, Toup, Brunck, and Valckenaer, &c. &c. will incalculably enhance the value and utility of the work.

9. Letters might be written with advantage to all the first scholars in Europe, requesting their assistance and contributions ;

there is little, if any, doubt, that from many they *would be* both copious and important.

Notwithstanding all these augmentations, the five, or, as they are more commonly bound, the four volumes of Stephens, would not be much more than half increased in bulk; six, or at most seven folio volumes, if closely printed; a work not more extensive than the present Stephens, Scott, and Budæus, would form as it were the *pandects* of the Greek language; its acquirement would be greatly facilitated by an habitual and early acquaintance with the best expositions of almost all the most difficult passages in every author; whilst the economy of the philological Student will at the same time be consulted, by his having one work to purchase instead of fifty. The expense of the whole need not exceed forty guineas, a sum not at present sufficient to purchase the *Thesaurus* singly.

An attempt of a similar kind was formerly made in Germany, but the war, and a want of enterprising spirit, made it prove abortive; Professor Wolf showed me at Halle the first volume of a new Stephens, by Niclas, the editor of the *Geoponics*, which that industrious scholar, who had completed the whole on a similar plan, was anxious to dispose of; it might be procured for a trifling sum. Irnrisch, a name synonymous with drudgery, has been engaged for many years in a like occupation; and the modern Aristarchus, the great restorer of Homer, offered to communicate his immense and invaluable collections to any one who would seriously engage in a work of this nature, if conducted upon proper principles.

That your undertaking, Sir, may meet with all the patronage it so justly deserves, and which in this learned and enlightened country, it cannot, I hope, fail of obtaining, is the sincere wish of one of the most zealous admirers of Greek Literature. H.

* * * Our learned Correspondent is requested to accept the thanks of the Editors of STEPHENS'S THESAURUS for his judicious advice. When they publish their *Prospectus*, he will find that it is their intention to consult all the Lexicographers, Commentators, and Critics, whom he mentions, and many others, who have thrown so much light on Grecian Literature since the days of H. Stephens. Without engaging to adopt his suggestions in every particular, they will be highly obliged by his future private communications through the medium of the EDITOR of the CLASSICAL JOURNAL, and they will be glad to enter into a negotiation with him for his active assistance in some department still unengaged.

ORATIO IN CURIA CANTABRIGIENSI HABITA,

Auctore T. S. HUGHES, Collegii Divi Johannis,

In Comitiiis Maximis, A. D. 1809.

Anne Historia vera (ex. gr. Siduæi à Zouch scripta atque nuper edita) plus valet quàm fabulosa (ex. gr. Grandisoni à Richardsono conficta) ad hominum mores benè formandos.

TERENTIANO SUO POSTHUMUS, S. D.

NUPERRIME quidem, mi Terentiane, cùm vitæ publicæ tædio et negotiis ad tempus liberatus essem, contuli me, ascito socio M. Lepido, ad P. Crassum, virum mihi sanè amicissimum et literis humanioribus mirè deditum, qui jam ætate provectior ex rerum turbulentissimis tempestatibus et occupationum fluctibus, ad rus tanquam ad portum tutissimum et quietissimum confugerat : hîc eo modo vixit, quo quempiam deceret senescere, qui magistratus amplissimos et maximos reipublicæ honores non sine summâ laude gesserat, et vitam non minùs philosophiâ quàm philosophiam urbanitate morum exornavit. Quem cùm invenissemus sub quercu grandævâ sedentem, accedimus : benignè et comiter ab ipso accipimur, dieque suaviter exacto, et animis corporibusque victu et somno reffectis, postridie cum sole expergefacti surgimus : tum, Crasso duce, situm villæ quâ nec ista Tusculana olim extitit jucundior, exploratum imus : nihil certè hujus loci varietate amœnius, nihil ad animum purè tranquillandum aptius, nihil ad philosophandum accommodatius ; undique umbracula opaca, fontes pellucidi, gelidæ speluncæ, rivuli saxis immurmurantis decursus, et quies, et amicissima Philosophiæ solitudo ; adeò ut non possis non pulcherrimum artis et naturæ certamen admirari : inter deambulandum, dum non minùs oculi amœnitate locorum quàm aures eloquio et acumine hospitis delectantur, fortè ad ipsam illam quercum perventum est, ubi Crassum pridie recubantem vidimus. Hîc ego : quin jam exempla veterum sequamur, et sub hâc arbore, quæ non minùs quàm Ciceroniana ista Platanus, dicata esse

Musis videtur, in herbam nosmet projiciamus, ut disseramus, vel potiùs te, Crasse, disserentem audiamus, de iis rebus quæ rationem habent ad instituta vitæ et morum disciplinam. Ad hæc Crassus. Valdè mihi arriðet hæc tua voluntas; namque ut Poetæ verbis utar, ‘simul et jucunda et idonea dicere vitæ,’ mihi nunquam non fuit summæ delectationi: huc igitur sedes et pulvinos ad jentaculum sumendum ferri jubeamus. His autem dispositis, ne te diutiùs morer, talis inter nos exorta est oratio.

Lep.] Haud ita pridem, cùm vitam Grandisoni à Richardsono confictam, quæ non virtutis solùm sed vitæ etiam præclarissimum exhibet exemplar, studiosè perlegerem, non potui non ita mecum reputare, quòd plus valeant istiusmodi scripta ad hominum mores benè informandos, quàm vera clarissimorum virorum, quæ posteris tradita fuerit, Historia.

Posth.] Egregium scilicet opus commemorâsti, et ingenii et delectationis plenum, cujus ex uberrimo fonte jucundissimos latices et ipse equidem exhausti; nequeo tamen tibi assentiri, qui mores juventutis istâ mavis incude effingendos quàm formandos ad normam veritatis, et qui speculo vitæ quod constat ex celeberrimorum virorum historiâ, confictas fabulas et commentitias Heroum virtutes anteponis: atque huic meæ sententiæ eò pertinaciùs adhæreo, quia nuperrimè Sidnæi vitam ab ornatissimo quodam celeberrimæ nostræ Academiæ alumno conscriptam et in lucem editam evolvi; opus sanè laudatissimum, quod, nisi me fallit animus, auctoris nomen cum Herois immortalitate consociatum ad seculorum omnium memoriam transmittet.

Crass.] Rem sanè admirabilem disceptandam proposuistis; nam ex contemplatione virtutis ad virtutem ipsam quodammodò accendimur, nec melior patet via ad nosmet ipsos cognoscendos quàm alios cognoscere: te verò, Posthume, quoniam contra Lepidi sententiam tam asseveranter locutus es, eam non modò verbis sed argumentis oppugnare oportet; nec Lepido quidem, quantum conjecturâ assequor, deerunt rationes quibus suam ille opinionem defendat.

Posth.] Imprimis igitur, mi Lepide, velisne heros iste tuus sit omnibus numeris absolutus et omni ex parte politus, πᾶν ἐπ’ ἀληθείᾳ πεπλασμένον ἐκ Διὸς ἕρως,” an præstantissimam animi

indolem et ingenium excellens iis vitiis et infirmitatibus, quæ humanæ incidunt naturæ, ita temperet et misceat, ut exemplar vitæ atque morum, quamvis probum, tamen verè magis et fideliter exhibeat.

Lep.] Apage omnino mediocritatem: sit ei benevolentia, pietas, justitia, modestia, temperantia, patientia in tolerandis laboribus, fortitudo in voluptatibus resistendis, denique summæ et cumulatissimæ virtutes, ut è tam multiplici rerum varietate et uberrimo isto acervo, nemo non aliquid boni exhauriat, et tantâ vi virtutis expugnatus nequeat ei resistere.

Posth.] Laudo nimirum illum animi tui ardorem, qui virtutem non sine spectatissimo et stipatissimo comitatu in hominum conspectum prodire velis; vereor tamen ne tanto suo urat splendore et prægravet artes infra se positas; ut enim oculorum acies meridiani solis fulgores, nisi nebulis paululùm adumbrantur, sufferre nequit, ita humanæ naturæ imbecillitas ab istâ virtutis specie animum avertit, quæ non nisi quâdam divinâ luce præfulget; nemo ad istum congressum parem se judicat: exemplar quod ceteris proponendum est, necesse est ad normam humanæ naturæ exigatur, nec, dum vitiorum et scelerum turpitudinem evitat, iis omnino careat infirmitatibus quæ optimo cuique contingunt.

Lep.] Id igitur perfectæ absolutæque virtuti objicis, quòd non convenit imbecillitati naturæ nostræ: nonne vero majori vitio laborat vera Historia? quando si quis ad vitam celeberrimi cujusquam viri conscribendam sese accingit, plerumque vel in minutiis indagandis contemplatione omnino indignis versatur, vel ipsis etiam vitiis ejus quem depingit, non sine magno societatis detrimento, virtutis speciem inducit.

Posth.] At verò non tam ex rei naturâ oriuntur ista quàm ex pravis illius moribus qui tali modo scripserit historiam; quæ quidem si ea sit quæ ob infelicem in rerum minutiis curiositatem, aut turpitudinem aliquam sub virtutis specie latentem lectione minùs digna fuerit, non modò imitationi sed contemptui omnium subjicienda est: extant verò quamplurima exempla et hodiernæ et antiqua ab his vitiis omnino libera, qualis est paulò ante dicta Sidnæi vita, qualis est Agricolæ, qualia sunt ista omni laude majora Plutarchi opera; argumentum autem quod

cum tuâ pugnat sententiâ non fortuitò exoritur sed è re nascitur, eòque fortiùs pugnat, quò tu splendidius proferes exemplar: quinetiam ut ii pictores qui varias humani corporis partes omni acie mentis quàm accuratissimè inspexerint, aliis necessariò præstabunt qui magistrorum opera, quamvis exquisitissima, imitantur, sic non ineptè judicabimus plus eos esse profecturos qui vera, quàm qui conficta vitæ exemplaria sequuntur: fit etiam aliquando ex contemplatione nimis exactæ pulchritudinis, ut corrumpatur iudicium potiùs quàm mores emendentur, ut plurimis in vitâ communi absolutissimæ virtutis expectatis exemplis, fallamur et spe excidamus, denique ut acriori acumine in vitiis obtegendis quàm in virtutibus explorandis utamur.

Lep.] Age verò, quoniam me cogis fateri, etiam in hujusmodi rebus adhibendum esse modum, haud sanè veram historiam confictæ anteferes, modò rationi et naturæ congruat, nec justas probabilitatis fines transeat.

Posth.] Quidni verò? nescio enim quomodo hæc illâ melior esse potest, multis in rebus deteriorem esse facilè percipio.

Lep.] Miror equidem tam subitò retusum esse istud ingenii tui solitum acumen, qui non hoc intelligis, quòd in confictâ historiâ latior pateat area ad eas artes et ornamenta excolenda quæ animos legentium captent et illiciant; nam si, ut cum poetâ loquar,

Pueris dant crustula parvis
Doctores elementa velint ut discere prima,

quid vetat ut blandimentis et illecebris virtutem ipsam tempere-mus, ut ii qui labiis etiam primoribus dulcedinem ejus degustaverint, ad eam avidissimè deglutiendam ac devorandam, si ita dicam, ferantur? quid vetat ut temporum varietates, fortunæ vices, perfidias, prodiones, virorum excellentium ancipites variosque casus et exitus notabiles depingamus, quæ habeant admirationem, expectationem, lætitiâ, spem, timorem, quæ denique animum jucundissimâ lectionis voluptate expleant? quid vetat ingenii lusibus ita seria Philosophiæ admiscere ut et illa hinc dignitatem et hæc illinc suavitatem leporemque hauriant, et mutuò ita sese adjuvent, ut habeant utraque singulatim quæ priùs erant simul amborum?

Posth.] Ista ornamenta, mihi crede, et veneres dictionis, animum potiùs distrahunt quàm pectus corroborant.

Lep.] Quid? potestne illud quod per se pulchrum et amabile est, deterius fieri, ornamentis adhibitis?

Posth.] Immo; quis non faciem formosæ virginis vitiari cerussâ, non ornari arbitraretur? quis ædificium Pario marmore extructum pigmento oblineret? Virtus suâ luce pulcherrima effulget, et Philosophia nativo decore innixa, illecebras istas quæ vitiorum propriores sunt fastidit et contemnit: hinc fertur Alcibiades dixisse, Periclis elaboratas orationes et multâ limâ perpolititas non eum magnoperè commovere, Socraticos autem sermones simplices et ingenuos se sibi surripere et animum jam serenissimâ voluptate perfundere, jam victum et expugnatum ad suas, quas vellent, sententias trahere: nec mihi satis liquet cur mens, si virtutis et scientiæ præceptis informanda sit, tam graviter agitari, et sursum deorsumque inter spem, timorem, aliosque animi vehementissimos affectus æstuarè debeat: est enim philosophiæ avocare animum ab istiusmodi scriptis quæ non tam ad doctrinam quàm ad delectationem conduntur: tu verò mihi non secus facere videris ac demens iste et insanus qui venenatis instrumentis vulnera exploraret.

Lep.] Concedo igitur nihil profectura, imo etiam nocitura esse ornamenta immodica et nimis artificiosè elaboratum scribendi genus: historia autem ista plurimum certè valebit, quæ, etsi omnino ficta sit, irrepit non sine quâdam subtilitate in sensus, et animum pariter monendo ac delectando docet quæ fugienda sunt, quæ petenda.

Posth.] Valeat illud profectò quantum valere potest: fabulosa tamen Historia, sive exemplar virtutis divinæ magis quàm humanæ præbeat, sive res gestas Heroum quàm ingeniosissimè instruat et miraculis adornet, sive mores ad normam veritatis et ipsâ vitâ magistrâ, effingat, non est cum verâ conferenda: hæc enim tantum auctoritatis ex ipsâ veritate sibi conciliat, ut animum lectoris vehementiùs percellat, et ei præcepta, si ita dicam, tam inusta et impressa relinquat, ut firmiter et radicitùs inhæreant necesse sit, et simul crescant cum ætate, et solâ possint cum vitâ ipsâ extinguì: quid verò auctoritatis habent fabulæ? quid ista exempla aut præcepta quæ à privato quocunque viro

proferantur? Auctoris fortasse ingenium, varietatem versicolorem, rationis subtilitatem, vim *παθητικὴν*, leporem venustum, exitus inopinatos et rerum vices, admiremur; citò tamen omnis admiratio cum memoriâ minuitur et tandem evanescit: sin verò facta et dicta præstantissimorum hominum, Themistoclis aut Aristidis, Sidnæi vel Mori, contemplamur, animis simul recordantes eximios honores, coronas, imagines, titulos, iis à patriâ vel servatâ vel auctâ et adjutâ oblatos, quis non hæc, inquam, imis benè infixâ pectoribus tenet, quis non ad virtutis et gloriæ cupidinem accenditur?

Lep.] Minimè isti suum ingenium inviderem, si quis hæc immotus legeret; unde verò fieri possit, ut majorem sibi fidem vera faciant quàm conficta virtutis exempla?

Posth.] Quoties tute ipse, mi Lepide, dixisti, tibi præclarissimarum urbium ruinas intuenti, ubi Heroum et Philosophorum ossa requiescerent, quorum simulacra et sepulchra religione quâdam seculorum omnium consecrata damnosas vetustatis manus adhuc effugissent, irrepere quandam animi incredibilem oblectationem, et vitiorum humanarumque voluptatum fastidium, nec non gloriæ ac virtutis tam vehementem ardorem, ut in iis assequendis nihil non ferendum arbitrareris? “Movemur, nescio quo modo” (ait princeps veterum Philosophorum) “locis ipsis in quibus eorum quos diligimus aut admiramur insunt vestigia: me quidem ipsæ illæ Athenæ non tam operibus magnificis exquisitisque antiquorum artibus delectant, quàm recordatione summorum virorum, ubi quisque habitare, ubi sedere, ubi disputare solitus sit, studiosèque eorum etiam sepulchra contemplor.” Si igitur mutæ imagines, si marmorea busta, si loca ipsa quæ floruerunt olim magnanimi viri, mentem gloriæ stimulis concitant, eamque, etsi vitiorum sit illecebris irretita, molliunt et virtutis dominationi subjiunt, quantò vehementiùs commoveamur necesse est cùm eorum vita oculis patefacta sit, cùm verba audiamus, cùm res gestas videamus, cùm ipsorum penè animum, qui meliùs Hominem, quàm figura corporis exprimit, cernamus et intelligamus? Uno igitur omnium consensu extinctæ virtuti debetur admiratio; at quàm majora commoda ab istâ admiratione expectanda sunt quæ ratio suadet et veritas confirmat, quàm ex iis animi affectibus quos vanæ et

fabulosæ virtutis excitant imagines ! mihi sanè persuasissimum est in labiis veritatis suadelam sessitare ; nec meâ ipsius memoriâ, ne sit arroganter dictum, citò elapsura esse arbitror omnia illa illustrissima exempla patientiæ, gloriæ, temperantiæ, fortitudinis, quæ in evolvendis cùm veteris tum hodiernæ historiæ voluminibus, contemplari semper lætatus sum, æmulari ardebam : sin verò tu in sententiâ permanes, nec rudi meo et inscito argumentandi modo credendum existimas, Crassum nostrum, cujus experienciæ et philosophiæ parendum esse non negabis, ad hunc nodum solvendum appellemus.

Lep.] Nihil opus est neque Crassi neque alius cujusvis argumentis ad tuam opinionem stabiliendam, neque me tanta inhumanitas tenet, ut quod veritati oppugnat vel ab argumentis abhorret, id velim declamationibus iniquissimè defendere : sanè verò me pœnitebit hujus meæ tam promptè cantatæ palinodiæ, si Crassum impediât quò minus hanc rem enucleatè, ut solet, et ingeniosè disserendo illustret, et ex suâ copiâ ea depromat quæ sint nobis oblectamento pariter et delectationi.

Crass.] Durus omnino et verè crassus viderer, si meas cogitationes abditas animo et reconditas premerem, qui tantam ex vestrâ dimicatione voluptatem susceperim ; idque præsertim cùm iis scriptis quæ vitas illustrissimorum virorum exprimunt, à tenero ungui animum et studium contulerim : nec certè mirum existimabitis quòd causam veritatis agere decrevero. In primis annis anteaquàm ætas et experientia judicium confirmaverint, mens adhuc immatura nescit conficta ista exemplaria vitæ cum naturæ archetypis conferre, et valdè delectatur facinoribus audacissimis, absolutissimâ virtute, fortitudine plusquàm humanâ : sed unà cum annorum incremento et cognitione rerum, increbrescit quoddam fastidium immodicæ exuberationis quæ à naturâ abhorret, et dum vitas hominum in rebus politicis, in militari scientiâ, in philosophiæ curriculo, in studio virtutis clarissimorum perlegimus, quicquid absurdum est, quicquid fieri nequit, ex animis tandem ejicimus, et fallaciæ blanditiis obturatis auribus, ad veritatem ipsam tanquam vitæ ducem et morum emendatricem confugimus : sunt autem qui hoc veræ objiciunt historiæ, quòd non semper præmia quæsitâ meritis virtuti persolvuntur, nec sceleratos homines et turpitudine inquinatissimos

ea certa supplicia manent quæ vaganti licentiæ fræna injiciant, et adversâ fortunâ laborantibus vires addant et solatium ministrent; hinc ad confictas fabulas confugiunt, quæ virtutem, postquàm satis superque vitæ casibus et periculis exercita fuerit, summâ et perfectissimâ felicitate coronant, vitium autem ab isto honoris fastigio penitùs dejiciunt, in quod auxilio vis, fraudis, injuriæ, pervenerat: hi autem exitus non necessariò postulantur; immo contemplantibus nobis bonorum infelices præcipientesque casus, et Socratis et Catonis mortem, vel Belisarii paupertatem dolentibus, acrior subit animos vitiorum detestatio et certior fiducia diem illam miseris mortalibus aliquando effulsuram esse, quæ virtutem, quamvis humanis aberrârît honoribus, æternâ et incorruptâ gloriâ donabit.

Quinetiam in librorum delectu, spectandum est ad ea studia quæ, ut fit, ex ipsâ lectione tanquam ex fonte derivata, postea mentem occupant: si quis igitur fabulosæ Historiæ blandimentis et allecationibus animum dederit, hanc solam plerumque in deliciis habet, severiora doctrinæ et philosophiæ studia fastidit, insanit potiùs Heroicæ laudis cupidine quàm veræ dignitatis amore ardet, et animum non rarò inquinat et corrumpit istâ libellorum farragine, quibus jam nostræ gemunt columnæ: quicumque autem contrâ in celeberrimorum hominum vitis inspiciendis subsecivas horas consumserit, graviores conferet plerumque ad eas artes, scientias, virtutes denique adipiscendas, unde ipsi tam clari extitere: cùm animus personæ amore inflammatur, avidè omnia deglutit quæ cum eâ sint conjuncta; ad ipsa loca se convertit ubi natus heros et educatus sit, leges et instituta patriæ scrutari vult, mores populi et etiam finitimarum gentium consuetudines cognoscere, earum in re militari scientiam et in politicâ solertiam investigare, clarissimos viros qui in eâdem ætate vigerint deprehendere, denique artium et doctrinæ monumenta ex tenebris eruere et in lucem et conspectum hominum proferre: cùm verò fabulosam percurramus historiam, nulla rerum investigatio sese animis offert, et quamvis affectus animi excitentur, caput indoctum relinquitur; sæpissimè autem à vitâ Philosophi ad opera ejus investiganda nosmet convertimus, unde hæc inter alia addiscamus, optandam magis esse vitæ æquabilitatem quàm principum amicitias, et rationis dotes for-

tunæ anteponendas muneribus ; quin et solertissimum ingenium insignibus vitiis contaminatum, magnanimitatem cum nimîâ ambitione conjunctam, avaritiam politicâ adjutam solertiâ, invdiam audaciâ armatam et populari furore incensam, omnes leges tum humanas tum divinas confundere et sanctissima justitiæ claustra penitus perfringere. Meâ igitur sententiâ confictis fabulis anteferenda est vera historia ; “ ac sine dubio ” (ut Ciceronis orationi tanquam adjunctamento innitar) “ vincit imitationem veritas ; ” illa enim, si ita dicam, præcepti, hæc exempli vice fungitur ; illa, si admirationem legentium excitet, memoriâ citò excidit, hæc autem et judicium captat et radicitus animo inhæret : plura quidem dicerem, nisi satis ad demonstrandum, ad delectandum fortasse nimis jam locutus essem.

His ita dictis, mi Terentiane, surreximus ; Crassus et Lepidus diversi abeunt : ipse quàm celerrimè domum repeto, et scrinia posco, hæc tibi colloquia scripturus, unde, nisi me mea maximè fallit opinio, facilè cuivis pateat, virtutem veritate, veritatem virtute illustrari.

Remarks on the Antique Ring.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IN your last number of the CLASSICAL JOURNAL, we observed the account of a curious ring lately found in the neighbourhood of Barnard Castle. The drawing of the ring as sent to you has certainly been misplaced. Supposing your sketch of it stands in the order of 1, 2, 3, 4, 5, 6, 7, 8, we conjecture that the regular position of the divisions runs thus, 7, 8, 1, 2, 3, 4, 5, 6. The inscription on the 2nd, 4th, 6th, and 8th globules stands in the following order : *ius ih̄s* which is the common abbreviation of Sanctus Jesus. Concerning the monogram *th̄t* we refer to the Gentleman's Magazine, vol. 37. p. 444. vol. 44. p. 333. vol. 64. p. 414. The device on the seventh globule in your arrangement which we make the first, exactly corresponds with a piece of stained glass in the ancient church of Wycliffe, and represents Jesus on the Cross in the arms of God. The third is Jesus triumphing over death, or St. Michael over the devil. Concerning the fifth and seventh, you, Sir, conjecture rightly.

Richmond, Yorkshire.

JUVENES.

BIBLIOGRAPHY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I possess a copy of Viger's Greek idoms from the press of ROGER DANIEL, our University Printer, in 1647. To the Index inclusive with the proper FINIS, it differs not from another copy, which belongs to a young friend of mine. But by way, I suppose, of helping an article of bad sale against rival printers, R. D. has added as they stand in the book before me, forty pages of extra matter, unnumbered and without the sheet marks. Eighteen of these pages contain acute observations, additional to those of Viger; which Hoogeveen has, in brackets, incorporated with the text of his edition; and to which the author puts this remarkable subscription—

Καὶ ταῦτα μὲν δὴ ταῦτα.
 πλείω ἴσως κατὰ τὴν
 σχολήν,
 δδμ.

In the remaining two and twenty pages is printed that treatise on accents, which in like manner Hoogeveen adopts at the close of his edition. I have heard, that Professor Porson recommended this treatise to his ADOLESCENTES, as the very best they could consult, *ut probabilem sibi accentuum notitiam, quam maturrime compararent.* An excellent friend of ours, now no more, on my telling this to him, remarked, that it might be a very good account of the matter, but certainly a very tedious one; which is the truth, sure enough.

R. D. in introducing these supplemental pages—

¶ Lectoribus. Hactenus incubuit, &c.—never notices at all the Addenda to Viger, but speaks thus of the tract on Accents—VIGERO alium adjunximus qui accentuum rationem in leges, quam fieri potest, pauculas compendificet.

It is singular, that Hoogeveen, who states his having collated the editions, of Paris 1644, of Leiden 1680, and of Strasburg 1708, should have been utterly ignorant of this edition of Roger Daniel, and its Addenda. He would not else have said

in his Preface,—“ Retinui etiam, quæ à viro quodam docto addita in Leidensi editione his signis [] inclusa inveniuntur.”

Of the treatise on Accents, Hoogeveen takes not the slightest notice ; but finding it probably in the Leiden edition, considered it as an heir-loom of the book, and gave himself no pains about the matter.

Can any of your readers develope for us the author of the *Addenda*, and of the *Accentual Treatise*? He who can, and will, shall have the thanks of your Correspondent,

North Sheen, Nov. 18. 1811.

SIDNEYENSIS.

INSCRIPTION.

NO. II.

THE following Inscription was copied by me in the year 1805, at Ephesus. It has never yet been published. It is on a stone at the upper part of the Arch standing near the Stadium, at Ephesus. The situation of it is such, that I was enabled to copy it only with great difficulty, assisted by my servant and Janissary.

ΤΟΜΝΗΜΕΙΟΝΚΑΙΗΚΑΤΑΥΤΟΥΚΑΜΑΡΑ
ΚΑΙΗΥΠΟΤΗΝΚΑΜΑΡΑΝΣΟΡΟΣΚΑΙΟΠΗΡΙΚΕΙ
ΝΕΝΟΣΠΕΡΙΒΟΛΟΣΚΑΙΑΙΚΑΤΑΤΟΥΠΕΡΙΒΟΛΟΥ
ΣΟΡΟΙΔΥΟΚΑΙΤΑΕΝΤΟΣΤΟΥΠΕΡΙΒΟΛΟΥΠΑΝΤΑ
ΕΣΣΤΙΝΦΛΑΒΙΑΣΑΔΑ.

“ The Sepulchre and the vaulted Chamber near it, and the Sarcophagus under the Chamber, and the surrounding inclosure, and the two Sarcophagi near the inclosure, and every thing within the inclosure, belong to Flavia Ada.”

A letter was erased in the fourth line after ΣΟΡΟΙ: I have supplied the Δ.

There is a repetition of the *Sigma* in the first word of the fifth line: and the word *Ada* in the same line occurs in Strabo, where he is speaking of Halicarnassus.

ROBERT WALPOLE.

HOMER ILLUSTRATED.

MR. IVES, in his *Journey from Persia to England*, (p. 239.) says: "We still see great numbers of cattle grazing on each side of the river, and also observed a boy, (Arab, I suppose) crossing it on *the backs of buffaloes*; he shifted himself from the back of one of these beasts to another with great dexterity, as often as he found it necessary for the order and better conducting of his herd: this extraordinary feat of activity put me in mind of that passage in the 15th Book of Homer's Iliad, where a man is represented as managing four horses at once, and leaping from the back of one to another at full speed:"

ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν ἔϋ εἰδὼς,
 ὅστ', ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους,
 σέυας ἐκ πεδίοιο μέγα προτὶ ἄστρῳ διήται,
 λαοφόρον καθ' ὁδὸν πολέες τέ εἰ θήσαντο
 ἄνδρες, ἡδὲ γυναῖκες· ὁδ' ἔμπεδον ἀσφαλὲς αἰεὶ
 θρώσκων, ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὥς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν
 φοῖτα, μακρὰ βιβὰς, φωνὴ δὲ οἱ αἰθέρ' ἵκανε.

(B. 15. l. 679. Ed. Heyne.)

As the shepherd, in the extract from Mr. Ives's *Travels*, vaults from the back of one buffalo to the back of another buffalo for the better management of his herd, so the man, in the passage of Homer, shifts his seat from one horse to another horse, not merely to amuse the spectators, but to conduct the animals the better. I suppose that the man went to some public pasture near a city to bring these horses; for Homer says:

——ἐπεὶ ἔκ ΠΟΛΕΩΝ πίσυρας συναίρεται ἵππους,
 σέυας ἔκ ΠΕΔΙΟΙΟ μέγα προτὶ ἄστρῳ διήται,
 λαοφόρον καθ' ὁδόν.

The man did not collect the spectators for the purpose of exhibiting to them his feats of activity; but, as he had to pass

along the *public* road, he must *necessarily* be seen and admired by them :

————— πολέες τέ εἰ θήσαντο
ἀνέρες; ἥδ' ἔ γυναιῖκες.

Pope, in his translation, limits the man to *four* horses, but Homer mentions no particular number; but it is evident, that the shepherd, whom Mr. Ives saw, crossed more than four; for he says, that he did it as often as was necessary for the order and better conducting of *his herd*. Potter, in his *Grecian Antiquities*, (vol. II. p. 18.) says: “ἀμφίπποι, sometimes, by mistake, or corruption, called ἀνίπποι (Il. O. v. 684.) were such, as for conveniency had two horses, on which they rode by turns: they were sometimes termed ἵππαγωγοί, διὰ τὸ ἄγειν ἵππον, because they led one of their horses, which was not a late contrivance, but practised soon after the heroical times, as appears from Homer’s mentioning it, (Pollux, loc. cit.)

————— ὁ δ' ἔμπεδον ἀτφαλὲς αἰεὶ
Θρώσκων ἄλλοιτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται.”

Hence it appears, that both Pollux, and Potter seem to have supposed that Homer was speaking of a *military practice*, and alluding to the *desultores*; but I must confess, that I do not see how they are justified in making such a conclusion.

The intelligent Mr. Heber says in a note, in the *Travels of Dr. Clarke*, (p. 582.): “I had an opportunity of seeing two *Nogay shepherd-boys*, who were galloping their horses near *Koslof*, and who showed an agility and dexterity, which were really surprising; while the horse was in full speed, they sprung from their seats, stood upright on the saddle, leapt on the ground, and again into the saddle, and threw their whips to some distance, and caught them up from the ground: what was more remarkable, we ascertained that they were merely *shepherds*, and that these accomplishments were not extraordinary.” I shall conclude these remarks with informing the reader, that he will find in Mr. Ives’s *Travels* (p. 272.) a very full account of the *Gereed*, an equestrian exercise of the *Turks*, which is an extraordinary specimen of dexterity and agility.

Trinity College, Cambridge,
Feb. 2, 1811.

E. II. BARKER.

IN ÆSCHYLI CANTUS
CHORICOS TENTAMINIS NOVI SPECIMEN.

NO. I.

POST ea, quæ de Choricis Cantibus Æschyleis haud ita pridem disse-ruit Burnei- us, Viri aliquot non indocti ad eandem ferè Spartam adornandam accesserunt. Inter quos facilè principatum tenet Elmsleius. Is enim, è cujus manu ferunt Censuram editionis Æschyli Promethei Blomfieldo procuratæ literis esse mandatam in Ephemeride Literariâ Edinburgensi, luculento sanè exemplo com- monstravit, quanta locis Æschyli tenebricosis lux potuerit afferri, si quis Cantus Choricos metiendi rationem invenerit probatam. Virum de parente Tragicorum præclarè meritum velle sequi videntur tres Critici recentiores. At ex his, qui, ne longo quidem intervallo, Elmsleium sequi nequeunt, novissimus Criticus, in Ephemeride modo dictâ Censuram agens Tentaminis Burnei- ani, licet omnes Æschyli fabulas superstites, non leviter ille quidem sed datâ operâ, tractaverit, parum tamen inde Æschylo emolumenti, neque multum gloriæ sibi reportavit; neque super alios mihi sapere videtur. Feliciori, necne, successu, ipse ceteris præstare videar, systemata modò non omnia apud Æschylum Monostrophica in Antistrophica redigere aggressurus, judicium esto lectoris metricarum rerum periti.

In fabularum ordine vulgato primum locum habet Prometheus; qui tamen levissimum negotium facesset, si quidem Elmsleius Anti- spasticum Systema unicum paulò longiùs in carmen Antistrophicum disponi jussit. Quoniam autem non omnis ipse in partes Elmsleii accedo, ad meum quoque modulum v. 574. et sqq. scribendos exhibebo. Interim duo systemata præcedentia apponere juvat.

V. 425.

στρ. γ'.

ἀντιστρ. γ'.

Μόνον πρόσθεν ἄλλον ἐν
λύμαις δαμέντ' ἀκαμάτοις
Τιτᾶν' εἰσιδόμεν, ὃς αἰ-
ὲν ὑπείροχον σθένος θεῶν
οὐράνιον τε πόλον
πένοις ὑποσπενάζει.

βοᾷ πόντιος κλύδων,
στένει βυθὸς, συμπιτνῶν
κελαινὸς μύχος ὑποβρέμει
Ἀἶδαο γᾶς τε, παγαί θ'
ἀγνωρύτων ποτάμων
στένουσιν ἄλγος οἰκτρὸν.

429

In v. 425. vulgatum δὴ rectius abest. In v. 426. πόνοις δαμέντ' ἀκαμαντοδέτοις Τιτᾶνα λύμαις. MS. Colb. 1. ἀδαμαντοδέτοις: quæ lectio orta è v. 151. ταῖσδ' ἀδαμαντοδέτοισι λύμαις originem dedit vocī

δ ὑποδέτοις

ἀκαμαντοδέτοις sic ἀκαμάτοις. Mox post θεῶν ponitur Ἀτλανθ', et post

σθένος ponitur κράταιον: utraque vox è gl. nascitur. Denique vulgato νότοις admisso, syntaxis laborat. Πόνους è. v. 426. hùc retrahitur: quod facile in νότοις delabi potuit, præsertim cùm υποστινάζει in υποβαστάζει apud Rob. mutatum esset. Redde *Qui semper sub eminens robur Deorum et polum caelestem laboribus gemit.* Qui plures hujus Epodi distribuendi modos legere velit, is adeat Hermannum Observatt. Critt. §. 1. Criticum in *Quarterly Rev.* No. IX. et V. D. *Edinburgh Rev.* No. XXXV. è quibus alter aliud systema v. 899. et sqq. in Antistrophicam formam redigere conatus est, ad mentem Elmsleii: sed uterque fallitur. Est reverà Epodus, sed miserè vocibus glossematicis scatet. Ibi manifestò legendum est Μηδὲ κρείσσονων ἄφυκτον ὄμμα προσδράκοι μεῖ Ἀπόλεμος ὅδε γε πόλεμος, ἀπέρωτος ἴμερος: cf. Choeph. 599. ἀπέρωτος ἔρωσ. et Suppl. 90. Διὸς ἴμερος οὐκ εὐθήρατος ἐτύχθη.

V. 566.

στρ. α'.

ἀντιστρ. β'.

Εἴδωλον Ἄργου γηγινεῖς, ἄλευ ᾧ
Δᾶ φοβοῦμαι
εἰσορῶσα βούταν
χρεῖι τις αὖ με
τάλαιναν οἴστρος * * * 570
ὁ δὲ πορεύεται δόλιον ὄμμι ἔχων,

ὃν οὐδὲ καθανόντα γαῖα κεύθει,
μυρῖωπον
ἀλλὰ τὰν τάλαιναν
κυνηγεῖ με 575
πλάνᾳ τε νῆστιν ἀνὰ γᾶν
παρ' ἀλίαν ψάμμον τ' ἐξ ἐνέρων περῶν.

Hæc excipit στρ. β'. et, quatuor senariis interpositis, ἀντιστρ. β'. quod carmen Antistrophicum primus detexit Elmsleius.

V. 578.

στρ. β'.

ἀντιστρ. β'.

ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ
ἀχέτας,
ὑπνοδόταν νόμον πόποι ἰῶ, ἰῶ.
πᾶ μ' ἄγουσ', ᾧ πόποι,
τῆλέπλανοι πλάναι; 582
τί ποτε μ' ᾧ Κρόνι παῖ τί ποτε ταῖσδ'
ἐνέζευξας, ἐρῶν μ' ἀμαρτ-
οῦσαν, ἐν πημόναις;
οἴστρηλάτῳ δὲ δῆγματι δειλαίαν
παράκοπον ᾧδε τίρεις; 587
πυρὶ με φλέξων ἢ χθονὶ κάλυψον ἢ
ποντίοις
δάμεισι δὸς βοράν; μηδὲ μοι φθονή-
σης εὐγμάτων ἀναξ' ἄδην με
πολύπλανοι πλάναι 592
γεγυμνάκασ'. οὐδ' ἔχω
μαθεῖν ὅπῃ πημονᾶς ἀλύξω. 594
κλίεις φθίγμα τᾶς βουκίρω παρθένου;
ἭΡ, πῶς κτλ. usque ad γυμνάζεται.

ΙΩ. πόθεν ἐμοῦ σὺ πατὴρ δ' ὄνομ' ἀπίεις;
εἶπε μοι 601
τᾶ μογέρα τίς ἂν τίς ἄρα μ', ᾧ τάλας,
τὰν ταλαίπωρον ᾧδ'
ἔτυμα προσθεοῖς;
θεοσυτὸν τε νόσον ὠνόμασας, ἃ
μαραίνει με χροῖουσα κέντρ-
οισι φεῦ τοῖσδ' ἄλλης; 607
σκιρτημάτων δὲ νῆστιν αἰκεῖαις
λαβρόσυτος ᾧδε γ' ἦλθον,
ἐπικότοισι μῆδεσι δαμείσας· δυσ-
δαιμόνων 611
δὲ τίνες, οἱ ἐγὼ, οἱ ἐγὼ, μογοῦ-
σιν; ἀλλὰ μοι τορῶς τέκμηρον,
ὅ, τι μ' ἐπαμμένει
μαθεῖν μητὶ χρεὶ τί φάρ- 615
μακον νόσου; δαῖξον εἰπερ οἴσθα,
θροῖε φράζει τᾶ δυσπλάνῳ παρθένῳ.
ἭΡ. λέξω κτλ. usque ad Προμηθεῶς.

In 584. Vulgò εὐρών. Ald. ἄρών. Ipse dedi ἐρών. V. 586. Pro δέματι Guelph. δείγματι. Scriba voluit δήγματι: cf. 606. κέντροισι: quod perinde est. v. 607. Vulgò φοιταλέοισιν Ald. φυταλέοισιν. Unde erui φεῦ τοῖσδ' ἄλης. Hesych. ἄλης, πλάνης: cf. Æschyl. Suppl. 572. emendatum in CLASSICAL JOURNAL, No. V. p. 191. V. 609. Vulgò deest ὦδε. Id è versu strophico reposui; vid. Herman. Observ. Critt. p. 130. V. 615. Vulgò παθεῖν at μαθεῖν cum παθεῖν commutatum sæpiùs teste Brunckio ad Trachin. 673. hic unice verum reddit responsum Promethei πᾶν ὃ, περ χεῖζεις ΜΑΘΕΙΝ. Mox Ald. τί μὴ χεῖ. Ipse dedi μητὶ χεῖ. Homericam vocem μητὶ (Il. ♣. 316.) Æschylus non esset indignatus, si lusisset in eâ de Promethei cognomine; cui similis est lusus in v. 18. Τῆς ὀρθοβούλου Θείμιδος αἰπυμῆτα παῖ. Usurpatur μῆτιν infr. v. 907. et in Soph. Antig. 164.

In. S. C. Theb. v. 78. et sqq. extat carmen quod omnes præter Botheum pro Monostrophico habere videntur. In Botheanâ quidem editione Antistrophicum εὔχεται εἶναι, sed more Botheano Antistrophicum. Excipi tamen duo fortasse loca debent, in quibus à vero non longè distat Magdeburgensis. Ipse equidem sic lego.

V. 78.

στρ. α'.

ἀντιστρ. α'.

θρέουαί τοι
φοβερά μέγαλ' ἄχῃ μεθίεται στρατὸς
στρατόπεδον πολὺ λιπών 80
κίθερία κόνις με πείθει φανεῖσ'
ἀναυδὸς σαφὴς ἔτυμος ἄγγελος·

ἐλεδεδμένως
πεδιοπλόκτυπος βοὰ χεῖμπτται
ἐν ὤσιν. βρέμει τ' ἀ- 85
μαιμακέτου δίκαι ὕδατος ὀροτύπου·
λεῶς ὦδε ρεῖ πρόδρομος ἵππότης

στρ. β'.

ἀντιστρ. β'.

ἰὼ ἰὼ ἀλεύσατε θεοὶ θεαὶ τ'
ὀρόμενον κακόν· βοᾷ τειχέων 89
ὑπερ, ὃ λείκασπις ὀρνυται, λεῶς
εὐτρεπὴς ἐπὶ πτόλιν διώκων
θεῶν ἢ θεῶν 92

τίς ἄρα ῥύσεται τίς ἄρ' ἐπαρκέσει;
πότερα δὴτ' ἐγὼ περιπέσω βρέτη
δαϊμόνων, εὐδρόι μάκαρες; ἀκμα-
ζει· τί μίλλομεν βρετέων ἔχσθαι
ἀγαστονοί; 97

στρ. γ'.

ἀντιστρ. γ'.

ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;

κτύποι δέδορκα, πάταγον οὐχ ἐνὸς
δορός.

πέπλων καὶ στεφάνων, εἰ 99
μὴ νῦν, πότ' ἀμφὶ λίταν ἔχομεν;

τί ῥέζεις; προδώσεις 102
γαίαν παλαιχθόν', Ἀρης, τὰν τιάν.

στρ. δ'.

ἀντιστρ. δ'.

ὦ χρυσοπήληξ
δαῖμον ἐπιδ' ἐπὶ πτόλιν,
ποτ' ἔθου γὰρ φιλητάν· 106
θεοὶ πολιissoῦχοι χθονὸς
ἴδετε παρθένων ἱκέσιον λόχον
δουλοσύνας ὑπερ·

ἀλλ' ὦ πάτερ Ζεῦ 110
παντελεὶς πάντως ἀρηξ-
ον ἀρῆων ἄλωσιν.
κῦμα γὰρ περὶ πτόλιν
δοχμολόφον ἀνδρῶν καχλάζει πνοαῖς
Ἀρεὸς ὀρόμενον. 115

στρ. ε΄.	ἀντιστρ. ε΄.
Ἄργειοι πόλισμα Κάδ- μου κυκλοῦνται δαΐων ὀπλων. διὰ γενύων ἱππίων κινύρονται φόβον χαλινόι· 119	ἔπτ' ἀγνόορες πρέπον- τες πρόπαρ στρατοῦ σαγαῖς 121 δορυσσοῖς πύλαις ἐβδόμαις προσίστανται πάλα λαχόντες·
στρ. ς΄.	ἀντιστρ. ς΄.
σύ τ' ὦ Διόγενες Φιλόμαχον κράτος ῥυσίπολις γενοῦ Παλλᾶς· ὃ, θ' ἱππίος ἄναξ ἰχθυόβολου 126 μαχανᾶς Ποσειδῶν	φόβου, Ποντομέδων, ἐπίλυσιν δίδου· σύ τ' Ἄρης ἰὼ Κάδμου ἐπάνυμον 130 φύλαξόν τε πόλιν κῆδεσάι τ' ἐν ἔργοις·
στρ. ζ΄.	ἀντιστρ. ζ΄.
καὶ Κύπρις ἄτε προμά- τωρ γένους ἄλευσον· 133 σίθεν δ' ἐξ αἵματος λιταῖς ἀπύου- σαί σε θεοκλύτοις πιλαζόμεσθα. 137	Καὶ σὺ Λύκειος ἄναξ δαΐφ Λύκειος στρατῶ γίνου στέφαν αὐτάς· σύ τ' ὦ Λατογένεια κούρα 142 τόξ' εὐτυκάζου.
στρ. η΄.	ἀντιστρ. η΄.
ὀτοβον ἀρμάτων ἀμφὶ πόλιν κλύω. ὦ πότνι Ἥρα. 145 ἔλακον ἄξόνων βριθόμενων χηῶαι. Ἄρτεμι φίλα· δοιριτῖνακτος αἰθῆρ ἐπιμαίνεται· τί πόλις ἄμμι πάσχει, τί γενήσεται ; κοῖ δ' ἔτι τέλος ἐπάγει θεός ; 150	ἀκροβόλων δ' ἐπάλξεων λιθᾶς ἔρχεται, ὦ φίλ' Ἀπολλων, κόνναβος ἐν πύλαις χαλκοδέταν σάκειαν. μόκαιζ' Ὀγκα 154 καὶ πολέμοιο κράντορ Διόθεν τέλος ἐν μάχαισι θ' ἄγνον, πόλεως ἄνασσ', ἱπτάπυλον ἔδος ἐπιρρύου.
στρ. θ΄.	ἀντιστρ. θ΄.
ἰὼ παναλαεῖς θεοί, 158 τέλειος τέλειά τε, γῶς ταῶσδε πυργοφύλακες πόλιν δορίπονον μὴ προδῶθ' ἑτεροφάνη στρατῶ. 162 κλύετε παρθένων κλύετε παιδικᾶς χειροτόνους λιταῖς.	ἰὼ φίλοι δαίμονες λυτῆρ' ἀμφίβαντες πόλιν 166 δείξασθ' ὥς φιλοπόλιες μελεσθ' ἔθ' ἔργων δημίων· μελόμενοι δ' ὀργίων 169 φιλοθύτων ἀρήξασθ', ἔτι γ' εἰ πόλεως μνήστορες ἐστέ μοι.

In. v. 79. MSS. 8. dant μέγαλά τ' ἄχη. Unde τοι versui præcedenti restitui. Mox vulgò στρατόπεδον λιπὼν ρεῖ πολὺς ὧδε πρόδρομος : at verba proxima locum non suum occupant : in prioribus mutatur πολὺς in πολὺ ; v. 84. vulgò τ' ἐγχερίπτεται βοά. MSS. 4. τέ ὥτι χερίπτεται β. Mosq. 2. χερίπτεται : unde patet origo vocis ποτᾶται quæ post βοά legitur. At Brunckius cū MSS. edidit ὥτι χερίπτεται. Hinc erui ἐν ὧσιν χερίπτεται : quanquam ἐν ὧσιν cum βρέμι jungi potest. V. 85. Pro Ἀμαχέτου et ὀροκτύπου liber Ven. apud Burtonum ἀμαμαχέτου et ὀροτύπου : quam postremam vocem agnoscit Hesy-

chius, Ὁροτύπου δίκην: et Horatius exponit per *Monte decurrens velut amnis*: nec priorem dedignatus est Soph. *Æd. C.* 125. et *Æd. T.* 174. v. 91. εὐτρεπῆς MSS. Vulgò. εὐπρεπῆς. Id tuetur εὐπρεπὶς in Suppl. 730. *valde conspicuum.* V. 103. vulgò τὰν σὰν γᾶν. MSS. 4. τὰς τεὰν γᾶν: gl. est σὰν. Botheo debetur γαῖαν. V. 105. Ita Mosq. 1. et 2. vulgò ἐπιδ' ἐπιδε πόλιν. V. 106. Pro ἄν ποτ' εὐφιλήταν ἔθον. MS. ποτε φιλήταν. Ipse voces transposui et dedi γᾶν. V. 107. Post χθονὸς vulgantur ἴτ' ἴτε πάντες. Ald. ἴθ' ἴ τε. Turn. ἴδιτε. At in ἴτ', ἴτ' πάντες latet pro ἴδιτε var. lect. indicium: scriptum fuit ἴτ' ἴτε γε. τίνες. V. 112. vulgò hic δαῖταν ἄλωσιν et in v. 117. κυκλοῦνται φόβος δ' ἀρῆϊαν. Sed in loco posteriori libri variant. Ald. γὰρ ἦσαν corruptè vel pro γὰρ ἀρῆϊαν ut exhibet MS. Bar. vel pro γ' ἀρῆϊων ut legit MS. Ven. At è Mosq. 1. patet hic olim fuisse lect. var. notatam. Habet enim in textu Ἀρῆϊαν: suprascriptum γε. ἀρῆϊαν ἦτοι πολεμικῶν. Verùm ista varietas ad v. 112. referri debet. Unde patet lect. Bar. γὰρ ἀρῆϊαν velle γε. ἀρῆϊαν et Veneti γὰρ ἀρῆϊαν et γ' ἀρῆϊαν velle δηῖαν γε. ἀρῆϊαν. Quod ad φόβος post κυκλοῦνται positum, id nasci videtur è v. 119. ubi libri quidam dant φόβον pro φόβον. V. 118. vulgò διάδετοι. MS. 2. διὰ δέ τοι. At metrum respuit δέ τοι. V. 120. πρέποντες Ald. Rob. προπέπονται. Ex his erui πρέποντες πρόπαρ cf. Phœn. 121. πρόπαρ ὅς ἀγείται στρατοῦ. V. 131. vulgò ἐναργῶς. Dedi ἐν ἔργοις: scil. Ἄρεος. V. 134. vulgò σέθεν ἐξ αἵματος γενόμεν. MSS. 7. σέθεν γὰρ; i. e. σέθεν δ': vid. Porson. ad Med. 139. Mox γενόμεν est interpolatoris; hoc patet ex Ask. C. qui MS. dat αἵματος θυγατρὸς γενόμεν. V. 143. vulgò τόξον εὖ πυκάζου. Med. εὐπυκάζου. Unde patet veram lectionem servare Hesychium Εὐτύκαζον, εὐτοκον ἔχε. Cf. Callimach. Lavacr. Pallad. 3. καὶ ἅ θεὸς εὐτοκος ἔρπει. V. 155. Quid sibi velit πολεμόκραντον, ignoro: dedi Πολέμοιο κραντὸρ, ut Πόντου μείδων. Hesych. Κραντὸρ, βασιλεὺς, Idem Μείδων, βασιλεὺς. V. 156. Πρὸ πόλεως omittit Seld. sed πόλεως metrum poscit, πρὸ rejicit. V. 159. vulgò τέλειοι et τέλειαι. Sed Chorus hic loquitur non de omnibus Diis, verùm de Apolline et Minervâ Thebarum præsidibus: quamobrem mox λυτήριοι in duale λυτήρ' mutatur. V. 167. φιλοπόλεις synæresin patitur, ut βρετείαν, στεφίαν, θεοί, ἐπαύλεων, σακίαν in superioribus et mox πόλεως. V. 168. Seld. et Colb. 2. dant θ' ἴρων. vulgò θ' abest. Hujus carminis finem dudum monuit Hermannus esse Antistrophicum; quem omnes tamen præter Botheum sequuntur: is verò nescio quâ cæcitate nomine Epodi insignivit. Idem nomen imponi solet et Antispastico Systematī, v. 848. et sqq. quod rectiùs nomen Antistrophici Carminis occupare monuit Criticus *British Rev.* No. II. Sed alia quàm quæ à V. D. ibi proponitur, ordinandi ratio proferri potest.

V. 848.	στρ. β'.	ἀντιστρ. β'.
τάδ' αὐτόδηλα κρούπτος ἀγγέλου	ἔρῃσσι' ἀμφὶ κρᾶτι πόμπιμον	
λόγος·	χειροῖν	
διπλάτ' ἔμεριμαι	πίτυλον, ὃν αἶν	856
διδυμάνορ' ἀπ' αὐτόφονα	Ἀχέροντα διαμείβεται	
τάδε πάθη διμοιρεῖα	ἀστιβῇ Ἀπόλλωνι	851
τέλει· τί φῶ; τί δ' ἄλλο γ' ἢ πόντοι	μέλας Χαράν μονόστολον θεωρίδ' εἰς	
πόντων;		
δόμων δ' ἐφέστιοι,	ἀνάλιον τε γᾶν	860
πολλὰ γόνων, φιλίαι, κατ' οὖρον	πάνδοκον εἰς ἀφανῇ τε χέρσον·	

In v. 851. τάδε servant MSS. 4. vulgò τὰ. V. 854. vulgò ἀλλὰ γόνων. At MSS. 2. γόνων. V. 859. vulgò τὰν ἄστονον μελάγκροκον ναύστολον. At Schol. MS. Seld. legit τὰν ἄστολον. unde erui μονόστολον. Charontis cymba unum eodem tempore defunctum corpus transvectare dicitur; ναύστολον nascitur ex μονόστολον corrupto. Mox Ald. μελάγκαρον: ubi latet μέλας Χαράν. In Zonæ Epigramm. vii. usurpatur κελαινὴ Χαράν. Denique τὰν ἀνάλιον in ἀνάλιον τε γᾶν mutavi. Extat et Epodus in v. 901. et sqq. quod Systema Antispasticum nescio an primus ipse in Antistrophicum carmen disposuerim, legendo

V. 900.	στρ. γ'.	ἀντιστρ. γ'.
δῆπκι δὲ στόνος	ἔμοιρ' ἔσαντο δ' ὄξ-	
πόλιν· στένουσι πύργοι, στένει	υπάρδιοι· δι' ὧν ἐπιγόνους	
φίλανδρον πέδον·	μένει κτήματα·	
ἔβα νεῖκος, θάνατον	διαλλακτῆς ἃ φίλοις	
ἴσσι' ἴσον λαχεῖν	δῶκ' ἀμεμφία	
καὶ τέλος αἰνομόροισ·	οὐδ' ἐπίκουρος Ἄρης.	910
	905	

In v. 908. vulgò Διαλλακτῆς δ' οὐκ ἀμεμφίᾳ φίλοις Οὐδ' ἐπίχαρις Ἄρης At deest verbum quod latet in δούκ scilicet δῶκ': mox οὐδ' ἐπίκουρος redde *partibus neutrius opitulatus*. Ultimus denique Epodus sic constituendus est.

V. 995.	στρ. α'.	997	ἀντιστρ. α'.
ἰὼ δώμασιν ἰὼ κακὰ,		ἰὼ δύσποτμος ἰὼ πόνος	
πρὸ πάντων δ' ἐμοί·		ἐμοὶ καὶ πρὸ σοῦ.	
	στρ. β'.		ἀντιστρ. β'.
ἔτεοκλεῖς ἀρχήγεται.		πού σφε θήσομεν χθόνος;	
ἰὼ πάντων πολυπονώτατοι.		ἰὼ ὅπου τιμιάτατον·	
δαμονῶντες ἐν ἅτα.	1001	μνήμα πατρὶ πάρευνον.	

In v. ἐτεοκλεῖς ludit Æschylus, ut sæpius ludit in Πολυνεικής. Redde igitur verè celebrati. Mox pro πῆμα quod intelligere nemo potest, dedi μνήμα "tumulum."

Ad finem hujus novæ distributionis speciminis, quod alio tempore ad umbilicum perducetur, obiter moneo Hermannum longè longè-que ceteros rerum metricarum peritos superare in disponendis cantibus Choricis à v. 961. usque ad 994. Ideòque lectori auctor esse volo, ut nusquam illum ducem nisi aperte cæcutientem deserere audeat.

Imposition of Hands considered as a Mark of Favor in the East, applied to the Illustration of Scripture.

“ THEN went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in his clearness: And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink.” Exodus, c. xxiv. v. 11. Mr. Burder, in his “ Oriental Customs,” (Vol. II. p. 45. 3d. edn.) says: “ It is usually said, that God *laid not his hand* in a way of terror, or anger, on these nobles on account of their intrusion: but in the Monthly Magazine for January 1804, is the following description of the appearance at court of the Mogul’s officers, who partake of his bounty, or rewards:—‘ Those officers of the districts, whose time has expired, or who have been recalled from similar stations, repair to the imperial presence, and receive the reward, good or evil, of their administration: when they are admitted into the presence, or retire from thence, if their rank and merit be eminent, they are called near to his Majesty’s person, and allowed the honor of placing their heads below his sacred foot; the Emperor lays his hand on the back of a person on whom he means to bestow an extraordinary mark of honor; others from a distance receive tokens of kindness, by the motion of the imperial brow, or eyes:’ now, if the nobles of Israel were not admitted to the same nearness of approach to the Deity as Moses and Aaron, perhaps this phrase should be taken directly contrary to what it has been: *he laid not his hand* in a way of special favor; nevertheless they saw God, and did eat and drink in his presence: this sense of laying on the hand is

supported by a passage in Bell's 'Travels' to Persia, (p. 103.) 'The minister received the credentials, and laid them before *the Shah, who touched them with his name, as a mark of respect*: this part of the ceremony had been very difficult to adjust, for the Ambassador insisted on delivering his letters into the Shah's own hand; the Persian Ministers, on the other hand, affirmed, that their King never received letters directly from the Ambassadors of the greatest Emperors on earth.'—Theological Magazine, Vol. iv. p. 140.

This interpretation of the passage is also confirmed by the following passages, which are taken from Captain Turner's account of the Embassy to Tibet. We are told in a letter from the Minister of the late Teshoo Lama to Warren Hastings, (p. 455.) that when the holy man was proceeding towards the land of China, "he laid his hand" [upon the crowd, which flocked to obtain the honor of an audience,] conferring blessings upon their heads, and made them joyful; and this was the established practice all the way." We are told in Poorungheer Gosein's Narrative of the particulars of the journey of Teshoo Lama, (p. 464.): "The ceremony of introduction, and mode of receiving the blessing of the Lama, at the time of being presented to him, may here be best remarked: when any of the Princes, or immediate relations of the Emperor, were presented, they were all received by the Lama, without moving from where he sat, but they were distinguished by his laying his bare hand upon their heads, whilst he repeated a short prayer, or form of blessing: the nobility, or men of the second rank, when introduced, went through the like ceremony, except that the Lama wrapt a piece of clean silk round his hand, and in that manner rested it on their heads, whilst he repeated the blessing: and for those of inferior note, a piece of consecrated wood, of about half a yard long, was substituted, and held by him in his hand, with the end of which he touched their heads, in like manner as he had the others with his hand." Again, p. 422. "When ordered to receive his dismissal, Poorungheer approached the [infant] Lama, and bowing before him, presented his head, uncovered, to receive his blessing, which the Lama gave by stretching out his hand, and laying it upon his head."

Mr. Ives says in his *Travels*, p. 401. : “ In our walk this morning, (at Leghorn,) I could not but take particular notice of a great number of horses, which were led about dressed with ribbons and other ornaments; upon my inquiring into the reason of this piece of pageantry, a French gentleman, who came with us from Cyprus, and now happened to be upon the parade, shook his head, and said, He was ashamed to inform me, but the fact was, that the too credulous people, conformably to an annual custom, were leading those creatures to a certain church, in order to their being blessed, which was done by the prayers and *laying on of hands* of a priest, who for his good offices received a pecuniary satisfaction; and without this benediction the owners never expect any good services from their cattle for the ensuing year.”

Mr. Burder, in his “*Oriental Customs*,” Vol. II. p. 25. makes the following observations upon Genesis, c. 48. v. 14. “ ‘ And Israel stretched out his right hand, and laid it upon Ephraim’s head.’ Imposition of hands was a Jewish ceremony, introduced, not by any divine authority, but by custom; it being the practice among those people, whenever they prayed to God for any person, to lay their hands on his head: our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayers to the ceremony: the Apostles, likewise, laid hands on those, upon whom they bestowed the Holy Ghost: the Priests observed the same custom, when any one was received into their body: and the Apostles themselves underwent the imposition of hands afresh, every time they entered upon any new design: in the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe.”

We may perceive from these remarks, whence the idea of the supposed efficacy of a royal touch in cases of the evil arose; it undoubtedly came from the East, where, as we have seen, the people still consider a royal touch as a signal blessing. These remarks will also enable us to perceive the force and beauty of the following passage in the 139th Psalm, “ Thou hast beset me behind, and before; and laid thine hand upon me;” that is, in the way of favor and kindness.

REMARKS
ON SIR W. DRUMMOND'S DERIVATION OF THE
WORD "PHAROAH."

TO THE EDITOR OF THE CLASSICAL JOURNAL.
SIR,

YOU have rightly presumed, that I had not read the passage in Sir W. Drummond's *Essay on the Punic Inscription*, which he has quoted and subjoined to my last letter at your p. 374; but now that I have read it, I do not find that it removes in the least my former complaint of a derivation having been formed by an incongruous medley of two different languages; on the contrary it gives farther strength to my objection against Sir William's derivation of the Hebrew word *Pharoah*. It does indeed appear by that quotation from the above *essay*, that Sir W. did not omit to observe, that the Jews formed their word *Pharoah* from the Egyptian *Ph'ouro*, their word for *the king*, which still subsists in the Coptic translation of the Bible; but this did not appear from his former note to c. 45 at your p. 174, where he derived *Pharoah* immediately from the Egyptian *Phi* and the Hebrew *roh*, to which I therefore objected. Now the circuitous course, which he thus proposes to give to his derivation by going through Egypt, adds no advantage to it, and really renders the incongruity still worse, besides another still stronger objection to it from anachronism. He appeared at first to mean, that it was the Jews, who had borrowed the Egyptian article *Phi* and prefixed it to their own Hebrew word *roh*; but now it is the Egyptians, who are supposed to have made this incongruous medley, by prefixing their own article *Phi* to the word *roh*, *Shepherd*, borrowed by them from the Israelites, which is still less probable than the former method. For as the Israelites had lived long in Egypt, it was possible that they might have brought along with them into Palestine some Egyptian words, as they did several Chaldean when they returned from Babylon; but it was very unlikely that the Egyptians should be obliged to go to the Israelites, when just arrived in Egypt, for a title for their own king; the consideration of being foreigners and slaves, a despised and oppressed people while in Egypt, would render it

an indignity to their sovereign to call him by their Hebrew name *roh*; more especially since it meant a *Shepherd*, which was an occupation of life apparently obnoxious to the Egyptians even in lower ranks in life. But beside the improbability of such an incongruous medley of languages being made by Egyptian natives, there is also an impossibility arising from the fact of the title *Ph'ouro* having been current in Egypt for *king*, long before the Egyptians had obtained the least knowledge of the Israelites, or of their Hebrew language; for we read in Genesis that it was the usual name for *king* in Egypt as early as when Abraham went there. "The princes of Pharoah saw Sarah, and commended her before Pharoah, and the woman was taken into Pharoah's house," c. 12. 15. Again, in a century or two later, when Joseph's brethren went into Egypt, we again find the title Pharoah in common use; and it might have been still a century after this before the Egyptians knew enough of the Hebrew language to learn that *roh* meant *Shepherd*. I might then just as well suppose, that *Ph'ouro* was derived from *Roi*, the title of the late kings of France; and an anachronism of 200 years is just as objectionable as one of 3 or 4,000. It is such improbable and incongruous derivations as these, which bring discredit upon the otherwise valuable science of etymology, which sometimes assists in giving us a peep into antiquity, where all other methods fail; and notwithstanding that all records of such very early past events and connexions of nations have now perished irrecoverably. When kings and kingdoms have no memorials preserved, yet their languages have not altogether perished with them, but have generally preserved some degree of permanency long after those who formed them are forgotten; and by duly comparing these together, we may often recover the knowledge of facts and circumstances, concerning which no other traces whatever are now extant.

The quotation moreover now made by you, Sir, from the "Essay on a Punic Inscription," affords foundation for farther complaints concerning the derivation in question; for Sir W. says there, in order the better to support it, "that this word *Ph'ouro* is *PPO* in the Saidic, and it may be suspected that it was originally written *PO*, to which the indefinite article *OR* was prefixed: this is indeed positively asserted by Woidé, and it

would be difficult to appeal to a better authority. The ancient Egyptians then pronounced *Phi-ro*, the king; the article is purely Egyptian, but the noun may be traced to the Hebrew." Now to what assertion do those words, *this is positively asserted by Woidé*, refer? one would naturally suppose, to the immediately preceding sentence, viz. "to *PO* the indefinite article *OT* was prefixed." But no such assertion is to be found in Woidé's lexicon; and only that *ouro* with *Phi*, or *Pi*, prefixed means the king, p. 70. 185. That the *OT* of *ouro* is the indefinite article *ou*, is Sir W's. own presumption and without any authority from Woidé to support it. In truth, this would form a very incoherent confusion of articles, for it would express *the a king*. Besides this unauthorised assertion, Sir W. adds that "*Ph'ouro* is in the Saidic (*writ.*) *PPO*," but this no way affects the derivation. For it is indeed true that, in the Coptic, contractions of words sometimes occur in *writing*, as for instance ΦT in Coptic letters for *Phi-noute*; but such contractions in writing are only substitutes for the words at length, and do not alter the pronounced words themselves any more than the contraction of IHS for Ἰησοῦς by the ancient Christians: neither can any such abbreviation of the word to *PO* in Coptic letters be found any where, except in the above quotation from the Essay on a Punic Inscription. I think myself justified, therefore, in concluding as before, that Etymologists ought to have some *slight evidence*, beside mere imagination, to support their derivations. That the *ou* of *ouro* is not the indefinite article answering to our *a* appears also from the verb *erouro*, to reign, for what concern has an article with a verb? All these suppositions seem to be made in order to favor the proposed derivation of *Ph'ouro* from the Hebrew *roh*, "a Shepherd," and any other person might just as well derive from such roots *Porus*, a well known king in the time of Alexander. Or again, I might confidently affirm that the above *ou* is the same as the *oo* of the Rosetta stone, and means as there *deity* ($\Delta\iota\omicron\varsigma$) and also *king*, the Egyptian kings being deified, and hence *ou-ro* came to mean the royal Shepherds of Sir W. Drummond, who never existed any where except in that Essay.

Norwich, July 30.

S.

ON THE VULGATE BIBLE of 1450—1455.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

HAVING been for some time busily occupied in making a *Catalogue Raisonné* of that portion of EARL SPENCER'S LIBRARY, which comprehends the volumes printed in the 15th century, with all the *Editiones Principes*;—to be accompanied with fac-similes of types, devices, and other appropriate and curious embellishments;—I had occasion to examine, with considerable patience and labor, the evidence which has been brought forward respecting

THE BIBLE SUPPOSED TO HAVE BEEN PRINTED AT MENTZ,
BETWEEN THE YEARS 1450 & 1455, IN 2 VOLS. FOLIO.

His Lordship has a beautiful copy of it, and I commence my catalogue with a description of it; but finding the examination of this evidence too elaborate to be subjoined to the description, I presume to think that it will find an appropriate place in your JOURNAL.

There are few subjects in Bibliography which have given rise to such a long and stubborn disputation, as that of the time and place of printing the present Bible. The matter, however, from the testimonies about to be adduced in illustration of it, may now be considered to be at rest. Never was there a more connecting chain of evidence, than that which has linked certain facts together as corroborative of the execution of these volumes by Gutenberg, not later than the year 1455. As an inquiry into this evidence may be both useful and amusing to the typographical antiquary, it shall be my endeavour to conduct it with all possible attention to accuracy and compression.

In the year 1499 was published what is called, *THE COLOGNE CHRONICLE*; a copy of which work is in Lord Spencer's Library. It is printed in the German Language,² and Scrivenerius³ has transcribed the entire passage from it relating to the art of printing; while Boxhorn,⁴ Freytag,⁵ and Wurdwein,⁶ have contented them-

¹ Mr. Beloe, in the 3d and 5th volumes of his *Anecdotes of Literature and Scarce Books*, has made mention of this Bible. See too the *Bibliog. Diet.* vol. I. p. 185.

² The title is *Die Cronica van der hilliger Stat von Coellen*; see fol. ccxij. rect.

³ *Laurea Laurentii Costeri*, p. 100: see it in Wolf's *Monumenta Typographica*, vol. I. p. 407—412.

⁴ *Theatrum Hollandiæ*, &c. p. 409. 1632. 4to.

⁵ *Analecta Literaria*; vol. I. p. 115.

⁶ *Bibliotheca Moguntina*; p. 50.

selves with selecting that passage, which, on the oral testimony of Ulric Zell, (an ancient and respectable Printer of Cologne,) specifies "that the art of Printing was discovered at Mentz, on the Rhine, about the year 1440: and that in the Jubilee year of 1450, they began to print a Bible in a large letter, like the type used for Missals." The Latin translation of the German passage may be seen in Mallinkrot,¹ Chevillier, and in more recent bibliographical writers.² To this evidence it has been objected, that Ulric Zell does not declare that *he saw* the Bible with the date of the Jubilee year affixed; and that the *exact* period of the commencement of the typographical art is not specified by the words, "Ind dat is geschiet byden jaren uns Heren MCCCCXL." Whatever may be the force of these objections, there is a very strong negative proof that the first essays of the art of Printing did not commence *later* than 1450, and that this Bible was printed *before* the year 1460; for the widest latitude of construction could not assign to the expressions of the Chronicle a date later than that here last submitted.

Towards the opening of the sixteenth century, TRITHEMIUS³ imparted to the book-world a valuable piece of information, which he had learnt from unexceptionable authority; namely, that "about 30 years ago he heard from the mouth of Peter Schoeffer himself, that, at first, great difficulties were encountered in the exercise of the newly-discovered art of Printing; for before the third *Quarternion*⁴ of an impression of the Bible had been struck off, they had expended not less than 4000 florins." Trithemius died in 1516, in his 55th year, having completed his *Annals of the Hirsauge Monastery* in 1514; so that he could not have received this intelligence later than 1485. This evidence has been questioned, although by no means shaken. The authority for it shall be now adduced.

Among the curious public records, which Bibliographers⁵ have found respecting the absolute discovery of the art of Printing by

¹ *De Ortu et Progressu Artis Typographicae*, Colon. Agrip. 1639. 4to. p. 37. incorporated in Wolfii *Monumenta Typographica*, tom. i: see particularly p. 623-4.

² *L'Origine de l'Imprimerie de Paris*, 1694. p. 8. Meerman, *Origines Typographicae*, vol. II. p. 105. 1765, 4to.

³ *Annales Hirsangienses*, vol. I. p. 421-2. 1690. fol. And see the subscription to Trithemius's *Compendium de Origine Regum et gestis Francorum*, 1515; repeated in his *Breviarium Ecclesiae Mindensis*, 1516;—both printed by John Schoeffer, the son of Peter Schoeffer—where it is expressly declared that Fust began to make experiments in 1450, and completed them in 1452, when he began to print effectively. Fournier slightly alludes to one of these authorities, but they are both specifically given in Meerman's *Appendices* to his *Origines Typographicae*, vol. II. No. XLIV. p. 146. See too No. IV.

⁴ A *Quarternion* is *four sheets*: see Lambinet, *L'Orig. de l'Imprim.* vol. i. p. 134; edit. 1808.

⁵ See the '*Documenta Typographica*,' at the end of Schoepflin's *Vindiciae Typographicae*, Argent. 1760; but perhaps better in Meerman's *Orig. Typog.* vol. II. p. 58. The reader may also take the trouble of consulting a note in the recent edition of our *Typographical Antiquities*, vol. I. p. lxxxvii.

Gutenberg, there is a document,¹ subscribed by the Notary Helmasperger, and dated the 2d of November, 1455, concerning a process, or law-suit, between Gutenberg and Fust; in which the former was condemned to pay the interest of 2020 florins advanced to him by the latter, in the way of business; and that part of the capital (admitted by Gutenberg to be 800 florins,) which was devoted to his own personal profit. How then does this tally with 4000 florins expended upon so small a portion of a Bible like the present?

In the first place, it is probable that Trithemius may not have correctly remembered the conversation, or at least the precise sum specified by Peter Schoeffer, after so long a period as thirty years had elapsed; or Schoeffer may have exaggerated; or upon Trithemius himself, then a young man, the communication might have made too lively an effect. But these are mere gratuitous concessions, and may be opposed with as much propriety as they may be brought forward. We must take it for granted that both Schoeffer and Trithemius (till something very decisive be brought forward to impeach their veracity) stated the transaction in a fair *bonâ fide* manner; the one from personal experience, the latter as it was communicated to him. But—

In the second place, there is nothing from this printed evidence, which at all affects the preceding testimony. Clement² has dwelt with his usual animation upon it; but Meerman has well observed, that this debtor and creditor account between these two illustrious fathers of the art of Printing, was only that which occurred in the usual expenses of the office between the year 1450 and 1455; after the impression of this Bible, and after the commencement of their partnership. He seems to infer, that 4000 (golden) florins was no unconscionable sum for procuring the matrices and puncheons, and other necessary materials, for printing so magnificent a work; and, at any rate, concludes, that the Bible was committed to the press before the partnership commenced. See his luminous note in the *Origines Typographicae*, vol. I. p. 150--1. and vol. II. p. 103.; in which latter he corrects Fournier.

Hence we may remark, that the testimony of Ulric Zell turns out to be not far short of the truth. It is ascertained that Gutenberg knew the art of Printing in 1439,³ and was making efforts in the same during the ten following years. He went to press with this Bible in 1450, but probably ruined himself in the speculation. Yet

¹ A careful French translation of the original German deed may be seen in Fournier: *De l'Origine et des Productions de l'Imprimerie Primitive en taille de Bois*, Paris, 1759, 8vo. p. 92. 116. 124. Daunou, in his *Analyse*, &c. (of which hereafter.) Paris, An. xi. p. 35. notices a curious deed discovered by Fischer, (*Description de quelques raretés bibliographiques*, n^o. I. 1800, 8vo.) in which Gutenberg offered to give to the Monastery of St. Claire, at Mentz, the books he had printed, up to that period, (1450,) and those which he might print in future.

² *Bibliothèque Curieuse*, &c. vol. iv. p. 62-76.

³ Consult the authorities in the note 5: at p. 472.

his enthusiasm bearing him through, he completed it; and then became unable to carry on the business without the aid and wealth of Fust—between whom, whatever money accounts afterwards arose, it must, I think, be concluded, that these accounts were totally unconnected with the impression of this Bible. Upon the whole, therefore, as far as the ancient evidence of Ulric Zel, Peter Schoeffer, Trithemius, and public records, affect the question, there seem to be the fairest grounds for conceding to Gutenberg the honor of this immortal work; nor should we controvert the authenticity of the foregoing witnesses, without weighing well in our minds the salutary admonition of Meerman: “*Temerarium profectò est in dubium vocare quæcunque veteres scripserunt, nisi error eorum aut mala fides demonstrari aliunde possit.*”¹

The question being thus settled, in regard to what may be called contemporaneous evidence, I shall now endeavour to gratify the reader with a succinct account of the manner in which succeeding Bibliographers have noticed this ancient and extraordinary production.

Andrea Schottus, in his *Catalog. Interpret. Script. Sacr.* Cologne, 1618, 4to. observes, “*Biblia Moguntinensia primæ Impressionis, An. 1450, 1462, 1472.*” this is in his first chapter, “*De Bibliis Catholicis.*” The observation is brief, but it will be found in the end to be very accurate.

The evidences of Scriverius and Boxhorn are not, it must be confessed, very essential towards the establishment of the date of this Bible. Their object was, not to agitate the comparative antiquity between this and subsequent early impressions of the sacred writings, but to show that the city of Mentz was indebted to Haerlem for its knowledge of the art of Printing; and even that Fust had received some copies of the Donatus, executed at the latter place, before he ventured upon making trial with his own types. The examination of this point belongs rather to a general History of Printing, than to the present attempt.

Lipenius, in his *Bibl. Theologica*, p. 153. makes the same observation with Schottus: “*Biblia Latina prima typis exscripta Moguntiae, 1450.*”

Chevillier, who was ignorant of the existence of a copy of this Bible, says, “*elle doit pourtant ici avoir par honneur le premier rang.*” see his *L’Origine de l’Imprimerie de Paris*; 1694. 4to. p. 5—9. 74—5.

The eighteenth century is more prolific in its evidences concerning the priority of this work. The learned Uffenbach, in the *Catalogue of his own Books*, 1729, 8vo. vol. i. p. 1. gave an account of an old Latin Bible, in two volumes, which he conceived to be the first edition of the Bible printed at Mentz, and which he valued at 200 crowns. Clement justly observes, that his account is rather obscure; but when he talks of “*the great rudeness of the types, and the inequality of the lines,*” &c. I cannot suppose this to have

¹ *Orig. Typog.* vol. i. p. 152. note c.

been the ancient work of which we are treating: indeed, a subsequent examination of De Bure has confirmed my suspicion.

Theophilus Sincerus, in his *Neue Sammlung von alten und raren Büchern*, 1733, 8vo. p. 14. speaks of an old Bible, which was at Lege, in the Library of Baron Crassier,¹ and which was thought to be more ancient than the edition of 1462.

Marchand, in his *Histoire de l'Imprimerie*, p. 22. note M. does not appear to have seen a copy of the work; but from an examination of the preceding authorities, he conceives this Bible to have been the first of all similar impressions. He properly refutes the notion of Struvius and Werther, who conceived the types to have been cut with a knife; and of Wiaerda, who said they were anterior to the puncheons and matrices invented by Schoeffer. The President Cousin, who imagined this edition was printed with wooden blocks, is also corrected by Marchand.

The testimony of Schwarz, although it is by no means decisive, may be interesting to the typographical antiquary. He says in his *Primaria quedam Documenta de Orig. Typog. Altorfi*, 1740, 4to. pt. ii. p. 4. that "in the year 1728. in a Carthusian Monastery, a little beyond the walls of Mentz, he saw a copy of an old Latin Bible, which was printed in a large character, similar to what is called the Missal type; and that, however a few of the end leaves were cut out, so that the date, place, and printer's name, could not be ascertained, yet, in an ancient MS. catalogue of the same library, an entry, or memorandum, was made, that this Bible, with some other books, (the names of which he had forgotten,) was given to the Monastery by Gutenberg." In his *Nützliche Arbeiten der Gelehiten in Reim*,² pt. vi. p. 493. he makes the same remark; but adds the name of Fust to that of Gutenberg, as a donor of the volumes. It is properly observed by Fourrier,³ in his reflections upon this statement by Schwarz, "that if the latter leaves of this Bible were wanting, how could it be known to be without date? and if by a Missal type he means the type of the Psalter of 1457, (to which in fact he absolutely says it was similar,) then such a Bible would have filled *twelve* volumes rather than *two*!"

At length the Abbé Sallier, in the 14th volume of the *Histoire de l'Académie Royale des Inscriptions*, Paris, 1743, p. 238, &c. gave the bibliographical world a minute and interesting account of what he conceived to be this precious production of early typography. He obtained a copy of an old edition of the Bible, for the Royal Library, in the year 1739, for which he was indebted to the bibliomaniacal spirit of a curate of Amcecy, in Savoy, who literally dragged it out of the dust of a library belonging to the "Cordeliers de Moutiers, the capital of Tarentaise," and for which he paid only

¹ Meerman ridicules the supposed antiquity of this Bible. See his *Conspiculus*, &c. p. 47; edit. 1762.

² *Index novus Librorum sub Incunabula Typographiæ Impressorum*, p. 25.

³ *De l'Origine de l'Imprimerie*, p. 198.

half a crown! The dissertation of Sallier ("où règne autant d'érudition que de gout," says Fournier,) was attacked in a very lively manner by Clement, of which we shall presently take notice. Meantime, it is proper to add, that the Abbé's testimony has nothing to do with the present Bible, as De Bure has satisfactorily shown.

Mylius, in his *Memorabilia Bibliothecæ Academicæ Jenensis*, Jenæ, 1746, 8vo. p. 156-7, after mentioning the antiquity of the DURANDUS of 1459, says, that "no book in our library is of a more ancient date, unless perhaps two volumes of the Latin Vulgate Bible, which are in the theological department of the Bibliotheca Danziana, in folio, and printed in the Missal character; and which I conjecture to have been published between the years 1440 and 1450."

In the *Berlinische Bibliothec*, 1747, vol. i. p. 278, 430. vol. ii. 410. appeared a description of the magnificent copy of this Bible, in the Royal Library at Berlin, which is printed UPON VELLUM, and enriched with a profusion of ancient and elegant embellishments. The author of this account assigns the date of 1450 to it; and illustrates it with a representation of three different typographical characters, by which he conceives the work may be distinguished.

Whether Megerlinus ever published his *Moguntia Typographiæ Inventrix, Anno 1750, tertium jure jubilans*, I have not been able to ascertain; but this work was to have succeeded a previous one, published at Frankfort upon the Main, under a sufficiently imposing title;¹ which, in fact, was only an abridgement of the account that appeared in the *Bibliothèque Germanique*.

Next appeared the brief, but perspicuous statement of Freytag, in his *Analecta Literaria*, vol. i. p. 115; in which the author refers to Vogt, the Berlin. Biblioth., the Cologne Chronicle, Trithemius, and Marchand, as well as to preceding authorities. He admits the priority of the present impression, and speaks of a copy in the library of the University of Jena, which "he had examined with his own eyes."

Thus almost uniformly ran the stream of evidence in favor of the antiquity of this Bible, when Clement, in a long note of 14 pages, in his *Bibliothèque Curieuse*, vol. iv. p. 63, &c. assembled a host of authorities, as he thought, in opposition to the received opinion. As far as I can discover, this ardent bibliographer, whose spirit and taste are courteously treated by Fournier,² does not appear to have ever examined a copy of the present work. When he triumphantly asks—"Mais où cette Bible? a-t-elle été continuée et achevée?" and replies, that no one has, as yet, proved its existence; he over-

¹ *Annus Bibliorum 1450. primo impressorum Moguntia tertium jubilaris, hoc Anno 1750. quo primæ Bibliis Latinis Anno 1462. adhuc tributa, loco movetur demonstratione oculari. . . . Autore Dar. Frid. Megerlino, 1750, 4to.*

² "Plus les lumières de M. Clément sont étendues, plus son mérite personnel est grand, plus aussi les fautes qui lui sont échappées deviendront contagieuses, si elles n'étoient relevées." *L'Orig. de l'Impr.* p. 194.

looks previous facts; and puts a forced construction upon what former bibliographers have advanced. His reliance upon Köhler, both as an opponent of the Cologne Chronicler, (p. 66.) and as an authority for this Bible being finished in 1462. (p. 69.) has been but of slender service to him; for what favorable opinion can be formed of *this latter bibliographer*, when he asserts, that there is no book extant of Ulric Zell's printing at Cologne, before a commentary upon Aristotle's Logic, of the date of 1494?¹

The spirit displayed by Clement was equally manifested in the lively reply to him by Fournier. This elegant bibliographer, in his *Origine &c. de l'Imprimerie Primitive en taille de Bois*, 1759, 8vo. p. 188. 217. has entered with considerable enthusiasm upon the subject, and proved the fallacy of his predecessor's conclusions in a number of instances. Having made a careful examination of the second volume only, of what he *conceived* to be a copy of this Bible, in the Mazarine Library,² and compared this with the perfect copy in the Royal collection, described by Sallier, he was enabled to go pretty much at length into the subject; and his description of the two is exceedingly curious and interesting. Although he found literal and even verbal discrepancies, yet, "on measuring the height of the columns, the size of the lines, and making fac-similes on transparent paper, he found that they each occupied the same place, and corresponded, letter for letter, as if he had made his tracing from the very copy to which its verification was applied." He concludes, "I ask now, if, after so uniform and singular a process, acknowledged by these copies to have been the production of the first printers, (Gutenberg and Fust,) we can refuse them the honor of having executed these two dateless Bibles, especially after the evidence of many contemporaneous authors, who mention their having printed a Bible about the year 1450? Is there another Bible³ in existence, that can be substituted for the present one, which corresponds with the foregoing testimony?"

Three years after the publication of Fournier's elegant Treatise,

¹ The work of John David Köhlers, according to Clement, is intitled, '*Ehrenrettung Johann Guttenbergs*,' Leips. 1741, 4to. but Seiz, in his '*Annus Tertius Sæcularis invent. Art. Typog.*' p. 15. notices a previous one, called '*Nachrichten vom Ursprung der Buchdruckerey.*' Panzer has assigned the dates of 1466 and 1467 to Ulric Zell's earliest productions; see his *Annal. Typog.* vol. iv. p. 271. S. Santander imagined, that as the word 'sexto' was put immediately after 'quadringentesimo' in the colophon to a book of this date, that 'septuagesimo,' or 'octuagesimo,' might be inserted between; see his *Dict. Bibliog. Choisi.* pt. i. p. 156—7. But Lord Spencer has a volume of Zell's printing, which has the positive date of 1466 subjoined.

² It is rather singular that Maichelius, in his treatise "*De Præcipuis Bibliothecis Parisiensibus*," 1721, 8vo. should have overlooked both the copies in the Mazarine Library, described by Fournier and De Bure.

³ But Fournier wrote again, apparently in opposition to these sentiments, in the *Année Littéraire*, 1764, and *Journal des Sçavans*, An. 1764. No. v. p. 264. Amst. edit; see Meerman; *Orig. Typog.* vol. ii. 284. If I mistake not, Heinecken somewhere notices the altered opinion of Fournier, probably in consequence of having seen the different copy described by De Bure.

appeared the *Prospectus* of Meerman's *Origines Typographicae*, which was translated into French by the Abbé Gonjet, under the title of *Plan du Traité des Origines Typographiques*, &c. Paris, 1762, 8vo. It is a rare little volume, of 125 pages;¹ and at p. 44-50. he enters into a discussion concerning the early printed Latin Bibles. There are some lively observations in the notes, which were omitted in the enlarged work; but in regard to the Bible under consideration, as well as to the one called SCHELHORN'S BIBLE, he appears to have had no positive information: see p. 47-8. In his *Origines Typographicae*, 1765, 4to. vol. i. p. 151-2., and vol. ii. p. 284. he enlarges upon the subject; and as he makes a just comparison between the types of this Bible, and those of Schelhorn, and the Psalter of 1457, he would seem to have then examined a copy of it; and concludes with giving it the precedence to all the Mentz Bibles, and affixes the date of 1450, for its execution. Meerman also holds the balance between Clement and Fournier; and shows that, however the former has been properly corrected by the latter, Fournier himself is not free from error; The absurdity of the latter's supposing these types to have been cut in wood, seems not to have escaped the sagacity of Meerman. He concludes, however, with referring a thorough examination of the subject to a future opportunity.²

Next appeared the satisfactory account of De Bure. In the *Bibliographie Instructive*, vol. i. n°. 25. we are given to understand, that chance brought to light, during the researches of the author, a perfect copy of this Bible in the Mazarine Library, belonging to the "College of the Four Nations." No doubt is entertained of its being, "not only the first Bible, but the first publication in print." The description is accurate and rather copious; but the ingenious are invited to give a more ample account of it. No mention is made by De Bure of the details of Clement and Fournier, although he says, the Bible noticed by Sallier, by Uffenbach, and that of which the second volume only is described by Fournier, as being in the Mazarine Library, are all anterior to the year 1462.

In the *Catalogue des Livres de Mons. Gaignat*, vol. i. p. 16. n°. 16. a Bible is described, in the head-title, as being the present one; but the description of it, by De Bure himself, clearly shows it to have been the Schelhorn Bible; of which, hereafter. It was printed UPON VELLUM, and was sold for 2100 livres. If De Bure had been aware of the rarity and value of this latter article, he would have been less laconic in his description. It is singular, however, that he was not acquainted with Schelhorn's fac-simile of the types.

Heineken, in his *Idee Générale d'une Collection complète d'Estampes*, 1771, 8vo. p. 259, 260. does not hesitate to place

¹ It was reprinted by Jansen in his work entitled "*De l'Invention de l'Imprimerie, ou Analyse des deux Ouvrages publiés sur cette matière par M. Meerman*," Paris, 1809, 8vo.

² "Sed de his alibi, Deo volente, plura."

this Bible between 1450 and 1452; and says it was the first fruits of the invention of puncheons and matrices, to cast metal types, after finding the woollen ones ineffectual. "It is true (he adds) this first Essay succeeded astonishingly, but the expense was prodigious; nor can this be wondered at. First attempts are always expensive, from the unforeseen obstacles attending them. Let any one examine with attention a copy of this Bible, in the Library of the University of Leipsic, and he will not be surprised at the expense, considering the extraordinary beauty of the work."

Next follows the account of Masch and Boerner, in their truly valuable edition of Le Long's *Bibliotheca Sacra*, 1783. 4to. vol. iii. p. 67. They extract eleven lines from different parts, which, in their positions, vary from those in the Bible of Schellhorn. In regard to the text, they observe, that there is nothing particular in its readings, and that it agrees almost entirely with the Mentz Bible of 1462; which, they think, confirms its precedence to it. Meerman is chiefly quoted by them; and although they place the present article posterior to the Schellhorn Bible, yet they commence their inquiry by admitting, that "the subject is arduous and difficult to form a correct judgment upon."

Wurdwein, as was to be expected, in his *Bibliotheca Moguntina*, 1787, 4to. p. 50-52. turned his particular attention to the subject; and seems to have no hesitation, on the authority of Breitkopf, to consider this the most ancient impression of the Bible. He adds, that the copy of it, in the library of the Benedictine Monastery near Mentz, noticed at p. 475. ante, and by Meerman, vol. ii. 283. has been taken away.

The authorities of Denis, Vogt, and Panzer,¹ need not be particularly cited, as they merely quote preceding writers. Of a different nature, however, is the subsequent authority.

The Abbé Laire, in his Catalogue of the library of the Cardinal Lomenie de Brienne, published, under the title of '*Index Librorum ab inventu typographice ad annum 1500*,' Senon, 1791. vol. i. p. 5. has given some variations in two copies of this edition; which I subjoin below.² Concerning the inference to be drawn from these variations, he refers to Heineken, p. 272; where this skilful bibliographer is of opinion that such discrepancies are by no means decisive of another and different edition. For his own part, Laire concludes, that these volumes bear every indication of extreme typographical antiquity. He leaves the question "*sub judice*;"

¹ Denis *Supplement Annalium Typographicæ*, Maitt. 1789, 4to. p. 513. and Panzer, *Annal. Typographicæ*, vol. ii. p. 137. Panzer quotes chiefly Masch, *ut sup.* Vogt imagined the Bible of 1462 to be the first; but his editor corrects him, and subscribes to the superior antiquity of the present Bible. *Catalog. Libror. Rarior.* 1793, 8vo. p. 153-4.

² The articles are inserted under Nos. 5 and 6.

"In these two Bibles, (says Laire,) which are printed with precisely the same character, the following variations are observable:—

but dwells upon the singular beauty and perfection of the copies described.

No. 5. VOLUME THE FIRST.

Title at top of the first column, printed in red; 40 lines including the title: the last word '*Legeretur.*'

First word of the second leaf, '*significat :*' and last, (always on the recto,) '*Ars ē-;*' first of the third, '*Noui ;*' last, '*cernit et.*'

First words of the 4th leaf, '*sonare historiam;*' last, '*studiū.*'

Title at top of fol. 5. printed in red ink; bottom word, '*bona.*'

First words of fol. 6, '*dedit q;*' : last, '*mea quā.*'

Fol. 7. first words, '*ambulavit q;*' last line, '*feminā de aiantibus verō immūdis.*'

Fol. 8. first words, '*ramū olive ;*' last, '*ipse est.*'

Fol. 9. first word, '*eorūdem ;*' last words, '*Sarai uxore.*'

Fol. 10. first words, '*et vide ;*' last, '*venerunt mecū :*' and last word of the same fol. rev. '*manus.*'

No. 5. VOLUME THE SECOND.

Fol. 1. last word of the first column, rect. '*cōfirmandam ;*' last words on the reverse of the same, '*ore eius.*'

Fol. 4. rev. last words of the second column, '*in oculi^s.*'

Fol. 11. rect. first line of the second column ends '*igni^s.*'

Fol. 12. last word of the first column, '*bonis.*'

Fol. 14. last word of the first column, '*in ope.*'

At the end of the second book of Machabees are the Gospels, St. Paul's Epistles, the Acts of the Apostles, the Canonical Epistles, of which the last is that of St. Jude, terminating on the second column of 41 lines, on the recto of the leaf, and having the reverse blank. The Revelations follow on the recto of the ensuing leaf, the last column of which has 42 lines.

No. 6. VOLUME THE FIRST.

Title MS. 39 lines; last word '*Demostenis.*'

First of the second fol. (rect.) '*significat ;*' last, '*Ars ē-;*' first of the third, '*Mostrat :*' last, '*cernit et.*'

The same.

Title MS. : last word the same.

First words the same; last, '*mea qm.*'

First words the same; last line, '*feminā de animalib; verō immūdis.*'

First words the same; last, '*ipse est.*'

First word the same; last words '*erat Abram cū.*'

First words the same; last on the rect. '*qui venerunt mecū ;*' last word on the rev. '*man⁹.*'

No. 6. VOLUME THE SECOND.

Last word of the rect. '*cōfirmandam ;*' last of the reverse, '*ore ejus.*'

The same of the same, '*in oculis.*'

The same of the same, '*ignis.*'

The same of the same, '*bonis.*'

The same of the same, '*opere.*'

The whole of the opposite contents, as far as the Epistle of St. Jude inclusively, which terminates on the second column of 41 lines, are to be found in this; but the Revelations do not follow.

GENERAL REMARK.

The [first two] titles only of the first volume of No. 5. are printed: the five columns of the first leaves have but 40, the third and fourth columns of the fifth leaf, have 41, and all the rest, 42 lines. In No. 6. all the columns

The year 1798, or 1799, was distinguished by a valuable work of LAMBINET, intitled, *Recherches Historiques, Littéraires et Critiques, sur l'Origine de l'Imprimerie, &c. Bruxelles. An. vii. 8vo.* In this work a concise, but perspicuous and animated, account is given of the various Bibles seen and described by Lambinet's predecessors, as the identical Bible under consideration. Lambinet says, that he saw, in the National Library at Paris, two copies of this very Bible; one UPON VELLUM, in 4 volumes; and the other upon paper, in two volumes. The latter copy had a subscription, written in red ink, at the end of each volume; of that of the first volume, the following is a fac-simile:

Et sic est finis prime partis biblie
 scilicet veteris testamenti Illuminata
 seu rubricata et ligata p henricum
 Albrecht alius Cremer Anno dñi m cxtac
 lvi festo Bartholomei apli
 Deo granas Alleluia

At the end of the second volume, it is thus:

“ Iste liber illuminatus, legatus 2 completus est p Henricum
 Cremer vicariū ecclesie collegiate sancti Stephani maguntini
 sub anno dni Millesimo quatringsesimo quinquagesimo
 sexto, festo Assumptionis gloriose virginis Marie.
 Deo gracias. Alleluia.”¹

Lambinet adds: “ the types of the vellum and paper copies seemed to me to be one and the same; each having two columns of 40, 41, and 42 lines. I saw ‘chez les frères Gasparoli’ an edition upon paper, which was almost exactly like. I have also seen the two Mazarine copies; one of two volumes, [described by De Bure,] upon paper; the other of one volume, [described by Fournier,] upon vellum. I can the less decide (continues he) upon the priority of

have 42 lines, and the titles are written. From which I decidedly conclude, (adds Laire) that this latter copy is the earliest and uncastrated one; at least, it may safely be affirmed, that the other copy is not one and the same edition with this. There is some difference in a few of the leaves of No. 5. which might have arisen from a wish to deceive, or from supplying a few defective leaves in No. 6. Upon the cover of this latter, there is written, in the same character with the types, and apparently by a coeval hand:—
 ‘ERHARDUS NENINGER magister civium in Heylsprum, qui dedit illud fratribus Sanctæ Mariæ de Monte Carmeli ad articas, prope dictam civitatem.’

¹ This is taken from Santander; vide *infra*.

these copies, as I have no faith in the existence of the Bible before the year 1455." He then enters slightly upon the evidence of Trithemius and the Cologne Chronicle; and opposes the relation of the latter upon grounds, which, I confess, do not satisfy me as being solid. He concludes by acknowledging his scepticism about the age of MS. subscriptions in general, in order that he may, with the greater courtesy, avow his disbelief of that of Cremer in particular: thus cutting away one of the chief cords by which the antiquity of this Bible is upheld.

In his new edition¹ of the same work, 1808, 8vo. 2 vols. his scepticism seems to be subdued; and he assigns to this Bible a date between the years 1453 and 1455: but he conceives Schoeffer, and not Gutenberg, to have been the printer of it—from the similarity of the types to those of the Donatus expressly executed by the former: see *post*. In his remarks upon La Serna Santander, (an extract from whose work, relating to this Bible, was inserted in the *Moniteur*, October, 1805,) he does not appear to me to be successful.

We may pass by the respectable name of Daunou;² because, in this instance, he merely refers to authorities, which have been already submitted to the reader. He agrees, however, in placing this Bible before the Psalter of 1457.³

It was reserved for G. Fischer to make a valuable discovery, which being republished by the late Serna Santander, in his *Dictionnaire Bibliographique Choisi du Quinzieme Siecle*, Paris, 1806, 8vo. 3 parts, pt. II. p. 176. 180. ought to satisfy the candid and impartial, that the precedence of the present Bible is established by at least the most rational of inductive arguments. S. Santander not only published the subscription of Cremer, of the date of 1456, to which he gives entire credence, but the Colophon to a fragment of a DONATUS, discovered by Fischer, in which the name of Schoeffer, or Peter de Gernsheim, is absolutely incorporated; and which is printed with types precisely similar to those of the Bible under consideration. Lambinet has published a fac-simile of each.³ From this, Santander concludes, that as Gutenberg was compelled to give up his types and printing materials to Fust, by the deed of 1455—and as Schoeffer did not commence working in Fust's office, before the execution of this deed—therefore the Donatus was printed *after* the present Bible; and the Bible was not a performance of Schoeffer himself, subsequently to the Donatus. He might have added, that the works of Fust and Schoeffer have dates, or their

¹ Lambinet's work was reprinted in 1808, with the analysis of Daunou subjoined.

² *Analyse des Opinions diverses sur l'Origine de l'Imprimerie*, Paris, An. XI. 8vo. p. 21—2. This luminous and accurate treatise has been reprinted by Lambinet, with the permission of the author, in the second edition of his work.

³ In the new edition of his work upon Printing: but he adds, 'explicit apocalipsis,' as if it was *printed* in the original; whereas, in Lord Spencer's copy, it is *written* with red ink.

names subjoined ; the present Bible has neither : therefore the probability is, that it was not printed by either Fust or Schoeffer. The affixing of the city of *Mentz* to the place where these types were used, is, as Santander¹ justly remarks, very material in establishing the antiquity of this Bible.²

Two years after the publication of the foregoing work, appeared Jansen's review of Meerman's two publications ; the title of which is given in a note, at p. 478. ante. This writer, whose work upon Engraving³ does not impress us with any lofty notions of his originality and sagacity, contends, in a note to Meerman's translated text, that the testimony of Ulric Zell is rather in favor of the antiquity of Schelhorn's Bible ; and concludes by asserting, that "there can be no doubt about the higher antiquity of this latter." It is evident, therefore, that he had never read the treatises of Lambinet, S. Santander, and Camus ; the latter of whom has clearly proved the Schelhorn Bible to be the production of Pfister : — of which, hereafter.

We may only refer to the brief testimonies of Brunet and Lichtenstein,⁴ which are concurrent in favor of the precedence of the present Bible, on the ground of antiquity.⁵

It is now time to pause. The present observations have been extended to an unexpected length, as the author found the subject become interesting in proportion to the pains bestowed upon its investigation. The reader will draw his own conclusions. Meanwhile, he is requested to consider the number and weight of those authorities and circumstances, which unite in assigning to

¹ We may correct a small mistake in this learned bibliographer, in his reference to the Gaignat Catalogue for a copy of this Bible : see p. 478. ante. Gaignat's copy was the Schelhorn Bible.

² Achard, in his *Cours Élémentaire de Bibliographie, Marseille, 1806—7. 8vo. 3 vols. vol. III. p. 132—8.* contents himself with the notice of La Serna Santander. His work has not much learning or novelty to boast of ; being written for Tyros in bibliography ; but the acquisition of the Abbé Rivé's MSS., with which he has occasionally enriched it, will not render it unacceptable to the experienced. Achard may be pardoned for his want of originality, from his enthusiasm. He talks, in his preface, of establishing a NATIONAL SCHOOL OF BIBLIOGRAPHY ; and although his plan was rejected by the Minister, he hopes that a future age will do justice to his memory by realising it !

³ *Essai sur l'Origine de la Gravure en Bois et en Taille-Douce, Paris, 1808, 8vo. 2 vols.* In the plates there is little new ; those from Strutt are borrowed with shameful freedom. Heinecken's work has supplied two from the Dante of 1481.

⁴ *Manuel du Libraire, vol. II. p. 122.*

⁵ *Initia Typographica, Argent. 1811, 4to. p. 28.—32.* Lichtenberger's account is brief, but full of information. Among other remarks, he corrects an error into which both Masch and Panzer have fallen, from De Bure's description of the Mazarine copy. This latter was incomplete, containing only 637, instead of 641, leaves.

the present production a date anterior to 1455; and that the testimony of early and nearly contemporaneous witnesses, however imperfect, as well as the partial lights thrown upon the work by subsequent writers, are strongly corroborated by the more fortunate discoveries of recent Bibliographers.

In regard to the volumes themselves, they will be described with bibliographical minuteness, and illustrated with a fac-simile of the type, in the work alluded to at the commencement of this dissertation. At present, I shall only repeat what I have there observed upon it: that this Bible is “justly praised for the strength and beauty of the paper, the exactness of the register, the lustre of the ink, and the general beauty and magnificence of the volumes. As an early, if not the earliest, specimen of the art of Printing, it is a wonderful performance.”

T. F. DIBDIN.

Kensington, Nov. 9. 1811.

To the Reverend Mr. Maurice, Author of the “*Indian Antiquities*,” on *Pagan Trinities*, including Remarks on Passages of *Herodotus*, of *Valerius Maximus*, and of *Pausanias*.

LETTER III.

PART I.

Sir, I shall now proceed to make some observations upon a passage in the 176th c. of the 2nd Book of Herodotus¹; we are there told that “*Amasis was very munificent in his presents to the different Temples of Egypt, and that he placed before the Temple of Vulcan, the celebrated recumbent colossus, which is 75 feet long: on the same pediment stand two colossal figures,—each 20 feet high, one on the one side, and the other on the other side of the Temple.*” Now, Sir, I think that this assemblage of figures was certainly intended to be a representation of the Egyptian Trinity: the size of the statues evidently denotes some superior Deities: the three statues are placed upon the same pediment, and the recumbent figure, which is placed between the two erect statues of inferior magnitude, represents the Creator as resting in tranquillity, and resigning the care of the universe to the other two: this piece of sculpture, it is to be remarked, was placed before the temple

¹ Ἐν δὲ καὶ ἐν Μέμφι, τὸν ὑπτιον κείμενον κόλοσσον, τῷ Ἡραίστιῳ ἔμπροσθε· τῷ πόδες πέντε καὶ ἑβδομήκοντα εἰσι τὸ μέγεθος· ἐπὶ δὲ τῷ αὐτῷ καθρῶ ἑστᾶσι Λίθιοι κτῆ ἰόντος λίθου, δύο κολοσσοί, ἕκαστοι ποδῶν τὸ μέγαθος ἑὼν ἑκάτερος, ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν τῷ μεγάρῳ. Mr. Beloe thus inaccurately translates the passage: “*At Memphis, before the Temple of Vulcan, he placed a colossal recumbent figure, which was 75 feet long: upon the same pediment stand two other colossal figures, formed out of the same stone, and each 20 feet high.*”

of Vulcan. In support of this hypothesis, I shall be compelled to enter into an extensive discussion, to which I request your patient attention. You have ascertained (in vol. iv. p. 675) the Egyptian Trinity to be sometimes represented by Osiris, Cneph, and Ptha, and you remark that, as Osiris was a title afterwards applied to the Sun, so Ptha was to the fire which issued from the sun: you say in p. 677: "Let us investigate the character of Ptha: Suidas, on this word, will let us into the secret of his real character: he says that Ptha is the Vulcan of the Memphites, and Eusebius, citing Porphyry, confirms this; for he asserts 'the Egyptians thought that Ptha, the God Vulcan, was generated from Cneph, the most high Creator.'" This fact supplies us at once with a reason why this emblem of the Egyptian Trinity should be placed before the Temple of Vulcan, whom the Memphites particularly worshipped; for Vulcan is fire, and, under the symbol of fire, the Chaldeans, the Persians, and the Egyptians, worshipped the Deity: but the truth is that the Egyptians always placed a representation of the Trinity before their Temples: thus these three colossal figures are placed before the Temple of Vulcan: you have prefixed to your third Volume an Engraving of the principal Portal of the grand Temple in upper Egypt, where we see the *Wings*, the *Globe*, and the *Serpent*, which constituted the *Hemphtha*, or Egyptian Trinity, sculptured on the front; and you observe (in vol. iv. p. 695) that the fronts of all the Egyptian Temples in Pococke, and Norden are invariably decorated with this picturesque and beautiful hieroglyphic: I will add that they, probably, often sculptured different emblems in the front of the same Temple. That the Creator was often sculptured in a recumbent posture between the other two hypostases, needs no proof; at least to those, who have read your book, with the attention which it merits. It is a very remarkable fact that, '*at the solemnity of a Roman Lectisternium, the Image of Jupiter was reclined upon a couch, while Juno, and Minerva were placed erect on seats:*' Valerius Maximus¹ (in book 2. c. 1. s. 2), who has recorded this circumstance, attempts to account for it by saying that it was anciently the custom at a feast for women to be seated, while men reclined upon a couch; but he, at the same time, acknowledges that *this custom was more rigorously observed in the Capitol than in private houses*: I, Sir, cannot suppose that this Roman Trinity was thus disposed to comply with an

¹ *Femine cum viris cubantibus sedentes cœnitabant: quæ consuetudo ex hominum convictu ad divina penetravit; nam Jovis Epulo ipse in lectulum, Juno, et Minerva in sellas ad cœnam invitantur: quod genus severitatis ætas nostra diligentius in Capitolio, quam in suis domibus servat, videlicet quia magis ad rem pertinet Dearum quam mulierum disciplina contineri!*

antiquated custom of common life: this mode of representing Jupiter recumbent between the other two hypostases was an oriental hieroglyphic; and let it be recollected that the Roman Trinity was brought from the East; that Jupiter was placed between the other two hypostases at this *tisternium*, though it is not mentioned by Valerius Maximus, may be concluded from this singular fact; that *Jupiter's Chapel in the Temple was placed between the other two*: thus in the engraving, which you have given of Mithra, and of Osiris, Mithra and Osiris are placed in the centre: thus "Philo," as you inform us (in vol. iv. p. 545) "speaking of the eternal Eus appearing to Abraham, acquaints us that he came attended by his two most high and puissant powers, Principality and Goodness, himself in the middle, and, though one, exhibiting to the discerning soul the appearance of three:" thus too in another passage, which you cite in the same place, Philo says that "the father of all is in the middle." It must, however, be confessed that sometimes one of the other two hypostases is represented as either recumbent or sitting: thus Mallet says in his *Northern Antiquities* (vol. 2. p. 71), that "*in the Temple of Upsal Frigga is represented as reposing on cushions between Odin, and Thor:*" probably Odin and Thor were represented in an erect posture: thus Pausanias¹ says in his *Eliacs* (book 5. c. 17), that, "in a temple of Juno, there was an image of Juno sitting upon a throne; there was an image of Jupiter in an erect posture [this circumstance is implied]; and there stood by the side of Juno a bearded man, who had a helmet upon his head:" he says in his *Achaics*² (book 7. c. 21), that "in a temple of Ceres, the Goddess herself, and Proserpine, are placed in an erect posture, but the image of the Earth is seated upon a throne."

PART II.

After the passage of Herodotus, which has been cited above, we are told that "Amasis placed another recumbent figure of the same size at Sais:" I know not whether it was placed in the celebrated temple of Isis, or Minerva, in the front of which was placed this inscription—"I am every thing, which hath been, which is, and which will be, and no mortal can remove the veil, which shades my divinity from human eyes:" you have given an account of the Goddess herself, in p. 683.: it is a remarkable fact, that Isis is there said to be *sitting*, in the representation of her on the *Mensa Isiaca*, the probability that Amasis deposited this recumbent figure in the Temple of Isis,

¹ Τῆς Ἡρας δὲ ἐστὶν ἐν τῇ ναυῷ Διὸς ἄγαλμα· τὸ δὲ Ἡρας καθήμενον ἐστὶν ἐπὶ θρόνῳ, παρέστηκε δὲ γένειά τε ἔχων, καὶ ἐπικείμενος κυνὴν ἐπὶ τῇ κεφαλῇ.

² Τῇ δὲ αἰσους ἱερὸν ἔχεται Διμήτρος· αὐτὴ μὲν, καὶ ἡ παῖς ἐστᾶσι· τὸ δὲ ἄγαλμα τῆς γῆς ἐστὶ καθήμενον.

or Minerva, is considerably increased by the fact, which Herodotus¹ has recorded in the preceding chapter: "This prince not only erected at Sais, in the honor of Minerva, a magnificent portico, which exceeded every thing of the kind both in its height, and in its extent, both in the quality, and in the size of the stones, which were used for the work, but also consecrated several colossal figures, and andro-sphinxes of enormous magnitude." Now, Sir, we know that the Temple of Minerva at Sais was dedicated to *Isis Omnia*, and the representation of this Goddess on the *Mensa Isiaca* was, perhaps, copied from the sculpture on this portico, which Amasis erected: let us then suppose that this recumbent figure, which was, probably, the figure of Isis, was placed in the Propylæa of the Temple at Sais: Herodotus, as we have seen, says that Amasis placed in the same Propylæa colossal statues, and andro-sphinxes of immense size: now it is a singular fact that in the *Mensa Isiaca* we see *two black sphinxes with white head-dresses, couchant under the wings of Isis*. But I must reserve this subject of the Sphinx, on which I intend to submit to your consideration some remarks, for another opportunity.

I am, Reverend Sir,

With every sentiment of respect,

EDMUND HENRY BARKER.

London, August 3, 1811.

"*Sending Portions to those, for whom nothing is prepared,*"
explained by referring to Eastern Travellers.

Mr. Harmer (vol. 2. p. 107. 4th edition) says: "The Eastern princes, and Eastern people not only invite their friends to feasts, but it is their custom to send a portion of the banquet to those that cannot well come to it, especially their relations and those in a state of mourning:" this is the account the MS gives us in a note on a passage of the *Apocrypha*, 1. *Esdras*, ix. 51: it is equally applicable to *Nehemiah*, viii. 10, 12. and *Esther*, ix. 19, 22: *this sending of portions to those, for whom nothing was prepared* has been understood, by those Commentators I have consulted, to mean the poor; sending for [of] portions, however, to one another, is expressly distinguished in *Esther*, ix. 22. from *gifts to the poor*: there would not have been the shadow of a diffi-

¹ Καὶ τὸτο μὲν, ἐν Σαῖ τῇ Ἀθηναίῃ προπύλαια θαυμάσια οἱ ἐξεποίησε, πολλὸν πάντας ὑπερβαλλομένης τῷ τε ὕψει καὶ τῷ μεγέθει, ὅσων τε τὸ μέγεθος λίθων ἐστὶ, καὶ ὁποιανῶν σίμων, τὸτο δὲ, κολοσσὸς μεγάλους καὶ ἀνδρόσφιγγας περιμήκειας ἀνέθηκε.

culty in this, had the historian been speaking of a private feast, but he is describing a national festival, where every one was supposed to be equally concerned: those then, for whom *nothing was prepared*, it should seem, are those, that were in a state of mourning: mourning for private calamities being here supposed to take place of rejoicing for public concerns; but it is not only to those, that are in a state of mourning that provisions are sometimes sent: others are honored by princes in the same manner, who could not conveniently attend to the royal table, or to whom it was supposed not to be convenient: so when the grand Emir found it incommoded Monsieur D'Arvieux to eat with him, he complaisantly desired him to take his own time for eating, and sent him what he liked from his own kitchen, and at the time he chose (*Voy. dans la Palestine*, p. 20, 1): and thus, when King David would needs suppose for secret reasons, too well known to himself, that it would be inconvenient to Uriah to continue at the royal palace, and therefore dismissed him to his own house; '*there followed him a mess of meat from the king.*' 2 Sam. xi. 8, 10."¹

The conjecture of Mr. Harmer that mourners are intended by the words—*for whom nothing was prepared*, is very probable: mourners could not be expected to attend at these feasts, but, if their relations sent to them, from their own tables, messes of meat, they would not so far violate the laws of politeness, as to refuse to eat of them.

With respect to the Eastern custom of sending portions of meat to those, who cannot conveniently attend the invitation, which they may have received, of which Mr. Harmer has given an instance from Monsieur D'Arvieux, we have another instance in the Chinese Travels of Mr. Barrow: "If a person invited should, from sickness, or any accident, be prevented from fulfilling his engagement, the portion of the dinner, that was intended to be placed on his table, is sent in procession to his own house; a custom, that strongly points out the very little notion the Chinese entertain of the social pleasures of the table:" p. 155, 6. I must enter my protest here against this se-

¹ The passage, to which Mr. Harmer alludes, is this:

"And David said to Uriah, Go down to thine house, and *wash thy feet*: and Uriah departed out of the King's house, and there followed him a mess of meat from the King." When David desires Uriah to go to his house, and *wash his feet*, we are to understand it to be the same as if he had said, '*Go, and prepare yourself for the mess of meat, which I am going to send to your house*;' for both the Egyptians and the Hebrews always washed both their feet, and their hands, before they ventured to take their meals: thus in *Genesis*, c. 43. v. 31. we are told that Joseph "*washed his face*, and went out, and refrained himself, and said, *Set on bread*:" thus our Saviour says to Simon, his host: "I entered into thy house; *thou gavest me no water for my feet.*"

vere reflection of Mr. Barrow on the Chinese; for it seems that the custom is not confined to the Chinese: it is a peculiarity in Eastern manners: it is, perhaps, a fault both of Mr. Barrow, and of Sir George Staunton, that, in their descriptions of Chinese manners, they consider what is really the general practice of the East in the same light, as if it was practised only by the Chinese.

Trin. Coll. Camb. Oct. 16, 1811.

E. H. BARKER.

*INSCRIPTION ON A MONUMENTAL URN IN A
GROVE AT W******

G—— T—— de W——

POSUIT FILIUS.

A. F. T.

EN virides aras, en hanc quam pōnimus urnam !
 Tu fili ex manibus respice dona, Pater !
 Sic, venerande senex, olim quæ rura placebant,
 Sint eadem busto nunc decorata tuo.
 Neve tibi desit post funera sueta voluptas,
 Proxima ab umbroso cantet avis nemore ;
 Et qui te placido lenibat murmure rivus,
 Dulcia perpetuis somnia portet aquis.

AMICO MEO HYPERCRITICO, J—— G—— M. D.

FABULA PHÆDRIANA.

QUÆ do legenda tibi, G——, Idyllia
 Negas, pro more tuo petulans, quòd sint mea ;
 Et dicis, pigri planè cùm siem ingenî,
 Prudenter convertisse aliorum carmina :
 Exprobras denique prædonem, Anglica, Gallica,
 Græca, surripuisse, et fecisse propria.
 Esto verum ; Quid hoc ad te ? Fabulam habeas.
 Quidam in plateâ ambulans, imbrem ut fugeret gravem,
 Prætereuntem fortè videns pompam funebrem,
 Conscondit rhedam quæ vectabat asseclas :
 Horum unus increpat, “ Quid tibi vis, nebulo ?
 Scisne quod hoc est funus ? ” Ille, “ Ædepol, probè ;
 At non tuum certè est funus : iram premas ;
 Quum mortuus jusserit, hercle, exhibo statim.”
 Sic ego : nil me afficiunt dicta tua, vir bone ;
 Et furti licet incuses, ne hilum movet,
 Nam tua saltim à prædone salva carmina ;
 At quum demortui vates, quorum transtuli
 Carmina præclara, crimen objecerint reo,
 Desistam. Dixi : culpam fassus, abluar.
 Si nihil aliud; certè hæc confessio est mea.

A. F. T.

An Account of an Antique Metal Figure, found at Silchester, in Hampshire; with Remarks on the Dii Penates of the Romans.

ON a late visit to Silchester, in Hampshire, the *Caer Segont* of the ancient British, and the *Vindonum* of the Romans, I purchased of a farmer's laborer several little fragments of Roman antiquity, which he had found at different times on the site of the ancient city. They consist of fragments of small earthen vessels, of a bell, glass of a curiously fluted form, tesserae of Mosaic pavement, a stone or earthen ornament in the shape of a bead: and also a small mutilated figure in iron, which may probably have been an idol. Whether the last mentioned article of curiosity may have been of British or Roman work (for British, as well as Roman coins, have been found at Silchester) I am not able to determine. The remaining portion, which shows that the complete figure must have been of small size, consists of the head of an animal, somewhat resembling a baboon, with two arms that had been placed across. Another part seems to show that it had been a compound figure. Galtruchius says, the Roman Penates were little marmosets, attached to different parts of their houses, which they honored as their protectors.¹ It is mentioned in Gough's Additions to Camden, that many *copper* Penates have been found at Silchester. Whether there have been any instances of Penates in iron, discovered in any Roman station in Britain, I have not the means of knowing. It is certain that iron was a material in the formation of more ancient heathen idols, as well as more precious metals; since Belshazzar and his guests, amidst their cups of intemperance, "praised the gods of gold, of silver, of brass, of *iron*, of wood, and of stone."² And the prophet Isaiah describes the process of their manufacture, even among the people of Israel, in language designed to convince them of the folly of idolatry.

The smith cutteth off a portion of iron;
He worketh it in the coals, and with hammers he formeth it;
And he exerteth upon it the force of his arm.
Yea, he is hungry, and his strength faileth him;
He drinketh no water, and he is faint.³——Lowth, Is. xliv. 12.

The heathens seem to have studied as well the variety of the materials of their Gods, as their number and size. "If Rome alone," says the learned author of *Horæ Solitariae*, "could boast

¹ L'Histoire Poétique, Liv. 1. chap. xiv.

² Dan. v. iv.

³ Bishop Lowth remarks, that Horace, though a heathen himself, in a similar way, has in a line or two, given idolatry one of the severest strokes it ever received;

Olim truncus eram ficulnus, inutile lignum;
Cum faber incertus scammum faceretne Priapum,
Maluit esse Deum.

of her thirty thousand Gods; what might the world have produced, when almost every man carried a God in his pocket, or had a levee of them at least in his house?"¹

Several curious antiquities in iron have been found at this place, such as a ring, with a singular shaped key attached to it,² and a small figure of a bird, which are preserved among other articles at the farm-house. An eagle, in steel, supposed to have been a military ensign, has been described by the Society of Antiquaries, in the *Archæologia*, vol. ix.

I have observed in the neighbourhood of Silchester the evidence of iron ore, in the ferruginous quality of a stream of water; which may lead to a conjecture, that the Romans might obtain iron almost upon the spot. Dionysius Halicarnasseus says, the Trojan Penates were of brass, of *iron*, and Trojan earth.³ As the Romans borrowed the idea of their household Gods from those of the Trojans, brought into Italy by Æneas after the destruction of Troy, they might also adopt the same materials for their fabrication. Iron being a more common and cheaper metal, might be adopted by the poorer class of the people; as those recorded in Scripture history, who "could not afford a costly oblation, chose a piece of wood that will not rot" for an image. A ring of gold was the peculiar privilege of a Roman knight, who was thence denominated *eques auratus*. Their slaves wore rings of iron, as Pliny informs us, till their manumission, or preferment to some dignity;⁴ and may be supposed to have been content with iron Gods. When the Israelites made a God of their ear-rings of gold, they had lately been enriched by the wealth of Egypt.

Learned men have endeavoured to trace the etymology of the word Penates; most of whom have derived it from some Latin word in which they have considerably differed. It is a plausible conjecture, that the *Teraphim*, or images of Laban, which Rachel stole from her father, and elsewhere mentioned in the Scripture history, were the original images, whence different heathen nations borrowed their idea of household Gods. From the circumstances of the history, they seem to have been of small dimensions. If they were of oriental origin, it is most natural to expect the name may be derived from an oriental language. Parkhurst suggests whether it may not be from the Hebrew פָּנִי, *faces*, that is, of Jehovah; though they are spoken of in the plural number, yet possibly there was but *one* compound or plural image, like the cherubim in form, but for more private purposes.⁵ It is probable they expected help and health from them; whence Avenarius

¹ *Intro.* p. 34.

² By some mistake, this ring is mentioned in the "Beauties of England," in such a manner as to lead the reader to suppose it is a *gold* ring. vol. vi, p. 249.

³ De la Ruë, note on Virg. *Æn.* ii. 717.

⁴ Dr. Brown's *Pseudodoxia Epidemica*, Book iv. Chap. iv,

⁵ Heb. Lex. under רָפָה, 3d, edit.

derives the Greek word *θεραπεία*, which signifies both to *worship* and to *heal*, from the word *teraphim*.¹

The word *Penates* has been considered as only used in the plural. Vossius says that Livy has *Penatem*; and Priscian acknowledges it was in use among the ancients; which is confirmed by Dionysius Halicarnasseus, who says he had seen *Penas* in an ancient inscription.² The Jewish doctors, however, are generally agreed, that the word *Teraphim* is not of Hebrew extraction; the LXX translate it sometimes an *oracle*, and sometimes *vain idols*; and some commentators affirm the word to be borrowed from the Egyptians, and to import the very same with their *Serapis*, or *Seraphis*, by a slight and usual variation of the orthography.³ Though this was the God of the Egyptians, yet he was worshipped in Greece, especially at Athens, and also at Rome, under different names.⁴ It is generally believed that the Israelites, having seen this object of idolatrous worship when they were in Egypt, made their calf of gold in imitation of it.

There are several *Penates*, in bronze, in the collection of Sir William Hamilton, in the British Museum. Among the Egyptian deities, some are represented with the heads of baboons. Some of them are said to be of Roman work.⁵ Whether any of them bear a resemblance to the figure in my possession, I have not at present an opportunity of ascertaining.

The description, which Virgil gives of the *Penates*, shows that at least some of them were of the lesser class of their idols;

———— hesternumque Larem, parvosque *Penates*
Lætus adit; mactat lectas de more bidentes. ——— *Æn.* viii. 543.

The Trojan *Penates*, along with other sacred things, were carried in one of the hands of aged Anchises, when himself was borne on the shoulders of his son *Æneas*, at the destruction of Troy;

Tu, genitor, cape sacra manu, patriosque *Penates*.
Æn. ii. 717.

These remarks shall be closed with some observations, from a letter written by a learned friend on the subject.

“*Danet (Dict. of Antiq.)* says, the *Penates* were the souls (*Genii*) of the deceased Gods and heroes. But Bryant, speaking of the *Lares* (which seem to be the same as the *Penates*) says, they were so called from *Λαγνάζ*, an *ark*; as if they were the *Genii* of the flood, or some of the furniture of Noah’s ark, which is hard to believe; though it is supposed that the ancient *Teraphim* were of this nature. The pedigree of these household Gods appears to me to be as follows: Mankind were always proud of their ancestry, and fond of preserving some memorial of them. Portrait

¹ Assembl. Annot. on Gen. xxxi. 19. ² Johnson’s Gram. Comment. p. 189.

³ Bayeri ad J. Seldeni De Diis Syr. Syntag. Addit. p. 189.

⁴ Tooke’s Pantheon, p. 385.

⁵ Synopsis of the Contents of the British Museum, p. 79, 95.

painting not being then in fashion as at present, they carved some rude resemblance of the human figure, and when they learned to cast in metal, cast them. It was easy to magnify these heroes into divinities, and the more lazy part of the religious world, instead of travelling to the idol-temple, or the Jewish tabernacle, found it more convenient to stay at home, and pay their respects to the hero Nimrod, or the patriarch Noah.

The Hutchinsonians think the Teraphim were an imitation of the Cherubim. Perhaps so. Thus we dress the spirits of the departed with plumed wings and call them angels; and this might be the case with the more modest idolators, who worshipped "the sweet little cherubs that sit up aloft," and called them "their departed ancestors."

Basingstoke.

J. JEFFERSON.

*Plan and Specimen of BIBLIA-POLYGLOTTA BRITANNICA
or, an Enlarged and Improved Edition of the London Poly-
glott-Bible; with Castell's Heptaglott Lexicon.*

THE importance of Polyglott editions of the Scriptures has been felt by the learned, ever since the Revival of Letters. They serve as secure repositories of the most pure copies of the Original Texts and Ancient Versions, which can be formed from all the sources of criticism accessible at the respective periods of their publication: they furnish, in consequence, standard texts, which are followed in smaller editions; and they exhibit the Texts and Versions in such order and connection, as to supply the best means of interpreting the Scriptures.

SPAIN took the lead in this work of piety; and published two Polyglott Bibles, the *Complutensian* and that of *Philip the Second*, before any other State engaged in this noble design. FRANCE followed, in the *Biblia Polyglotta Parisiensia* of Le Jay: and at length, the BRITISH Nation, under the care of those indefatigable scholars, Archbishop Usher, Bishop Walton, Dr. Pococke, Dr. Castell, and their associates, presented to the Christian World, in the *Biblia Polyglotta*, and *Lexicon Heptaglotton*, the most complete apparatus for the study of the Scriptures ever collected together.

This work has continued a monument of the erudition and munificence of the British nation, for one hundred and fifty years; no other State having attempted, since its publication, any improvements on its plan or execution. A new race of scholars, however, has sprung up in this interval; and has opened and freely used new sources of Sacred Criticism. Invaluable copies of the Originals and

Versions have been discovered and diligently collated; while some Ancient Versions, not before known to exist, have been brought to light: and these means of correcting and illustrating the Sacred Text have been applied to this purpose, on sound and discriminating principles of criticism.

British scholars have sustained an eminent rank among these laborers. The magnificent editions of the Greek Testament, the Hebrew Bible, and the Septuagint Version, under the care of Mill, Kennicott, and Holmes, respectively, are an honor to this country: and it now remains for the United British Empire to answer the wishes of scholars throughout Europe, and to confirm and perpetuate its former literary claims on their gratitude, by republishing the Polyglott Bible, in a manner worthy of the national munificence, and the present matured state of biblical learning.

It is, however, of the utmost importance to the integrity of the Sacred Text, that this design should be executed by competent persons, and under vigilant superintendence. It is proposed, therefore, that the Archbishops and Bishops of the United Empire, associated with such Temporal Peers as may desire to promote the interests of biblical literature, be requested to become the PATRONS, and to act as the MANAGERS of this undertaking; which, it is hoped, will receive the countenance and aid of the GOVERNMENT itself.

Walton's Polyglott is now very seldom to be met with; and, when it is to be procured, with Castell's Lexicon, it is usually sold for from Thirty to Seventy Pounds, according to the condition of the copy. This price places it beyond the reach of many scholars who wish to possess it; and the copies are, indeed, now so far taken out of the market by being fixed in Public libraries, that it will, in a short time, be scarcely possible to procure one at any price. If the Public shall afford a liberal support to the proposed Plan, a copy of the new work, with all its advantages, may be afforded considerably lower than the present price of the London Polyglott. It will depend, indeed, on the extent of that liberality, to what degree the price can be reduced in favor of less opulent scholars. And that the Public will liberally support this undertaking, there can be no doubt, from the confidence which will be reposed by them in the Right Reverend and Noble Managers, who will make themselves responsible for the faithful application of all contributions, in the appointing of competent scholars to execute the design, in superintending them during its execution, and in reducing the price of the work as low as such contributions shall allow.

In such an undertaking, besides the additions which may be made to the contents of the London Polyglott, and the correction of the Texts and Versions from all authorities hitherto discovered, the Latin Translations of the Ancient Versions, well-known to be very faulty, and often to have misled students, must be entirely revised; and the arrangement of the whole may be so much improved, as to exhibit all matters connected with the Text, Versions, and Various Readings of any passage, on a single opening of the book, instead of having

to turn for them, as in preceding Polyglotts, to different volumes.

The annexed Specimen of Arrangement respects the *Pentateuch*, and comprehends the original Hebrew with all the Versions given in Walton: the Targums of Jonathan and Jerusalem, and the Persian Version, being brought into the series from his IVth volume; with the addition of the *Coptic* published since his time; and it is designed to subjoin at the foot of the page, after the manner in which the readings on one verse are displayed in the specimen, the Various Readings of any importance, both of the Original and the Versions. The proportions of space in the Specimen are grounded on those of the London Polyglott; allowance having been made for printing some of the Versions in a much neater and more beautiful type, than those used in that work.

The Specimen exhibits only the *arrangement* and *proportion* of the Text and Versions: the size of the work itself will be *large folio*.

The work, thus executed, would offer the following advantages:—

1. The Original Texts and Ancient Versions corrected by all the authorities hitherto known, and the Latin Translations revised with great care.

2. Various Readings of the Texts and Versions selected from all known authorities.

3. Such additional Ancient Versions as have been discovered since the publication of the London Polyglott.

4. An improved Arrangement, which places the Texts and Versions in their natural order, and presents the whole, with their Various Readings, at one view.

5. An equal length, where possible, in all the columns; the breadth alone varying: by which the comparison of them, one with another, is greatly facilitated.

6. The adoption of Dr. Kennicott's method of exhibiting the Samaritan Text, by which its variations from the Hebrew are rendered manifest to the eye.

** * This Plan is subject to any improvement which may be proposed, and is offered only as a sketch of the manner in which the most desirable purposes of a Polyglott may be obtained.*

CHAP. IV.

GENESIS.

HEBREW, with Interlineary Latin Version.		SAMARITAN, In Hebrew Characters: Printed as in Kenni- cott.		SAMARITAN VERSION, in the Samaritan Character.		Latin Trans- lation of Sam. Ver- sion.
ARABIC.		Latin Trans- lation of Arabic.		PERSIAN.		Latin Trans- lation of Per- sian.
<i>Various Readings.</i> 		<i>Various Readings.</i>		<i>Various Readings.</i>		
4. HEB.						
SAM.						
ONK.						
SYR.						
ARA.						
PER.						
SEPT.						
VUL.						

GENESIS.

CHAP. IV.

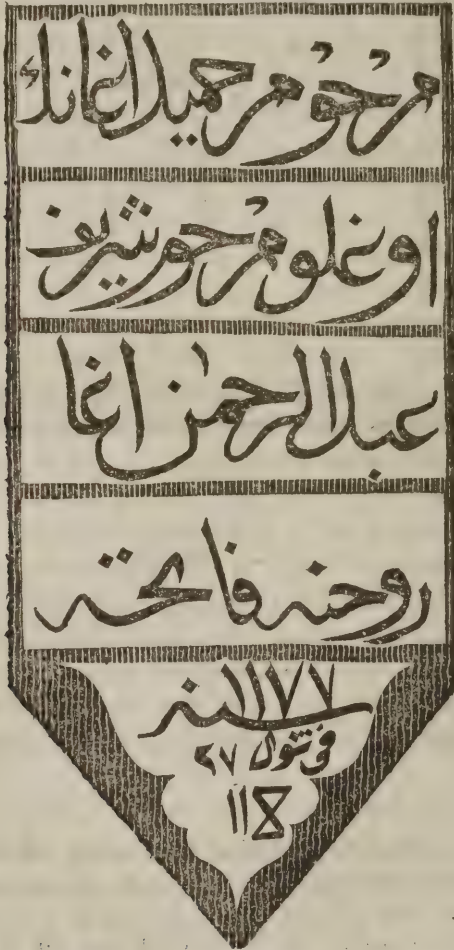
TARGUM OF ONKELOS.	Latin Trans- lation of Onke- los.	TARGUMS OF JONATHAN AND JERUSALEM.	Latin Trans- lation of Jona- than, &c.	SYRIAC.	Latin Trans- lation of Syriac.
SEPTUAGINT.	Latin Trans- lation of LXX.	COPTIC.	Latin Trans- lation of Coptic.	VULGATE.	
<i>Various Readings.</i>		<i>Various Readings.</i>		<i>Various Readings.</i>	

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, ALLOW me to present you with a Cast of a Stone, bearing the following Inscription. It was lately brought from Alexandria. Its breadth is 11 inches; thickness, 5 inches; height, 3 feet 2 inches. If you can, through the medium of your Journal, obtain a translation of it, you will greatly oblige,

Sir, Your's &c.

R. K.



The late Hamid Aghas.

Son, the deceased Sharif

Abdurrahman Aga

A Prayer (or pray) for his Soul.

The year 1177 (answering to 1764 of Christ)

In (the month) Shawwal, 27.

NOTICE OF

BIBLIOMANIA; A Bibliographical Romance. By the Rev.
T. F. DIBDIN. 8vo. pp. 790.

ALTHOUGH critical strictures upon works of entirely modern composition do not fall exactly within the plan of our Journal, yet we deem it consistent with justice to say a few words upon the publication whose title is above specified.

The author's plan is perfectly new. Within the space of five days, he contrives to bring together certain characters, who are called LYSANDER, PHILEMON, LISARDO, and LORENZO, to discourse expressly upon bibliographical topics. The conversation is carried on during an *Evening Walk*, in a *Cabinet*, *Library*, *Drawing-Room*, and *Alcove*; these, with another running title, called the *Auction Room*, comprise the SIX PARTS into which this BIBLIOGRAPHICAL ROMANCE is divided. The plot is sufficiently simple: Lisardo, a wild prattling companion, but possessed of equal enthusiasm and good-nature, becomes a thorough convert to the pursuit of bibliography, which, at setting out, he had so determinedly ridiculed. He accompanies Philemon and our author to the *Auction Room*; and there is made acquainted with a great number of our distinguished collectors, who are accustomed to attend book-sales. All these seem to be marshalled in formal array before Lisardo, by the magical wand of Philemon or our author; the latter of whom describes the peculiarities of each, under feigned names. In this motley group some notorious bibliomaniacs are introduced; but, as we conceive their resemblances speak for themselves, without our pointing out, we shall only invite our readers to enter Mr. D.'s *Auction Room* to become acquainted with them.

On the return of Lisardo to our author's house, the party sit down to a grave discussion concerning some of the most celebrated patrons of literature and lovers of books. Lysander uniformly takes up the thread of the narrative; while the author himself is supposed to sit in a retired part of the room, and make notes upon his guests' conversation. These *notes* are, in fact, the main props of the work; and, in general, they exhibit much curious research and happy illustration. A great deal of new and stubborn ground is broken up; and sources of information are sought after and discovered, which tend at once to fertilise and embellish. Mr. Dibdin begins with Bede, and concludes with the latest of our patrons of literature and book-collectors. His biographical sketches are made subordinate to those of bibliography; but both are blended in a manner to us new and entertaining.

The party afterwards dine at LORENZO's; and the *Library* and *Drawing Room* are made the scenes of Lysander's discourse

there. During this discourse a great variety of bibliographical intelligence is imparted; and the names of Dee, Bodley, Abp. Parker, Cecil, Cotton, Ashmole, Anthony Wood, Hearne, and Lewis, among forty more similar characters, teach the reader what he has to expect during a perusal of the pages of this romance. It seems to have been the author's object to blend such information with his account of his characters, as treats of book-anecdotes; and his remarks upon *book-binding*, *prices of books*, and the origin and progress of *sales of books of auction*, will be found both amusing and instructive to the curious bibliographer.

The sixth part, entitled *the Alcove*, is of a different complexion. In this we are introduced into the mysteries of rare and curious prints, large paper copies, unique copies, books printed for private distribution, Strawberry-hill lucubrations, and other similar bibliographical hobby-horses! To the miscellaneous reader, the Alcove may be the most agreeable place to lounge in; but to us, who love something of that graver cast of character, which is connected with classical literature, we confess, the *Library and Drawing-Room* are more congenial places of resort. We should add that this thick octavo volume is very neatly printed, containing a full honest page; and is embellished with a profusion of well-executed wood-cut ornaments. There are also three indexes; of which the two latter are copious and useful.

Upon its merits we invite the reader to decide, by a diligent and impartial perusal. In such a vast and difficult field of observation, untrod by any foreign or domestic bibliographer, it is probable that Mr. Dibdin has made many slips, which future research, or a more nice attention, may correct or efface.¹ It is also probable that the vehicle of information, in the form of dialogue, may not be quite generally relished; but it must be remembered, that the subject itself, without some similar allurement, would not have attracted that notice which seems to have been bestowed upon the work. That it has errors of 'commission and omission' cannot be denied; but it is the province of genuine and manly criticism to point these out with temper and sincerity. The question with all similar publications should be, 'What is the *amount* and the *worth* of the *truth* imparted?' Upon the issue of this question we sincerely wish the merits of the work to rest.

* * * It might have been observed that, in the course of one note, of nearly forty pages, Mr. D. has contrived to insert a very copious alphabetical list of FOREIGN and ENGLISH CATALOGUES, occasionally enlivened with curious bibliographical notices.

¹ Thus the splendid Library at Blenheim, which is said to have been collected by the Duke of Marlborough, was formed by the taste, wealth, and industry, of Lord Sunderland.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Sir,

IN the tenth Epistle of Horace, where the poet gives so agreeably to his friend Fuscus Aristius his reasons for preferring the country to the town, it appears that the following passage has no satisfactory interpretation.

Non, qui Sidonio contendere callidus oestro
Nescit Aquinatem potantia vellera fucum,
Certius accipiet damnum, propiusve medullis,
Quàm qui non poterit vero distinguere falsum.

“He, who knows not how to distinguish skilfully the cloth dyed at Aquinum from the Sidonian purple, will not incur a more certain or more serious loss, than the man who cannot discern truth from falsehood.” To say that the person who is unable to distinguish truth from falsehood is as unhappily circumstanced as one who sees no difference between the true purple and its counterfeit, is to speak without energy; to utter a mere truism; and to corroborate the more prominent branch of a proposition by that which is less striking and significant. It would be difficult to find in all the writings of Horace a similar instance of careless composition. Some of the translators have told us, that *qui nescit contendere* means the merchant who cannot distinguish: but the poet alludes to merchants no where, as far as I can observe, in the whole Epistle, and seems rather to have in view the *reges et regum amicos*, the great men of Rome and their friends, who were the wearers of Sidonian or Tyrian purple. *Fuge magna*, he tells Fuscus immediately after. There is something satirical in *propiusve medullis* as applied to merchants, which appears to accord very little with a familiar letter in verse, written throughout with inimitable ease; the uniform character of which is a charming simplicity preserved in a remarkable manner to the concluding line.

The alteration, which I would propose, Sir, is to read *noscit* instead of *nescit*, and to place a note of interrogation at *falsum*.

Non, qui Sidonio contendere callidus oestro
Noscit Aquinatem potantia vellera fucum,
Certius accipiet damnum, propiusve medullis,
Quàm qui non poterit vero distinguere falsum?

Falsum agreeing with *fucum* understood. “Will not the luxurious Roman, who knows how to distinguish accurately the Aquinian from the Sidonian purple, feel any reverse of fortune

1 “They that wear soft clothing are in kings’ houses.” St. Matth. ch. xi.

more deeply, than the man who cannot discern the true dye from the counterfeit?" That is, than the plain man who lives in the country, and knows nothing of such refinements. This sentiment appears consonant to the argument which precedes it in the Epistle, and is likewise illustrated by the lines which follow :

Quem res plus nimio delectavere secundæ,
Mutatæ quatient : si quid mirabere, pones
Invitus.

"Him, whom prosperity has immoderately delighted, adversity shakes to the soul : if you take up and admire any thing, you lay it down again with reluctance."¹

Another objection to the usual reading arises out of its inconsistency with that politeness which prevails through the tenth Epistle. The whole of the poet's reasoning is conducted with the temperance, which is characteristic of good taste in writing. Would it not have been abrupt to insinuate so openly that Fuscus was unable to discriminate truth from falsehood in this question? Besides, no man more than Horace was alive to the advantages of the capital : its superior conveniences, its instruction, its liberal conversation. The preference of a town or a country life, in the advanced state of civilisation to which Rome had then, and London is now, arrived, is of no obvious decision : much may be pleaded on either side; and there seems no good reason why a man of education, whose circumstances give him the choice, should entirely renounce the capital. Not to lay any stress upon Horace's phrase in one of his odes, *beatæ Romæ*, there is enough in the epistle before us to convince any unprejudiced person that the author was not likely to be intemperate in his argument. He addresses himself to Fuscus, in answer, it should seem, to a letter from *him*, in which he had pressed Horace not to withdraw himself entirely from Rome, and had stated his own reasons for preferring it, as a residence, to the country. Horace almost begins his epistle by insinuating, that he has quitted the city as a sated guest, and compares its pleasures and conveniences to rich cakes of which he has so long partaken, that he now prefers household bread. After the six charming lines beginning at *purior* and ending at *victrix*, he confines himself to counselling Fuscus to shun grandeur and luxury. Placing this opinion in various points of view, agreeably to his general practice, he relates a pleasant fable of man's conquest over the horse, which conducts him to the moral of his poem.

¹ How much more reluctantly then do you resign what you have long possessed.

Sic qui pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque
Serviet æternum; quia parvo nesciat uti.

I have said more, Sir, than I at first intended, on the reading, which I have proposed, because I know how natural it is to adhere with pertinacity to what we have been accustomed to read and translate in a certain manner from our boyhood. The advantages hoped to be attained by this change of a single letter are, that instead of a passage which, after all that the commentators have said, still remains obscure and feeble, we should have a sense more consistent with the context; which would connect the preceding and subsequent parts of the Epistle; and of which there could be but one interpretation.

I have the honor to be, Sir,
Your most obedient Servant,

Chester Street, 4, Grosvenor Place, N.
Nov. 16. 1811.

NOTICE OF

SERMONS, *preached on Public Occasions, with Notes, and an*
APPENDIX, *on various important subjects, by R. VALPY,*
D.D. F.A.S.—2 vols. 8vo.

WITH the Doctrines and the Duties inculcated, or the Charities recommended, in these Discourses, or with the Political, Patriotic, and Polemical Subjects, which form the Articles of the Appendix in the Second Volume, we have no concern. These we consign to the general Reviews. But the author has a claim to our notice from the Classical and Historical disquisitions, with which he has diversified a publication in the preface to which he seems to bid adieu to Political and Polemical objects.

The greatest part of these occur in the Notes and Appendix to his first Assize Sermon; and we shall select one for our examination. His chief object in that discourse is to show, from historical evidences, that the human race have been, and still are, progressively improving; and consequently, that the dispiriting doctrine broached by certain moralists and religious enthusiasts, respecting the constant and regular degeneracy of mankind in every succeeding age, cannot be true. Among a great number of learned, curious, and interesting facts, which he has embodied in support of his proposition, he has adduced the inhuman and sanguinary codes of antiquity, as proofs of the backward state of civilisation among those nations, before

the introduction of Christianity; and he cites the Law of the Twelve Tables, which permits "the unfortunate debtor to be legally torn limb from limb to satisfy his unrelenting creditor."

In the note upon this Law, Dr. Valpy assigns his reason for subscribing to the literal construction which had anciently been given to it; and in opposition to the more modern opinions of Bynkershoek, Montesquieu, Taylor, and others, who give a metaphorical interpretation to the words of the law, he maintains, principally on the authority of A. Gellius, that the passage in question was applicable to the debtor's person. The critical observations of Dr. V. on the application of the term *Secanto* to the dismemberment of the body, and not to the partition of the effects of the debtor, are, in our judgment, far more conclusive, than the assumed and hypothetical interpretation of those authors who assert that the Law only enacted the sale of the debtor's person, and divided the price among the creditors. The illustrations in support of the old interpretation are pertinent and well drawn by Dr. V.

As the subject is obscure, as well as curious, we shall here take the liberty of stating our reasons for concurring in his opinion respecting the Law in question. He has only cited that part of the passage which relates to the dismemberment of the debtor's person; but, it may not be amiss here to insert the whole paragraph, in order to observe more distinctly its spirit. The Law appears in the Third Table, and runs thus:

Ast si plures erunt rei, TERTIS NUNDINIS PARTIS SECANTO; SI PLUS MINUSVE SECUERUNT, SE FRAUDESTO: si volent uls Tiberim peregre venundanto.

It is clear, that there were two powers here conceded to the creditors, of one of which they were to make choice: they were to divide the body of the debtor among them, OR, if they preferred it, to sell him to foreigners beyond the Tiber. Now the context of the whole passage lets in perfect light upon the law; for if it were meant that the debtor's property only was to be divided, the alternative of selling him to foreigners could not have been allowed. For the alternative is not an enlargement of the former power; it does not imply that if the property be not enough to satisfy the creditors, *then* the person of the debtor is to be sold. It distinctly gives to the creditors the power of doing one or the other, but not both. They might divide the property, and there their power over the debtor would cease; or, if he had no property, for that is the object of the alternative, they might sell him, and divide among them the price of his sale. The paraphrasis of Gravina on this passage of the Third

Table exactly corresponds with our idea of it—*Ast si plures erunt creditores, tertiis nundinis, id est, 27. die corpus rei in partes secanto : si plus minusve secuerint, sine fraude esto : si malent, trans Tiberim eum peregre venundanto.*¹

There are several other particulars to be attended to, which will materially assist our inquiries relative to the true meaning of this controverted passage ; and among these, the time when the Law was made, and the character of the people for whom it was made, must be taken into consideration. The state of the Roman Commonwealth, at the period of the enactment of the Laws of the Twelve Tables, is finely described, both by Dionysius of Halicarnassus, lib. 9. 1, and by Livy, lib. 3. ch. 9. The Laws were vague and precarious, and the administration of justice was partial and arbitrary. It was during this disconsolate scene of ignorance and confusion, that an honest and enterprising tribune proposed, that a committee should be formed, for the purpose of drawing up a body of laws, to restrain the exorbitant power of the nobles, and to oblige the consuls themselves to administer justice by established rules—*Imperia legum, potentiora quàm hominum* : from which we are to understand, that there were no fixed rules of decision before the epoch of the Twelve Tables. The proposal aimed a direct and fatal blow at the influence and authority of the nobility, who spared no threats nor intreaties, no force nor artifice, to avert it. But the measure was so popular, equitable, and salutary in itself, that, after a tedious altercation of ten years, a complete triumph was gained over the obstinacy of the senate.² It was then agreed that three commissioners should be sent to Athens, to copy the celebrated Laws of Solon, and to learn the statutes, usages, and laws, of the other states of Greece—*Missi legati Athenas, jussique inclytas leges Solonis describere, & aliarum Græciæ civitatum instituta, mores, juraque noscere.*³ After a journey of two years, the commissioners returned ; and the people earnestly pressed that the materials which they had collected should be digested. The nobles, however, still jealous of their own consequence, exerted their utmost endeavours to obstruct the execution of this laudable design, under the pretence that innovations were dangerous ; and that the ancient laws were sufficient, without further alterations, to answer all the purposes of civil government. In the end, a select body of ten of the most eminent

¹ Gravinae Opera, Edit. Mascovii, p. 285.

² Gravina De Ortu & Progressu Juris Civilis, cap. 32. — ³ Liv. lib. 3. c. 31.

patricians, in which number the three commissioners to Greece were included, were invested with sovereign power, and with the assistance of Hermodorus, a Greek exile, they composed the new code, consisting partly of entire laws transcribed from the Greek originals; partly, of such as were altered and accommodated to the manners of the Romans; and partly, of the laws of the ancient kings, such especially as concerned religion and private rights.

The character of the persons entrusted with the editorship of these laws merits attention. They were all of that privileged class in the state, whose oppressions it was the object of the people in requiring these laws, to repress: and although they conducted themselves with apparent equity and moderation at the outset of their decemviral authority, they shortly after turned out to be, like the rest of the nobility, a group of tyrannical lordlings and merciless usurers, who trampled upon the precious rights of the helpless plebeians; devouring their houses with extortion and rapine; and wallowing themselves, in ease and luxury, at the expense of the disabled soldier and the famished mechanic. It is impossible to read this portion of the Roman history without being forcibly struck with the perpetual contests between the common people and the aristocracy, almost the whole of which originated in disputes between debtors and creditors. With the exception of the profligate attempt of Appius on the beautiful Virginia, the intolerable severity of their usages, relative to the recovery of debts, was the general ground of complaint and revolt. Hence it follows, that the law or practice in this respect, must have been peculiarly oppressive. In the history of no other nation in the world do we read of secessions, and civil broils, solely on account of the oppressions exercised by creditors over their debtors. There must, therefore, have been some peculiar circumstances in the constitution of the Roman state, or in the customs of its people, to occasion such a political anomaly. History sheds but little light upon the subject, and the obscurity of the Laws prevents us from remedying this defect in history. In such cases, we must resort to analogy, and to the peculiar characteristics of the age and nation to facilitate our researches. With these helps, we may venture on a solution of this abstruse question.

In the early periods of the Roman state, there was no political power in the constitution, by which the excessive authority of the nobility was balanced. That body actually wantoned in tyranny, and of course, the depression of the people was in due proportion to the exaltation of their oppressors. In fact, the Roman aristo-

cracy was the most tyrannical system of government in the world. The patricians absorbed into their own hands exclusively the whole power and wealth of the state. After the expulsion of the kings, the patrician families held all the offices of magistracy, all dignities, and civil and military honors. They had even contrived to shroud themselves in a certain sanctity of character, which rendered their persons, in a certain degree, sacred and inviolable. In such a state of society, where a single class of men were at once the legislators and the governors, and where an insurmountable barrier is placed, as was the case when the Twelve Tables were digested, between the two orders of the state; the power of the governing must degenerate into tyranny. But, there was another peculiar feature in the Roman constitution, which contributed to aggrandise the power of the patricians; this was the relation which existed from the very foundation of the state between the patron and the client; a relation which corresponded in its effects, with the relationship between father and son. The obligations imposed on the client by this relation were very great; and in consequence, the authority acquired over him by the patron was considerable. In a primitive plan of government, such as the Roman, previous to the enactment of the Laws of the Twelve Tables, the authority of the patron over the client would be nearly as great as the authority of the parent over the children. To form, therefore, an idea of this authority, we must look to history and the law for an account of the paternal dominion in Rome. There, we shall find that it was considered of so awful and transcendant a nature, that Livy calls it *paterna majestas*. Every father was, in fact, a magistrate in his own house, with the power of life and death; *apud Romanos*, says Gravina; *enim familiaris quodammodò erat magistratus in patre constitutus, cum jure gladii*. This power of the father over his children was similar to that which he possessed over his slaves. Now, we have already shown that the Twelve Tables were composed partly of the laws of the ancient kings, especially in matters of private right, as well as the Grecian laws; and we have also mentioned the character of the Decemviri, and their reluctance against making any concessions in favor of popular liberty. It is natural, therefore, to conclude that they would be careful to retain such parts of the old regal laws as were likely to affirm and consolidate their power. Accordingly, we are told by Dionysius of Halicarnassus, lib. 2. that the law concerning the paternal authority was inserted by the decemvirs into the fourth table; and he distributes this authority into these articles:—it is lawful for parents to chast-

ise their children ; to imprison them ; to send them bound to work in the fields ; to sell them ; to put them to death.¹ As this ferocious law was inserted by the decemvirs, it is not improbable that they took care to insert the law, certainly not so ferocious, respecting the dismemberment of the debtor's person ; for the decemvirs knew well that the plebeians only could be affected by the severity of that law, inasmuch as all the wealth of the country was monopolised by the patricians. The dependent condition of the client on their patrons was so great, that M. Cato called the patrons *second fathers*. This relationship, or *jus patronatús*, was established by Romulus ; and, from the nature of their mutual obligations, the patron often lent money to the needy client, and, as we know, at a most usurious interest. Almost all the ancient writers extol the poverty of the old Romans, whose patriotism was most conspicuous when opulence had not corrupted their manners. The patricians then were the only wealthy persons in the state, and the only money-lenders ; for the great body of the people were constantly kept engaged in contentions with neighbouring powers. Indeed, the city of Rome itself is compared by Montesquieu to the villages in the Crimea, constructed to inclose their booty, cattle, and the fruits of the earth. Their first wars and conquests were for women, cattle, and corn ; and whatever they acquired with their blood devolved, the women excepted, to the public treasury. From the nature of such a system, the plebeians must have been always poor and needy ; and, as the policy of their usurious patrons would never allow them any rest to engage in the pursuits of industry, whereby they might repay their loans, but kept them perpetually embroiled in foreign wars ; it was not possible for them ever to extricate themselves from debt. This circumstance made them wholly dependent upon their creditors, and gave to the patricians a most extraordinary influence over them. No wonder, then, that such a ferocious law should be launched against the insolvent debtor, when we consider who were the creditors ; nor would this law have produced any controversy, if the commentators would have allowed themselves to be guided by the lights of history. The whole difficulty in the exposition of this passage consists, as we have observed above, in not sufficiently considering the time when the law was

¹ We see an example of this authority, in the punishment adjudged to Thamar, by Judah, her father-in-law, in Gen. c. 38. The Gauls were sovereigns in their own houses, having power of life and death over their wives, children, and slaves. Cæsar de Bell. Gall. l. 6. n. 17.

made, the character of the people for whom it was made, and the character of the persons to whom the editing of the Laws of the Twelve Tables was confided. We have already mentioned how vague the laws were before the commissioners were sent into Greece; and it is certain, that at the time when the Twelve Tables were enacted, the most violent contests had been carried on between the patricians and plebeians for political power. It is easy therefore to conceive that the decemviri would be careful to insert into the new code, and to retain all such laws as were likely to perpetuate the power of the aristocracy. Of this disposition, we have a conclusive evidence in their insertion of the law, which forbade the patricians and plebeians from intermarrying with each other. The arguments which Livy puts into the mouths of the consuls who urged the senate not to accede to the motion of C. Canuleius, show how tenacious the patricians were of their usurpations, and how anxious they were to draw an eternal line of separation between themselves and the people. The speech of Canuleius, too, one of the most valuable relics of ancient Roman oratory, must strike every reader of true feeling with the highest pleasure and admiration, whether for the manliness of its eloquence, the liveliness of its irony, or the cogency of its arguments; and well deserves to be remembered, as an example worthy of imitation, in all succeeding ages and governments, when and wherever the like attempts shall be made to lay such unnatural restraints upon the common privileges of humanity and social union.

Thus, it was the interest of the decemviri to insert into the laws of the Twelve Tables a Law which would infallibly extend their power over the people; and as this knot of tyrants engaged, by a most solemn oath, to support each other against all opposition, it is natural to suppose that they would secure the rights of the creditor, as instruments of political power, to the full extent granted by the ancient Laws.

There is yet another consideration, perhaps, the most important that can be alledged on this topic: it is the great error into which the commentators and Lawyers seem to have fallen, in treating upon the Roman Law of debtor and creditor. They all appear to consider the law merely as a *civil obligation*, not as a *penal statute*: whereas, if they would but give themselves the trouble of reading the early part of the Roman history with philosophical attention, they would find that the act of accruing debt without possessing the means of payment, was regarded in as criminal a light as the highest offence of which any one could be guilty. In modern Europe, no

criminal imputation is attached to the insolvent debtor; but, in ancient Rome, an act of insolvency was an act of felony, and the life of the insolvent debtor became forfeited. The manner in which he was put to death, and the members of his body disposed of, have nothing whatever in impeachment of our principle. For, we have seen, even in modern times, capital punishments fully as barbarous as this of Rome. Modern legislators have not been satisfied with the bare privation of the criminal's life; they have sometimes proceeded to torment and dismember him while living. The sentence of our English Law of high treason, which is too indelicate to be repeated, literally authorises the tearing asunder the limbs of the criminal while he is *alive*; a sentence which has been often carried into effect, even in refined and enlightened epochs. But we have no evidence of the Roman Law having been ever practised; and we know that the death of the insolvent debtor must have preceded the dismemberment of his body, because it was the distinguished privilege of the Roman citizens to be exempted from torture of any kind. Now if in England a sentence, equally, if not more, barbarous, has been often carried into execution, even in times of great urbanity, why should we hesitate in believing the existence of this barbarous Law in ancient Rome, at a period when its population had scarcely emerged from the condition of robbers and savages? Some ages hence, it will be easier to admit the probability of this law, than to believe that in an enlightened and in the freest nation of the world the forgery of another man's hand was almost uniformly visited by death. Furthermore, as no one denies that the Roman Law gave the creditors the power of selling the debtor, we can more easily pass to the idea of their having a power over his life. In fact, all difficulty disappears, the moment we bring ourselves to consider that insolvency was esteemed a felonious act, at the time the Twelve Tables were enacted. And, if we reason by analogy, which we have a right to do for want of direct evidence, and find that, according to the Law *De Jure Patrio*, the father had a right to kill his son; that this right was actually exercised by one of the Roman senators on his son Fulvius; which fact is recorded by historians of undoubted veracity;¹ and that other writers make mention of a

¹ Valerius Maximus, lib. 5. c. 8. n. 5. and Sallust. in Catilin. c. 40. Sallust relates the fact as a matter of course; as an ordinary transaction, not requiring even a comment. He says, *In his erat A. Fulvius, senatoris filius, quem retractum ex itinere pater necari jussit.*

similar exercise of this power: ¹ when all these points are taken into consideration, it cannot reasonably be contended, on the bare ground of the monstrous inhumanity of the law, and there is no other ground on which the meaning of the law is disputed, that *therefore*, the received interpretation by the ancients, which Dr. V. has ably supported, originated in the mistake of a metaphor for a fact.

The arguments adduced on the other side of the question may be all resolved into the *apparently* glaring inhumanity of the Law; and the authority of great names is also brought forward in support of this opinion. But these authorities are only secondary and subordinate; they prove nothing, and serve only, according to the degree of estimation in which they are held, to confirm opinions: and, after all, what does Bynkershoek say? He terms the Law inefficient, "*ineptam*," because by the debtor's death the creditors would lose the fruits of his labors. He might as well have alleged the inefficacy of hanging a highway robber for having deprived another of his purse, when by sparing his life, he might have refunded its contents by his labor. Is not this another proof of the justice of our remark, that our opponents have all fallen into their mode of thinking, from not having considered insolvency as a crime? The other argument of Bynkershoek is a very weak one. He says, if this power of killing and of dividing the members did exist, why should it be permitted to many creditors only, and not as well to only one creditor? But this question carries its own answer with it. The reason it was not given to a single creditor, was obviously because he could dispose *ad libitum* of the insolvent debtor's person, without the fear of dispute. He could reduce him to slavery, or sell him with ease; but it was not so easy for many parties to concur respecting the use to be made of him at home; and therefore, the Law gave the alternative of dismembering his person, as each creditor could not have the whole body, or of selling him to strangers, and of making a fair distribution of his price. As to the authority of Montesquieu, though we are at all times ready to bow respectfully to the opinions of that great and profoundly learned interpreter of Laws, yet we cannot find that he is directly against us. He nowhere discusses the subject: on the contrary, in the text of the 29th book, ch. 2. of his *Spirit of Laws*, he gives from Aulus Gellius the ground on which Cecilius justifies the power of the creditors to cut the insolvent debtor into pieces; and in a short note

¹ Senec. de Clemen. l. 1, c. 14 and 15. Dion. lib. 37. Suetonius in Claud.

of three lines he merely says, "the opinions of some civilians that the Law of the Twelve Tables meant only the division of the money arising from the sale of the debtor, *seems very probable.*" But here is no reason assigned; we have only authority, against which we can adduce authorities of no less weight. Independently of Mr. Gibbon¹ and Ferguson, we have the authority of all the old civilians, and of most of the modern, not forgetting Gravina, the most eminent of the whole list; besides the concurrent testimony of Favorinus, Cecilius, Fabius, and Gellius. Lastly, to crown the whole, we receive this law in its literal sense, upon the most obvious grounds of analogy. We reason from the undoubted severity of the Roman Laws in other respects, in justification of our acceptance of the Law before us; and also from the acknowledged severity of all the ancient penal Laws of every nation. The Laws of Moses punished with death, nay, with the most cruel kinds of death, blasphemy, profanation of the sabbath, and *cursing father or mother, &c.* The other Laws of the Twelve Tables were full of cruel institutions: capital punishments are assigned for almost every offence; even defamation was punished with death. Let us therefore only look upon insolvency as a capital offence and every difficulty will instantly disappear. To prove that a thing is improbable, is not a sufficient proof that it is false. Has not experience often shown us, that what is true is not always likely? Because a fact contradicts a favorite hypothesis, is this a sufficient reason to reject it? Can metaphysical reasoning destroy historical evidence? Mankind are not condemned to the hard necessity of fluctuating in perpetual doubts about the principal facts which have been transmitted to us by history and tradition. The most important events, such as the formation of nations, the origin of Laws, arts, and sciences, are known. We must not think that these things are quite imperceptible, even in the remotest ages of antiquity. All that is related about them, is by no means arbitrary, uncertain, and problematical. Ingenuity of mind and integrity of heart would suffice to convince us of this precious truth, if we could but impose silence on our

¹ Dr. V. has noticed an inaccuracy in Gibbon, in appealing to the authority of *Favonius*, "Who this *Favonius* was, whose authority is here represented of such weight by the historian (chap. 44. note 178.) does not appear. Cicero mentions an active person of that name, (*Orat. pro Mil.—Epist. ad Attic.* 1. 14.) who is not recorded to have delivered his opinions on the Laws of the Twelve Tables. Perhaps the historian means to allude to *Favonius*, a Philosopher introduced by A. Gellius in the chapter already quoted, holding a conversation with Sext. Cecilius. See also *Noct. Att.* 9. 8—10. 12—17. 10. &c."

presumptuous vanity, and guard against our little prepossessions, which often mislead us a great deal more than we imagine.

Here we close our observations ; and we trust that no apology is necessary to *our* readers for the length of our reasoning upon a topic of very remote antiquity, and which has excited a difference of opinion among men of great learning and distinction in the world. The subject is curious, and we hope it will satisfactorily fill a space in that unprecedented chasm in our usual labors, which the dearth of all public intelligence has occasioned. Having stated our reasons for assenting to the interpretation of the passage as given by Dr. V. we strongly recommend that learned writer's observations to the perusal of all who make the science of jurisprudence their study, as well as of the critical scholar.

Y.

ON H. STEPHENS'S *GREEK THESAURUS*.

The Noble writer of the following letter having, after much solicitation, permitted the publication of it, the Editor has much pleasure in laying before his readers those learned and judicious suggestions, which will not be less gratifying to them, than useful to the Compilers of the Thesaurus.

Dropmore, Oct. 19th, 1811.

SIR,

THE republication of STEPHENS'S *GREEK THESAURUS* would no doubt be a work of essential service to the cause of Greek Literature. I have no hesitation in expressing my desire to become a Subscriber to it, and to promote its success by all the means that may be in my power.

The reception which the proposal may meet with will much depend on the Prospectus. It has, no doubt, already occurred to you that the mere reprint of such a work, however desirable, would fall short both in credit and in real utility of what might be accomplished, and as I should hope, without too great a sacrifice of time and labor.

To make such an undertaking as useful as possible, must doubtless be the ambition of those who have sufficient zeal

for the cause to embark in it at all; and every suggestion of those who feel an interest in its success, will therefore, I am persuaded, engage your serious attention.

I imagine you will already have decided, that in reprinting this Lexicon, it must be consolidated—those articles which can now be found only in the Alphabetical Index transferred to their place in the etymological columns, and the substance of the Glossary and Scott's Appendix inserted in the text.

Something more would be desirable. Valuable as the *THESAURUS* is, accessions might probably be made to it from the stores of later criticism. But what would be a principal object, if it were possible, is, that this Lexicon, if republished, should in some degree possess the advantages of the particular Lexica which have been formed, with so much utility, of different authors. In the case of *HOMER* and *PINDAR* for instance, *DAMM* has transferred into his Lexicon the whole substance of the Scholia, as far as relates to the use and interpretation of their words and phrases. *SCHLEUSNER*'s Lexicon of the Greek Testament is itself an admirable Commentary on the sacred writings. Other instances will readily occur to you. The use of the Greek Language continued from the days of *HOMER* to the fall of the Eastern Empire, and prevailed through a vast variety of Countries, differing in Manners, Laws, and Government. For an accurate knowledge therefore of that language, it is essential to distinguish not merely (as is more or less the case in Latin, and in modern languages) the various senses in which a word is used in *Greek* generally, but its meanings in *the Greek* of particular Writers, Ages, and Countries. And in this respect it is, that the great utility is found of these particular Lexica, making each Author and School, as it were, commentators on themselves.

How much of this benefit could be transferred into a general Lexicon, and what, from such distinctions, might best be exhibited, I am very incompetent to decide. No man, I think, can doubt that all which could be done of this sort would be highly useful. Perhaps, however, it may require more time and labor than could be allotted to it—possibly it is in other respects impracticable. And, after throwing out these suggestions, which originate only in an ardent desire to see such a work rendered as perfect as possible, I have only to add, that in *whatever* form this great undertaking can be accomplished, it will command my best exertions in its support.

The size of your Book is a very minor consideration; yet, I think, every man who has used the bulky volumes of *STEPHENS*, has felt how much more conveniently he could have consulted a greater number of Octavos, or even of Quartos.

I am, Sir, Your obedient humble Servant,
GRENVILLE.

Extract of a Letter addressed to the Editor of the
Classical Journal.

SIR,

I have often wished to see, what to metrical scholars at least would be very curious, perhaps to others it might be amusing, not without some instruction to both: a sketch of the progressive improvements in metre and prosody from the days of Scaliger, to whom Bentley acknowledges obligation, down to the time of Porson, who not only discovers, but limits, corrects, and demonstrates.

To Dawes we are wonderfully indebted. But his discoveries, however acute, have something of the premature εὐρηκα and of the *latius quàm verius* about them. Little that is important, of either, remains now uncorrected by the soundness of Porson's judgment and the unrivalled extent of his observation. Yet a somewhat perhaps still is left for the gleanings of diligence.

One specimen occurs in the detection of Dawes's error about the prosodial power of the letter ρ in the Attic poets. The first person who seems to have *published* this, but not the first who *advanced* it, is an ingenious and candid writer in the Quarterly Review for March, 1811. p. 224. 5. And he takes occasion to detect the error, in noticing v. 738. of the Prometheus Vincetus, edited by Mr. Blomfield.

Mr. Professor Monk, in his edition of the Hippolytus, just come out, has most kindly and ably united the office of the Commentator with that of the Critic; for which service done to Greek literature I thus beg him to accept my sincere, and earnest, and unequivocal thanks. The Professor has happily introduced into his notes whatever useful matter might be drawn from the best and the latest sources of critical illustration.

Amongst the rest, from the Quarterly Reviewer, faithfully quoted, he gives, ad v. 461. a concise distinction of the prosodial properties of the ρ in Iambic verse. Si finalis syllaba naturâ brevis secunda pedis pars est, ut in eum ictus metricus cadat, tum ob consonantem ρ in initio vocis sequentis producitur. Hæc autem vis ἐκτατικὴ non obstat, quo minus syllaba in priore pedis parte brevī maneat, ut in Prom. 738.

Χρίμπτουσα ραχίαισιν ἐκπερᾶν χρόνα.

It may seem idle to quarrel about priority in discovering a metrical canon. But, with the indulgence of the Quarterly

Reviewer, which I trust will be granted me, I beg leave to make the following statement. Towards the close of the year 1806, there were printed at Edinburgh several remarks, carrying a slight claim to originality, on the subject of Greek metre; which want of leisure has ever since prevented me from giving to public perusal. Those remarks, however, by other means, may not be entirely unknown. The following, transcribed with one grammatical alteration only, is the sixth and the last of them.

VI. “Sermonis Attici est proprium omnibus omnino verbis ἄ ρ prout hodie scribuntur incipientibus, duplicis consonantis vim perpetuam conferre.” Misc. Crit. p. 159.

Hæc à Dawesio quin paulo temeriùs edicta sint, nemo dubitabit, nisi qui sana loca pro sanis nolit accipere. Ecce enim:

Γυναικὸς οὐδὲν χεῖρ' ἀνὴρ λήϊζεται

Ἑσθλῆς ἄμεινον οὐδὲ ῥίγιον κακῆς. Simonides.

Χρίπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα. Prom. Vinc. v. 711.

Πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ. ibid. 991.

Δρῶν ἢ τί φωνῶν τήνδε ῥυσάιμην πόλιν. Œd. R. 72.

Paucissimis duntaxat in locis ῥ initialis sic posita reperitur, ut vis ejus metrica certò possit evinci. Sunt tamen quædam indubiæ fidei loca, ubi ea litera syllabam naturâ brevem positione producat, ita tamen ut in istam syllabam ictus cadat metricus: sunt et quædam pauciora forsitan, ubi brevem manere patitur, quorum nonnulla supra enotavi. Scilicet in hoc casu, οὐδὲ ῥίγιον κακῆς, vox οὐδὲ seorsum enuntiata (quod ante ῥ fieri potest, idem ante ψ, σκ, et similia non posset) Trochæum efficit. In altero casu, σώματος μέγα ῥάκος [Prom. V. 1022.] et finalis in quam ictus cadit, cum ῥ initiali conjuncta, propter asperam difficilemque Græcis literam, hoc ferè sono effertur, σώματος μεγαρ-ρακος. Litera ῥ hîc ideo geminata scribitur, ut vox in eâ moneatur immorari: nihil amplius.

‘These are little matters, I confess. The sooner therefore they are definitively settled, the better for things more important. One would else feel ashamed of the time and thought, which men of letters bestow on so very light a subject.

I am, Sir, Your's &c.

JAMES TATE.

Richmond School, Yorkshire, Nov. 1811.

CRITICAL REVIEW

Of Illustrations of Homer, CLASS. JOURN. No. vi. p. 375-80.

NO. I.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Sir,

FROM the signature suffixed to the article in question, as well as from the peculiarity of its style and manner, there seems little room to doubt, that this, and the one intitled *Remarks on the Introductory Lines of the Iliad*, come from the same hand.

Your correspondent appears to us to be a man of more learning, than judgment. His remarks are such as find fault merely to contradict; and censure only to differ from men of eminent talents and acquirements. His lucubrations display such a propensity to oppose standard authority, that we are almost induced to apply to him the character drawn by an eloquent Historian: "Nulla ingenia tam prona ad invidiam sunt, quàm eorum qui genus ac fortunam suam animis non æquant; quia virtutem et bonum alienum ode-runt."

What has particularly attracted our notice on this occasion, is his *Illustration* of the passage,

Ἀτρεΐδῃ, σὺ δὲ παῦε τὸν μένος, αὐτὰς ἔγωγε
 Αἴσομ' Ἀχιλλῆϊ μεθέμεν χόλον, κ. τ. λ. II. A. 282.

Here we have the opinions of Heynè, Brunck, and Porson, opposed with wonderful obstinacy, and perverted with peculiar spirit: with what sympathy does he complain of the "severe manner," in which our late Professor "animadverts upon the weak and unsatisfactory" remarks of the unfortunate Bellanger! and yet, at the same time, and with the same breath, this advocate for meekness, this enemy to severity, "engages to show, *in opposition to Professor Porson and the other above-mentioned high authorities*," that *their* interpretation of the passage "*grossly misrepresents* the meaning of Homer."

By those, whose good sense and superior learning have long ago fenced them against such contradictions, the opinions (if such they are) of your correspondent, will be passed over unnoticed. We too should have consigned them to oblivion, did we not, from a regard for those whose opinions on these subjects are as yet crude and unformed, feel it a duty incumbent upon us to put such persons on their guard, and suppress a too ready belief of such principles as their inexperience will not allow them thoroughly to comprehend. With this view, we shall completely analyse all that your correspondent has given us on the subject, and thus clearly demonstrate that what professes to show the fallacy of the interpretations admitted by Porson, Brunck, and Heynè, is of itself a mass of error and hallucination.

I. In the first place, let us examine the meaning or rather the meanings of the word αὐτὰς. "It is well known," says he, "to every Greek scholar, that ΑΥΤΑΡ, *whenever introduced*, marks some

transition or opposition in the ideas of the writer or speaker. Its use, therefore, is *never* adopted, where such *transition or opposition* does not take place, or in other words, *where the subject of discourse continues precisely in the same train*. In this place, then, ΑΥΤΑΡ is evidently improper, because there can be no opposition or contrast between *παῦσι τὸν μῆνος* and *Λίσσομαι, Ἀχιλλῇ μεθέμεν χόλον*. And the same incongruity would be felt, if the corresponding *but* was here introduced in a literal English version, "Do thou restrain thy anger, *but* I supplicate thee to dismiss thy anger."

The matter now comes to a point; in your correspondent's definition of ΑΥΤΑΡ it appears, that he considers the terms *transition* and *opposition* as synonymous: he says, that ΑΥΤΑΡ "is never adopted where *such transition or opposition* does not take place, or, in other words, *where the subject of discourse continues precisely in the same train*." This latter sentence is therefore meant to compress the whole of the former; which cannot be, unless the terms *transition* and *opposition* mean one and the same thing; because generally when a "subject of discourse does" *not* "continue in the same train," a *transition* merely takes place, and not an *opposition*; but the latter sentence, in order fully to express the meaning of the former, must involve both terms, which we have shown cannot be, unless they are *of the same import*. Therefore from his not specifying two distinct usages of ΑΥΤΑΡ, viz. one in cases of *opposition*, and another in cases of *transition*, and from his uniformly translating it by *but*, it follows as a consequence that he believed it to have no other meaning.

In Il. Γ. 68. Paris says to Hector,

Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 ἌΤΤΑΡ ἔμ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον
 Συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

Here ΑΥΤΑΡ is opposed to μὲν, as ἄλλους Τρῶας καὶ πάντας Ἀχαιοὺς is to ἔμ' καὶ ἀρηΐφιλον Μενέλαον, and must be rendered by BUT: it is therefore here equivalent to δέ, and a tragic writer would have said, τοὺς μὲν ἄλλους κ. τ. λ. ἔμ' ΔΕ, κ. τ. λ.

Let us turn to Il. Α. 457—471.

- Ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
- (1.) ἌΤΤΑΡ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
 Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καίῃ δ' ἐπὶ σχίζῃς ὁ γέρον, ἐπὶ δ' αἶθοπα οἶνον
 Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 - (2.) ἌΤΤΑΡ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,
 Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 - (3.) ἌΤΤΑΡ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ'· οὐ δέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 - (4.) ἌΤΤΑΡ ἐπεὶ πόσιος καὶ ἐδήτυος ἔξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
 Νώμησάν τ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

Here, we conceive, your correspondent's BUT would make a miserable figure;

(1.) "Thus he spoke praying; and his prayer Phœbus Apollo heard, BUT after they had prayed," &c.

(2.) "And young men by his side were holding spits with five prongs; BUT after the thighs," &c.

(3.) "And they roasted them dextrously and drew them all from the spits; BUT when they had," &c.

(4.) "Nor did their inclination any more long after, &c. BUT when," &c.

ΑΥΤΑΡ in each of these places has reference to *time*, and denotes the *transition* from one part of the process to another; but there is no such idea as *opposition* in the case; and if so, why translate the word in English by BUT? BUT denotes *opposition*, *objection*, and not *transition*.

ΑΥΤΑΡ in the passage before us, in each place, corresponds exactly to the Latin *deinde*, or *tum*, viz. *then*, or, *in the next place*. In the second line; "Then, after they had finished praying, &c... Why,—what then? why, *then* they drew back the heads of the victims," &c. and so in the other three cases. Perhaps then your correspondent will in future discriminate between the words BUT and THEN, viz. between *opposition* and *transition*.

Thus it appears that there are *two* usages of ΑΥΤΑΡ; (1.) where it denotes *objection*, or (as your correspondent will have it) *opposition*; (2.) where it has reference to *time*, and signifies *then*, *in the next place*. If, therefore, in the instance before us we can show that ΑΥΤΑΡ is equivalent to *deinde*, this objection is removed.

II. Let us now consider the government of λίσσομαι: "Henry Stephen (*Stephens*, any other person would have said)¹ in his Thesaurus, objects to this (the common) interpretation, because λίσσομαι governs not the *dative* but the *accusative* case." A very plausible reason! See Porson's note on the *Orestes*, l. 663. Who does not know that λίσσομαι is never followed by any case but the *accusative*? Who is there so infatuated, so illiterate, as to doubt this construction? Bellanger, it is true, objected to it, and we see how deservedly he has been censured by the learned Professor; and yet your correspondent rails against Porson's severity. Our only wonder is, that he at all noticed what he knew to be many degrees below contempt. This exquisite note of the Professor, we should have thought, might have served as a scourge to groveling critics, and have swept them from the view, as the Dunciad cleared the garrets of Grub-street. Your correspondent's mode of arguing with respect to the government of λίσσομαι, is more exceptionable than that of Bellanger.

Let us compare the arguments of this "par nobile fratrum:" "Bellanger," inquit Porsonus, "ut probet, λίσσομαι dativum regere posse, citat versum ex Phavorino, ubi verbum λίσσομαι sequitur genitivus, subaudito, ait ille, ἐπὶ vel πρὸς. λίσσομαι Ζηνὸς Ὀλυμπίου,

¹ We are not convinced of the inaccuracy, although we allow the infrequency, of the word *Stephen* for *Stephanus*. It appears to us that the proper Latin for *Stephens* would be *Stephanus*. EDIT.

ἰδὲ Θέμιστος. Vides versum Homericum, sed mutilum [Od. B. 68.] Hinc arguit Bellanger: si λίσσομαι genitivum regit, subaudito ἐπὶ vel πρὸς, dativum etiam regere potest, quoniam ἐπὶ vel πρὸς non minùs dativum regunt. Egregia probatio!"

Your correspondent, it is true, does not adopt Bellanger's "weak and unsatisfactory" proof, (as he himself allows) but proceeds upon a new system, terrifying, or rather striving to terrify, all reasonable men by empty sounds, and appealing with an air of anticipated triumph to "*the immutable principles of language.*" "If it be objected," says he, "that λίσσομαι has in no instance a dative case after it, it is sufficient to reply, that *reason* and *analogy* would warrant the dative case after it in *every* instance; and that Homer has only done on *this* occasion, what he might have done on *all* occasions, without violating propriety." What your correspondent means by *reason*, no man can pretend to say: that the words λίσσομαι, λιτα-νέω, ἱκετεύω, λιπαρέω, λιταίνω, and all others of this sort, are *invariably* followed by the accusative case, and by no other, no one in his senses will for a moment deny: consequently *this* government *alone* is strictly conformable with *analogy*: how then could Homer have made the verb govern the *dative*, "without violating propriety?" Such a construction could not have come from the mouth of Homer, or of any other Greek, and neither *reason* nor *analogy* can sanction a barbarism which goes directly counter to both.

By this law, any verb might govern any case, and any construction would be allowable; the distinctions of grammar would be totally destroyed, and nothing remain but blunder and confusion. Call you *these* "the immutable principles of language," *this* "consistent with the nature of things?"

JALOFF NUMERALS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, THE following collection of Numerals in the *Jaloff* Language, was sent to me by a gentleman, who has been for some years in Africa, and has had frequent opportunities of conversing with the Jaloffs. Presuming it to be more correct as well as more ample than the list printed in your JOURNAL, No. VII. p. 118. I take the liberty of sending it. At my request, the gentleman has also drawn up a grammatical sketch of the Jaloff Language, and also a tolerably copious vocabulary.

Your's, &c.

A. C.

Ben, or Benna,	One.	Fook agh ben,	Eleven, or
Niar,	Two.		ten and one.
Nyet,	Three.	Fook agh niar,	Twelve, or
Nianet,	Four.		&c.
Juorom,	Five.	Fook agh nyet,	Thirteen.
Juorom ben,	Six.	Fook agh nianet,	Fourteen.
Juorom niar,	Seven.	Fook agh juorom,	Fifteen.
Juorom nyet,	Eight.	Fook agh juorom ben,	Sixteen.
Juorom nianet,	Nine.	Fook agh juorom niar,	Seventeen.
Fook,	Ten.	Fook agh juorom nyet,	Eighteen.

Fook agh juorom nianet,	Nineteen.	Nianet fook agh juorom,	Forty-five.
Nitt, or niar fook,	Twenty, or two tens.	Nianet fook agh juorom ben,	Forty-six.
Nitt agh ben,	Twenty-one, or two tens and one.	Nianet fook agh juorom niar,	Forty-seven.
Nitt agh niar,	Twenty-two.	Nianet fook agh juorom nyet,	Forty-eight.
Nitt agh nyet,	Twenty-three.	Nianet fook agh juorom nianet,	Forty-nine.
Nitt agh nianet,	Twenty-four.	Juorom fook,	Fifty.
Nitt agh juorom,	Twenty-five.	Juorom ben fook,	Sixty.
Nitt agh juorom ben,	Twenty-six.	Juorom niar fook,	Seventy.
Nitt agh juorom niar,	Twenty-seven.	Juorom nyet fook,	Eighty.
Nitt agh juorom nyet,	Twenty-eight.	Juorom nianet fook,	Ninety.
Nitt agh juorom nianet,	Twenty-nine.	Temier,	A Hundred.
Fanever, or nyet fook,	Thirty, or three tens.	Niar temier,	Two Hundred.
Fanever agh ben,	Thirty and one.	Nyet temier,	Three Hundred.
Fanever agh niar,	Thirty-two.	Nianet temier,	Four Hundred.
Fanever agh nyet,	Thirty-three.	Juorom temier,	Five Hundred.
Fanever agh nianet,	Thirty-four.	Juorom ben temier,	Six Hundred.
Fanever agh juorom,	Thirty-five.	Juorom niar temier,	Seven Hundred.
Fanever agh juorom ben,	Thirty-six.	Juorom nyet temeir,	Eight Hundred.
Fanever agh juorom niar,	Thirty-seven.	Juorom nianet temier,	Nine Hundred.
Fanever agh juorom nyet,	Thirty-eight.	Diooné, or Jiooné,	Ten Hundred.
Fanever agh juorom nianet,	Thirty-nine.	Diooné agh temier, &c.	Eleven Hundred.
Nianet fook,	Forty.		
Nianet fook agh ben,	Forty-one.		
Nianet fook agh niar,	Forty-two.		
Nianet fook agh nyet,	Forty-three.		
Nianet fook agh nianet,	Forty-four.		

P. S. It is very likely that this language is ancient, though now much mixed with Arabic. The mode of *counting by fives*, is very probably the *primitive* mode; as the *fingers* of the *left hand* served for this purpose, being told or pointed to by the *Index* of the *right*: and it is natural to suppose, that this mode obtained long before that of counting by *tens*, in which the fingers of *both hands* were employed. *Homer* represents *Proteus* numbering his sea-calves by *fives*, as your Classical readers will at once recollect—

Αὐτὰρ ἐπὶν πᾶσας ΠΕΜΠΑΣΣΕΤΑΙ, ἡδὲ ἴδεται,
Λέξεται ἐν μέσσοισι, νομῆς ὧς πάσι μῆλον.

ODYSS. Δ. v. 412.

“ His herd
Of Phocæ numb’ring first, he will pass thro’
And sum them all by FIVES; then lying down
Will sleep, as sleeps the shepherd with his flock.” COWPER.

The author of this collection makes one remark on the manner of pronouncing the *gh* among the *Jaloffs*: he says, “they give those letters a strong *guttural* sound, such as the North Britons do in the words *lough*, *laugh*, *fought*, *daughter*, &c.”

LITERARY INTELLIGENCE.

The Rev. Mr. Hewlett's *FAMILY BIBLE* is now nearly brought to a close. We expected to have announced this event to our readers long since; but the late destruction of most of the Numbers by fire has considerably, but unavoidably, delayed its completion. This work contains, in addition to the old text, which is not in any case altered,—1. All the various readings, that materially alter or affect the sense.—2. A reference to parallel and corresponding passages.—3. A short introduction to every book.—and—4. A series of critical and explanatory Notes, partly original, but chiefly compiled from the best commentators of every age. This work may be had in Monthly Parts at 7s. each, or 9s. large paper. The whole will form three large volumes in Quarto; and will be illustrated with one hundred superior engravings.

Mr. H. JACOB and Mr. A. J. VALPY have relinquished the publication of their *Hebrew Bible*, advertised in our last Number, in consequence of the recent appearance of the Rev. Mr. Frey's new Edition, which is now publishing in Parts, from the text of Van-der-Hooght,

PREPARING FOR THE PRESS.

Lord Woodhouselee is at present preparing for the Press an enlarged and improved edition of his *Essay on the principles of Translation*.

SUSUN-DESTEH, containing Dissertations on the Oriental languages, the Hebrew, the Arabic, the Persic, the Turkish, the Sanscrita, the Hindoostanee, the Chinese, the Malayan, &c. on the poetry of the Eastern Nations, and certain parallel Tenets of Muhammedans, Brahmans, Egyptians, and Chinese; to which are adjoined two Poems, one on *Abzendegancee*, or the Muhammedan Water of Life; the other on *Amriha*, or the Brahminical. By D. G. WAIT.

SPEEDILY WILL BE PUBLISHED.

CLASSICAL.

BROTIER'S *TACITUS*, which will combine the advantages of the Paris and Edinburgh Editions: with a selection of Notes from all the Commentators on Tacitus subsequent to the Edinburgh Edition. The *Notitia Literaria*, and *Politica*, will also be added. Many valuable Notes of Professor PORSON will be interspersed; the French Passages will be translated, and the Roman Money turned, into English. The whole will make Five Volumes, octavo. Some few copies will be struck off on large paper.

GREEK TESTAMENT, with Griesbach's Text. It will contain copious Notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in familiar Latin; together with parallel passages from the Classics, and with references to Vigerus for Idioms, and Bos for Ellipses. 2 Vols. Octavo. A few copies on large paper.

A New Grammar of the Spanish Language, designed for every class of learners, and especially for such as are their own instructors. By L. J. A. M'Henry. The Appendix to the Grammar will contain an explanation of the principles of Spanish prosody, and an elucidation of the rules, nature, rhythm, and various kinds of Spanish verse;—dialogues, with reference to the rules in the Grammar;—and a few specimens of letters and other commercial documents. The work will be printed in One handsome Volume, Octavo, and the price to Subscribers will not exceed Ten Shillings.

BIBLICAL.

About the beginning of March will be published, a Full Exposition and Elucidation of the Doctrine of the Trinity; clearly and incontrovertibly proving, that a Trinity of Essence, and Unity of Person, in the Godhead, is alone consonant, both to the general tenor, and particular expressions, of the Old and New Testament. Translated from the Latin.

Christian Ethics, in Discourses on the Beatitudes ; illustrating the Duties of the Christian Life, with some preliminary and subsequent Discourses, which have a reference to the like subjects. By Thomas Wintle, B. D. Rector of Brightwell, in Berkshire. In Two Volumes, Octavo.

JUST PUBLISHED.

CLASSICAL.

Professor Monk's *Hippolytus* of Euripides has at length made its appearance. Price 6s. 6d. It is printed in the same form as Blomfield's *Prometheus*. We shall lose no time in giving our observations on its contents.

M. Ponce, Member of the Class of History and Ancient Literature of the French Institute, has presented a Memoir to that learned body, "Sur le degré de perfection de la peinture des anciens, comparativement à leur sculpture." M. Ponce sets out with remarking, that on reasoning from analogy, it must appear impossible that sculpture should have attained so much perfection among the Greeks, while painting and the arts of design never rose even to mediocrity, notwithstanding the glowing description which Pliny and Cicero have given of ancient paintings.

M. Ponce is of opinion, that notwithstanding the intimate connexion which seems to subsist between painting and sculpture, the coloring, *claire obscure*, the magic of effect, and perspective make such a difference, that the art of the Statuary, who has no occasion for these embellishments, must have attained a degree of perfection wholly unknown to the painters of antiquity. The author afterwards takes occasion to assert, that these pictorial graces did not, and could not, exist in ancient Greece. He quotes with this view Pliny himself, on whose authority the moderns have been so long in the habit of admiring the ancients for their skill in painting. The modern example of the Flemish school, which has produced so many fine painters, but not one statuary, is also adduced by M. Ponce as confirming what he has advanced. With regard to the evidence of Pliny and Cicero, in favor of the paintings of the ancients, M. Ponce attempts to show, that the former was totally ignorant of the rules of the art, and that the latter, by his own confession, had no taste for it.

The History of the Grecian War ; in Eight Books. Written by Thucydides. Translated by Thomas Hobbes, of Malmshury. In One Volume, Octavo.

Thucydidis de Bello Peloponnesiaco Libri octo cum Versione Latina et Variis Lectionibus ex editione C. L. Bayeri accurate expressi." Three Volumes, Octavo.

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Cours Elémentaire de Bibliographie, ou la Science du Bibliothécaire, par C. F. Achard, 8vo. 3 vol. 1l. 10s.

Etudes de l'Histoire Ancienne et de celle de la Grèce, etc. par Lévêque, 8vo. 5 vols. 3l.

Recherches sur les Costumes, les Mœurs, les Usages religieux, civils et militaires des anciens peuples, par Malliot, 3 vols. 4to. plates, 7l. 7s.

Initia Typographica Illustravit Jo. Frid. Lichtenberger, 4to. Argentorati, 18s.

Dictionnaire Bibliographique choisi du XVe. siècle, par M. de la Serna Santander, 8vo. 3 vols. 2l. 2s.

Glossaire de la langue Romaine, par Roquefort, 8vo. 2 vols. 2l. 12s. 6d.

Odes d'Anacréon, traduites en vers, par J. B. de Saint Victor, et accompagnées du texte de Brunck, 8vo. Didot, papier vélin, avec belles figures, par Girardet, 2l. 2s.

Le Génie de Virgile, ouvrage posthume de Malfilatre, publié par P. A. M. Migée, 8vo. 4 vols. 2l. 16s.

Galerie Mythologique, recueil de Monumens pour servir à l'étude de la Mythologie, de l'Histoire, de l'Art, de l'Antiquité figurée, et du langage allégorique des anciens, par Millin, avec 190 planches contenant près de 800 monumens antiques, 8vo. 2 vols. 3l. 13s. 6d.

Nouveau Dictionnaire portatif de Bibliographie, par Fournier, 8vo. seconde édition, 1l. 1s.

Examen Critique des Anciens Historiens d'Alexandre-le-Grand, par M. Sainte Croix, seconde édition, 3l. 3s.

L'Argonautique de Valérius Flaccus, ou la conquête de la Toison d'or, traduit par Dureau-de-la-Malle, 8vo. 3 vols. 1l. 16s.

Dictionnaire de la Fable, ou Mythologie Grecque, Latine, Egyptienne, Celtique, &c. par Noël, troisième édition, 8vo. 2 vols. 2l. 2s.

Origine de l'Imprimerie, par Lambinet, 8vo. 2 vols. 1l. 4s.

Œuvres d'Archimède, traduites littéralement, avec un commentaire, par Peyrard, 8vo. 2 vols. 2l.

A Dissertation on Rhetoric. Translated from the Greek of Aristotle; with Notes. By Daniel Michael Crimmin, Esq. late of Trinity College, Dublin, and Student of the Middle Temple. 1 vol. 8vo. 276 pages. Price 10s. 6d.

We have not yet been able to examine its contents, but we have always thought such a work a great desideratum.

BIBLICAL.

A new Translation of the 49th Psalm, in a Sermon preached before the University of Oxford, at St. Mary's; to which are added, Remarks, Critical and Philological, on Leviathan, described in the 41st Chapter of the Book of Job. By the Rev. W. Vansittart, M. A. Vicar of White Waltham, Berks.

CANTICLES, or SONG of SOLOMON: a new Translation with Notes; and an attempt to interpret the Sacred Allegories contained in that Book. To which is added, an Essay on the Name and Character of the Redeemer. By the Rev. John Fry, B. A.

We hope to be able to offer some observations on the above at an early opportunity.

ORIENTAL.

Cosha, or Dictionary of the Sanscrit Language. By Amara Sinha. With an English Interpretation and Annotations, by H. T. Colebrook, Esq. in 4to. Price 5l. 5s. in boards.

Two Treatises on the Hindu Law of Inheritance; translated by H. T. Colebrook, Esq. in royal 4to, Price 1l. 11s. 6d. in boards.

The Works of Confucius ; containing the Original Text, with a Translation to which is prefixed, a Dissertation on the Chinese Language and Character. By J. Marsham ; in 4to. Price 5l. 5s. in boards.

Essai sur la langue et la littérature Chinoises, par Abel-Remusat, 8vo. avec fig. 12s.

Oriental Customs ; or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations. By the Rev. Samuel Burder, A. M. The Fourth Edition. Two Vols. Octavo.

A Grammar of the Persian Language ; comprising a Portion of the Elements of Arabic Inflection ; together with some observations on the Structure of either Language, considered with reference to the principles of general Grammar. By M. Lumsden, LL. D. Professor of Arabic and Persian in the College of Fort William, in Bengal. In Two Volumes, foolscap Folio.

The above appears to be a luminous work, but we shall hope soon to give a notice of it.

A Dictionary of the Malayan Language, in Two Parts, Malayan and English, and English and Malayan. By William Marsden, F. R. S. In One Volume, Quarto.

Observations on the Tin Trade of the Ancients in Cornwall, and on the Ictis of Diodorus Siculus. By Sir Christopher Hawkins, Bart. late Member of Parliament, F. R. S. S. A. &c. One Volume, Royal 8vo. With a View of the Mount. Price 6s.

NOTES TO CORRESPONDENTS.

We earnestly solicit all our literary friends to communicate to us any scarce and valuable tracts, connected with *Classical, Biblical, and Oriental Literature*, that they may think worthy to be preserved and made public.

The *Poem of Festus Avenius* is unavoidably postponed.

An *Essay on the "Alexandria" of Lycophron* shall find an early insertion.

The article from *Granta* has been received.

We shall insert in our next Number the *Prologue and Epilogue* recited this year at the Westminster School Plays.

We shall always feel honored by Mr. G's suggestions. The tract *Canteri Syntagma de ratione emendandi Græcos Auctores* shall certainly have a place in our next.

We very reluctantly omit the Verses sent by K. L. P. because they are not in a Classical language. But we entreat his future favors, for the sake of the admirers of learning, taste, and elegance.

Our Correspondent in the North, we hope, has not forgotten his promised remarks, *On the composition and structure of the Greek Sapphic Ode*.

Remarks on the *Prometheus* will be continued.

Mr. Barker's *Appendix to the China of the Classics* will appear in No. IX.

Mr. P's Remarks on the *Curse of Kehama* will also appear.

We hope soon to favor our Readers with some inedited Notes on Horace, by Dr. Parr ; as well as with those already published in the earlier Numbers of the *British Critic*.

The *Researches of the German Literati* will be continued in No. IX.

No. iv. of *Conjectura Critica in Auctores Græcos* is unavoidably postponed.

F. D's. remarks on the *Antique Ring* are received.

The Supplement to the 49th Chapter of *Genesis* came too late for our present Number.

We thank our friend B. for his valuable hints, and we beg to inform him, and the rest of our readers, that we shall insert in our future Numbers, the following interesting articles:—*Account of Dr. Bentley—Bentley's Notes on Lucan, from Cumberland's edition—Bentley's Animadversions and Remarks on Callimachus—his Annotations on the two first Comedies of Aristophanes—his Emendations on the Fragments of Menander and Philemon—also, his Remarks on Collins' discourse of thinking about the variae Lectiones of the New Testament—and Cumberland's account of the Tragedians taken from Bentley's Notes.*

Al Mohâlebbe is approved.

J. O's. article is intended for an early insertion.

Mr. Brent's article shall appear in our next.

Mr. W's. *Biblical Criticism* came too late for our present Number.

Notice to the "*Answer to the Defence of Dr. G. S. Clarke's Hebrew Criticism,*" &c. has been received.

We have in our possession some unpublished Essays of the late Professor Scott, of Aberdeen, *On the Inquiry into the causes of the diversity of human character in various ages, nations, and individuals*, which we shall insert in our future Numbers.

We shall most readily insert Mr. Wrangham's *Seatonian Prize Poem* for 1811.

M. D. B. has our best thanks for the favor of his *Collations of Latin MSS.* and we trust he will continue to supply us from so respectable a quarter.

Dr. C's. article on *The Bible*, No. II. is postponed.

W. N's. *Remarks on the integrity of the Hebrew text*, &c. shall appear in our next.

We shall soon continue the *Critique of Ernesti's Cicero from the Bibliotheca Critica.*

We thank M. for submitting to our notice the *Account of the Editio Princeps of the Etymologicum Magnum*, by Larcher. It shall certainly appear.

Valckenacr's *Notes on Callimachus*, mentioned in the notes on *Xenophon's Memorabilia* in our sixth No. are destined for insertion.

We shall thank any of our readers to send us a correct copy of the Greek Ode *On the Passion of Christ*, a Prize, by Mr. M. of Oxford.

We invite any of our readers to give us a brief account of *Bentley's Phalaris*, and *Davies' Miscellanæ Critica*, with some notice of what has been done since their time.

We must assure T. D. that we cannot give admission to personal attacks. A field of fair and liberal discussion is open in the Journal; but opinions and arguments are the only legitimate subjects of dispute.

G. R's. translations of *Diodorus Siculus*, though correct, are not sufficiently elegant. We shall be glad to hear again from him. Every thing which tends to illustrate the Scriptures, and promote the cause of Religion, will be gladly received by the *Classical Journal*.

We shall feel obliged to our readers, if they will take every opportunity of requesting any of their friends, who have travelled for the sake of information, to transmit to us whatever researches or valuable discoveries they may think worth communicating to the public. For this purpose Sir William Ouseley has kindly promised to send whatever he may collect in his Travels to Persia with the Embassy.

We shall be happy to receive from our friends any Literary notice on subjects connected with CLASSICAL, BIBLICAL, and ORIENTAL Literature.

INDEX.

A.

- ABEN Ezra** iii, 175, 389.
Abbé du Bos iv, 24. · **Sallier** iv, 475.
 · **Laire** iv, 479
Acheen language iv, 349.
Achard iv, 483.
Achastlian language, ten numerals of iv, 117.
Accents and Metre, on Greek iii, 476.
Action, Eastern Mode of expressing sentiment by iii, 141.
Addison, *Spectator* of iii, 6, 11.
Adam, Dr. iii, 162.—**Roman Antiquities** of iii, 325.—iv, 427.
Addington, H. iii, 231.
Adelung iv, 152.
Æschyli Supplices, *Emendationes* in, No. i. iii, 183. · **Æschylus**, *Critical and Explanatory Notes* on the *Prometheus Vincetus* of &c. No. i. iii, 271. · No. ii. iv, 208. · **Æschyli Supplices**, *emendationes* in, No. ii. iii, 414.—**Æschylus** explained iv, 31.—in **Æschyli Supplices Virginis** iv, 154.—praise of **Æschylus** iv, 180. · **Æschyli in Cantus Choricos Tentaminis Novi Specimen** iv, 459.
Afghan language iv, 348.—ten Numerals iv, 107.
Aikin, Dr. iii, 165.—iv, 92.
Akuschæ, ten Numerals of the language of iv, 109.
Alphabet Hebrew iv, 404.
Alexandria Troas, *Sarcophagus* at iv, 406.
Algonquin language iv, 350.—ten Numerals of iv, 116.
Aleutian Islands, language of iv, 349.—ten Numerals of iv, 113.
Algerdi iv, 27.
Albion, the Identity of, with the *Hyperborean Islands* of **Diodorus**, No. i. iii, 176. · No. ii. iii, 247.
Alexis, *Epitaph* of, Eng. and Greek iii, 234.
Amicitia Ciceronis MSti. in *Col. SS. Trin. Cant. Collatio* De iv, 304.
Ammianus Marcellinus, description of the *Silk-worm* from iii, 296.
Amelia Principissæ in Obitu iii, 194. · iv, 52.
Anglo-Saxon language iv, 349.—ten Numerals of iv, 111.
Animadversiones Davidis Ruhkenii in Xenophontis Memorabilia ex Editione Quartâ iii, 444.
Antiquities iii, 487.—iv, 249.
Antique Ring iv, 128.—remarks on iv, 454.—figure, an account of iv, 490.
Anacreon, on the *Lyrical Metres* of, No. i. iii, 31, 60.—No. ii. iv, 196. No. iii. iv, 280.
Ancients, *Poetical Metres* of iii, 79.
Anville, D. iii, 115.
Answer to the defence of Dr. G. S. Clarke's "Hebrew Criticism and Poetry" iv, 168.
Antimacho, *diatribe* de iv, 231.
Apollinaris iv, 418.
Apollo Belvidere iv, 246.
Appian, remarks on iv, 89.
Aprian iv, 42.
Arabic language iv, 348.—ten Numerals of iv, 106.—of *Arab Moroccò* ten Numerals iv, 106.
Aristoxenus iii, 33.
Aristotle iii, 41, 42, 151. · the advice of iii, 224.
Avienus Festus, notes on part of the *Poem* of iii, 136.—**Avieni MSti. Codicis collatio** iv, 120.
Aristophanes, praise of iv, 180.
Ashbridge, J. iv, 191.
Asinine Worship of Jews iv, 48.
Ast iv, 144.
Attic Poets iv, 515.
Athenians, on the respect paid to old age by the iii, 319.
Athenian Courtesan, a story of iii, 229.
Attfield, W. iv, 401.
Aulus Gellius iii, 145.
Axum Inscript. iii, 117.
 B.
Banga, ten Numerals of the language iv, 107.
Batta, ten Numerals of the language iv, 110.

- Bacon iv, 189.
 Bœckh, Professor iv, 141.
 Bailey, J. iv, 57, 62, 123.
 Barbaric Nations from the North to the South iv, 105.
 Barker, E. H. iii, 132, 159, 283.—iv, 35, 96, 222, 436, 458, 467, 489.
 Barrow, Mr. iii, 298, 346.—iv, 183, 489.
 Basque Grammar iv, 266.
 Battman iv, 146.
 Beattie, Dr. iii, 14.
 Beckius iii, 354. iv, 142.
 Beckman iv, 165.
 Bell, Mr. iv, 32, 247.
 Bentley, Dr. iii, 44.—*Emendationes ineditæ ad Silium Italicum* iii, 381.—iv, 190, 290, 515.
 Bentham iii, 147.
 Benwell, W. iii, 320.
 Beloe, Mr. iv, 471, 481.
 Bellamy, Mr. J. iii, 217, 470.—iv, 173.—*Notice of his Ophion* iv, 240.—iv, 319.
 Biblical Criticisms iii, 109, 166, 195, 235, 266, 284, 483.—iv, 125, 273, 422.
 Bible, a new Translation of obscure passages in the iv, 1.—*remarks on Dr. A. Clarke's Annotations on the iv, 307.—on the Vulgate of 1450-1455.—iv, 471.*
 Bibliography iii, 239, 268. iv, 250, 455.
 Biblia-Polyglotta Britannica, plan and specimen of iv, 493.
 Bibliomania, notice of Dibdin's iv, 499.
 Bible Society, commendation of iv, 351, 440.
 Biscayan, ten Numerals of the language iv, 107.
 Bishop of Dromore iii, 161.
 Blayney, Dr. iii, 254, 259.
 Bletterie, La iii, 159.
 Blomfield C. J. edition of the *Prometheus*, iii, 76, 286.—iv, 33, 209, 459, 515.
 Bochart iii, 169.—iv, 266.
 Boetius iii, 57.
 Bos, Abbé du iv, 24.
 Botheus iii, 288.
 Bohemian language iv, 349.—ten Numerals of iv, 112.
 Bournou and Cashna languages iv, 350.—ten Numerals of iv, 118.
 Boerner iv, 479.
 Bombara, ten Numerals of the language iv, 118.
 Borheck, Professor of Duisbourg iv, 143, 144.
 Bothe iv, 147.
 Roxhorn, iv, 474.
 British Museum iii, 431.
 British Review iv, 463.
 Britons, the, of the Classics iv, 44.
 Brebes or Shilhi language iv, 348.—ten Numerals of iv, 106.
 Brotier iii, 159, 162.
 Bruce, Mr. iii, 174.
 Brunet iv, 483.
 Buchannan, Dr. iii, 62.—iv, 335.
 Bulom and Timmanee languages iv, 351.
 Burmah, ten Numerals of the language iv, 107.
 Burats, ten Numerals of the language of iv, 113.
 Burney, Dr. iii, 483.—iv, 208, 281, 282, 459.
 Burder, Mr. iv, 467.
 Burgess, Bp. iv, 210.
 Burges, G. iii, 184.
 Butler, C. iii, 239.
 Butler, Dr. of Shrewsbury iii, 183, 287, 417.—iv, 33, 155, 214.
 Bynkershoek iv, 511.
 Cabiri iii, 128, 179, 272. iv, 93, 210.
 Cathæi, the China of the Classics, under the Appellation of iii, 295.
 Caesar iii, 160, 177. iv, 45.—*praise of iv, 180.*
 Cantata, Eng. and Gr. iii, 233.
 Callimachus iii, 251.
 Carter, Mrs. iv, 5.
 Cambridge Greek Ode, *Remarks on the iv, 122.*
 Cartes des iv, 183.
 Catullus iii, 51.
 Caffer language iv, 351.
 Cato, M. iv, 508.
 Canuleius iv, 509.
 Caledonia New, Ten Numerals of the language iv, 111.
 Campbell, The Poet iii, 473.
 Cashna, Ten Numerals of the language of iv, 118.
 Catonis MStorum. *Collatio* iv, 353.
 Carolum Secundum, *dedicatio ad* iv, 355.
 Casaubon, the arguments of iv, 431.
 Cavan, Lord, iv, 246.
 Cecilius iv, 511.
 Ceylon, or Cingalese, language iv, 348.—Ten Numerals of iv, 107.
 Ceram, or Molucca languages iv, 349.—Ten Numerals of iv, 111.
 Christ, on the Vest of iii, 358.
 Charlemagne, Anecdote of iii, 159.
 Chardin iii, 251.
 China, the, of the Classics iii, 295.
 Chart of Numerals iv, 16.—of Ten Numerals in 200 tongues iv, 105.—*Notice of a Chart of the Stream of*

Time, a figurative representation of Universal History iv, 247.

Chardin iv, 167.

Chaucer iii, 9.

Chinese World, on the iii, 16.

Chippewyan language iv, 350. — Ten Numerals of iv, 116.

Cherokee language iv, 350. — Ten Numerals of iv, 117.

Chevillier iv, 474.

Chaldee, Ten Numerals of the language iv, 106.

Chikkasah, Ten Numerals of the language iv, 117.

Chamberlayne iv, 267.

Chart of the 10 Numerals in 200 languages, an Essay, descriptive of a iv, 327.

Cherubim, on the iv, 416.

Chinese language iv, 348. — Ten Numerals of iv, 111.

Cicero iii, 33, 42. — *Ciceronis Opera omnia* iii, 91. — in his Essay on Old Age iii, 144, 320. — explained iii, 473. — praise of iv, 180.

Classicae Horae, No. I. iii, 105. No. II. iii, 332.

Classical Studies, *Encyclopediæ* and Method of iii, 352. — Writers, on the Originality of iv, 273. — Criticism iv, 501.

Classics, the China of the iii, 295. — the Britons of the iv, 44.

Clement iv, 36, 473.

Clarke, Dr. G. S. Hebrew Criticism iii, 87. — Defence of his "Hebrew Criticism and Poetry" iii, 253. — Answer to the Defence of his "Hebrew Criticism and Poetry" iv, 169.

Clarke, Dr. A. iii, 70. — Reply to various critiques on the 1st part of his Hebrew Bible iii, 423. — Critical Remarks on his Annotations on the Bible, No. I. iii, 461. — No. II. iv, 240, 307.

Clarke, Dr. Russ. Trav. iii, 280. — iv, 188, 200, 458.

Codicis MSti. Avieni Collatio iv, 120.

Collatio MSti. Codicis Avieni iv, 120. — MSti. in Coll. SS. Trin. Cant.

"de Senectute" iv, 301. — de Amicitia iv, 304. — Persii et Catonis MStorum iv, 353.

Conjecturae Criticae in Auctores Graecos, No. I. iii, 76. No. I. iii, 287. No. II. iv, 154.

Coins, on Grecian and Roman iii, 89.

Cooke's River, language of iv, 350.

Colophonio Poeta et Grammatico Diatribe de iv, 231.

Cochin-China language iv, 348. — Ten Numerals of iv, 108.

Coptic language iii, 114.

Critical Review iii, 303.

Critical Remarks on detached Passages of Demosthenes iii, 150. — of Tacitus iii, 159. — on the 1st and 2d chapters of the Prophet Isaiah iii, 235. — on the Prometheus Vinculus of Æschylus, &c. No. I. iii, 271. — No. II. iv, 209. No. III. iv, 425. — on Longinus, No. II. iii, 340. — on Dr. Adam Clarke's Annotations on the Bible, No. I. iii, 461. — on a passage of Tacitus iv, 48. — on the English Version of the Old Testament, No. II. iii, 166. — No. III. iv, 63. — on Dr. A. Clarke's Annotations on the Bible iv, 307. — Review iv, 517.

Croze, la, an opinion of iv, 414.

Cumberland, Mr. iii, 319, 320.

D.

Daunou iv, 473.

Danet iv, 493.

Dawes iv, 515. — *Miscellanea Critica* iv, 516.

Dædalus, a description of iv, 21.

Dantz iv, 147.

Danish language iv, 349. — ten Numerals of iv, 111.

Davies, Mr. iii, 177, 179, 182.

Demosthenes, critical Remarks on detached Passages of iii, 150, 151, 152. — anecdote of iii, 319.

Defence of Dr. Clarke's "Hebrew Criticism and Poetry" iii, 253. — of Sir W. Drummond on the Egyptian Names in the Old Testament iv, 407.

Degen, Mr. iii, 354.

Dedicatio ad Carolum Secundum, &c. iv, 355.

Delaware and Mahakuass languages iv, 350, 116.

Dea Multimammæ Imago iv, 70.

Dialects of the South Sea, 17 or 20. iv, 110.

Dilettanti Society iv, 246, 251.

Dionysius, of Halicarnassus iv, 505.

Dionysius iii, 49, 179.

Diogenes, the Laertian iii, 146. iv, 279.

Diodorus, the Identity of Albion with the Hyperborean Island of, No. I. iii, 176. — No. II. iii, 247. — an assertion of iv, 45.

Difference of Michael Angelo and Homer; of Virgil and Raphael iii, 226.

Dissertation on the 49th chapter of Genesis iii, 387.

Dirrichius iv, 49.

Diatribe de Antimacho, Poeta et Grammatico Colophonio iv, 231.

Drapier, letters of iii, 6.

- Dromore, Bishop of iii, 161.
- Drummond, Sir W. Notice of an "Essay on a Punic Inscription" iii, 198.—observations on his Persius iii, 363.—on the Eng. Version of the Old Test. No. II. iii, 166.—on his Version of some Egyptian names in the Old Test. No. I. iii, 366.—Dissertation on the 49th chapter of Genesis iii, 387.—on the Eng. Version of the Old Test. No. II. iv, 63.—Notice of Mr. Bellamy's "Ophion" iv, 244.—A sequel to his remarks on the Inscriptions found at Ancient Sagnetum, No. I. iv, 263.—iv, 267.—on his Version of some Egyptian names in the Old Test. No. II. iv, 369.—his Defence on the Egyptian names in the Old Test. iv, 407.—on his derivation of the word "Pharoah" iv, 468.
- Dumesnil iii, 162.
- Dupuis, a remark of iii, 397.
- Duke of Saxe Gotha, Emilius Augustus iv, 153.
- E.
- Eastern Travellers, "sending Portions to those, for whom nothing is prepared" explained by referring to iv, 487.
- Eastern Mode of expressing sentiment by action iii, 141.
- East India H. Museum iii, 434.
- Ecclemach language iv, 350.—ten Numerals of iv, 117.
- Ecclesiastical Researches iv, 35.
- Edinburgh Review iii, 191, 287, 299, 419. iv, 157, 216, 460.
- Egyptians, on the Respect paid to Old Age by the iii, 142.—Alphabet of the iv, 468.
- Eichstedt, of Jena iv, 143.
- Elgin, Earl of, Notice of his Pursuits in Greece iv, 244.
- Elmsley, Mr. iv, 459.
- Emendationes in Æschyli Supplices, No. I. iii, 183.—ineditæ R. Bentleii ad Silium Italicum iii, 381.—in Æschyli Supplices, No. II. iii, 414.
- Emerald, on the iv, 132.
- Ennius, the boast of iv, 337.
- English Version of the Old Testament, Critical Remarks on the No. II. iii, 166. No. III. iv, 63.
- Encyclopædiæ of Classical Studies iii, 352.
- Epitaph of Alexis, Eng. and Gr. iii, 234.—Latin, in Jersey iii, 284.
- Epaphroditus; information concerning iv, 35.
- Epigramma Gr. "Η ΣΙΓΗΝ ΚΑΙΡΙΟΝ Η ΛΟΓΟΝ ΩΦΕΛΙΜΟΝ" iv, 62. Lat.
- "In Psittacum" iv, 62.
- Ernesti iii, 160.
- Erfurdt C. G. Aug. iii, 357. iv, 142.
- Esquimaux language iv, 350.—ten Numerals of iv, 114.
- Estêchemines language iv, 350.
- Essay on a Punic Inscription, notice of Sir W. Drummond's, including Biblical Criticisms iii, 198.—on the Respect paid to Old Age by the Egyptians, the Persians, the Spartans, the Greeks, and the Romans, No. I. iii, 142.—by the Athenians and the Romans, No. II. iii, 319.—on the Standard "Labarum" iv, 223.—On Funeral and Sepulchral Honors, Oxford Prize iv, 391.—descriptive of a Chart of the ten Numerals in 200 languages iv, 327.
- Etymology iv, 437.
- Ethiopic Modern, or Abyssinian language iv, 348.—ten Numerals of iv, 106.
- Euripides, praise of iv, 180.
- F.
- Faber, Mr. the objections of, refuted iii, 272, 179. iv, 210.
- Fæhse iv, 147.
- Farnese Hercules iv, 246.
- Festus Avienus, Notes on Part of the Poem of iii, 136.
- Fevre, le, a conjecture of iv, 49.
- Feloops language of the iv, 350.—ten Numerals of the iv, 118.
- Finns' language iv, 349.—ten Numerals of the iv, 112.
- Fischer, G. iv, 482.
- Foster, Dr. iii, 44, 478.
- Foolahs, language of the iv, 351.—ten Numerals of the iv, 119.
- Fournier iv, 473.
- Fragmenta Sophronis Mimorum iv, 381.
- French language iv, 349.—ten Numerals of the iv, 112.
- Fulleborn, M. iii, 352.
- Fust iv, 474.
- G.
- Gaisford, Mr. iii, 77. iv, 159, 203, 285, 291.
- Gambia, the language of the River iv, 350.—ten Numerals of iv, 118.
- Gaschen, M. iii, 354.
- German language iv, 349.—ten Numerals of the iv, 111.
- Gellius A. iii, 33, 108, 145, 328. iv, 109, 504.
- Genesis, Dissertation of the 49th chapter of iii, 387.—10th chapter explained iv, 14.
- Gentleman's Magazine iv, 45, 223, 275, 454.

German Literati, some account of the, on the subject of Ancient literature and history, &c. No. I. iii, 348. No. II. iv, 139.
 Georgia, ten Numerals of the language iv, 109.
 Gesner iii, 162. iv, 94.
 Ghazikumuk language iv, 348. . . ten Numerals of iv, 109.
 Giacomellius iv, 219.
 Gibbon iii, 137, 300. — iv, 227, 342.
 Gifford, Mr. iii, 323.
 Gillies, Dr. corrected iii, 473. . . mentioned iv, 5.
 Gipsy, ten Numerals of the language of iv, 107.
 Goldsmith—Citizen of the World iii, 6.
 Gosset iii, 162.
 Gordon, J. Gr. Ode iii, 195.
 Grattan, J. Eng. Prize Essay of iv, 30.
 Gronovius, a supposition of iv, 50.
 Grey, Dr. iv, 440.
 Greek language iv, 349. — ten Numerals of the iv, 111.
 Greenland language iv, 350. . . ten Numerals of iv, 114.
 Gravina iv, 504.
 Grammaticæ Nugæ iii, 1.
 Grecians, on the Respect paid to Old Age by the iii, 142. — Grecian and Roman Coins on iii, 89. . . Græcos in Auctores conjecturæ Criticæ, No. I. iii, 76. No. II. iii, 287. No. II. iv, 154.
 Greek accents and Metre, on iii, 476.
 Greek Literature of Germany iv, 139.
 Sapphic iv, 79.
 Grenville's, Lord, Letter on "Stephens's Greek Thesaurus" iv, 514.
 Gutenberg iv, 473.
 H.
 Harwood, Dr. iv, 274.
 Haerlem iv, 474.
 Harpocrates iii, 142.
 Harris, Mr. quotation from iii, 304.
 Halde, du iv, 17.
 Harris, Dr. iv, 34, 35.
 Hailes, Lord iv, 50.
 Harles, of Erlangen iv, 145.
 Hayter, J. iv, 230.
 Hæck iv, 152.
 Harmer, Mr. Observations, a quotation from iii, 141. . . iv, 487.
 Hewlett, Mr. iv, 251.
 Hebrew language iv, 348. — Numerals and Notation of iv, 401. — MSS. of iv, 402. — Alphabet iv, 404. . . Ten Numerals of iv, 106.
 Heineken iv, 477.
 Hermodorus iv, 506.

Herodian iii, 180. . . a remark of iv, 45.
 Hebrew Criticism and Poetry, Defence of Dr. Clarke's iii, 253.
 Herculaniensis, Remarks of Notice of iii, 113.
 Herodotus iii, 142, 146, 177. . . an observation of iv, 411.
 Heyne iv, 93. . . publisher of Homer iv, 139.
 Herman, publisher of Homer's Hymns iv, 140. . . iv, 28. . . De Metris iv, 205, 286.
 Heinrich, iv, 141.
 Heusinger iv, 143.
 Heindorf, of Berlin iv, 144.
 Heilmann, Professor, of Gottingen iv, 148.
 Herbelot, d', iv, 166.
 Heath, iii, 288. iv, 158, 209.
 Heber, Richard iv, 458.
 Hephæstion iv, 203, 290.
 Hippolytus iv, 515.
 Hindustani, Ten Numerals of the language of iv, 107.
 Himilco iii, 136.
 Hottentot language iv, 351. . . Ten Numerals of iv, 119.
 Hoare, Sir R. C. iv, 247.
 Honors, Funeral and Sepulchral, Oxford Prize Essay iv, 391.
 Horne Tooke, Mr. iii, 8, 119, 409.
 Horace iii, 48. . . Imitations of iv, 97. . . Praise of iv, 180.
 Horæ Classicæ, No. I. iii, 105. No. II. iii, 332.
 Homer iii, 250. . . Illustrations of iii, 375. . . Praise of iv, 180. . . Illustrated iv, 457. . . quoted iv, 516. . . Illustrated iv, 517.
 Hoffman iii, 270.
 Hottinger iii, 372.
 Hughes, J. iv, 380.
 Hughes, T. S. iv, 446.
 Huron language iv, 350. . . Ten Numerals of iv, 116.
 Hungary, Ten Numerals of the language of iv, 112.
 Hurd, Moral and Political Dial. of iii, 11.
 Hudson iv, 143.
 Hyperborean Island of Diodorus, the Identity of Albion with the, No. I. iii, 176. No. II. iii, 247.
 I.
 Iambics of Professor Porson, on the iii, 232, 293.
 Iambic verse, Properties of iv, 515.
 Iliad, Remarks on the introductory lines of the iii, 314.
 Illustrations of Homer iii, 375. . . of Scripture iv, 465.

Imitations of Horace iv, 97.
 Inca language iv, 350. Ten Numerals of iv, 117.
 Invernizzi, of Leipsic iv, 142.
 Inscriptions, at Saguntum iii, 63...
 Inscription, on one of the gates of Amboor, in the East Indies iii, 111... in Asia Minor and Greece, No. i, iv, 87.—No. ii, iv, 156.—on a Monumental Urn in a Grove at iv, 489... at Alexandria iv, 498... on a Sarcophagus at Alexandria Troas iv, 406... on a ruined Temple at Parthia iv, 406.
 Irish, Ten Numerals of the language iv, 107.
 Italian language iv, 349.—Ten Numerals of iv, 112.
 Identity of Albion with the Hyperborean islands of Diodorus, No. i, iii, 176... No. ii, iii, 247.
 Ives, Mr. iv, 457, 467.
 Jacobs iv, 146.
 Jacobs, H. iv, 252.
 Jansen iv, 483.
 Japan, Ten Numerals of the language of iv, 109.
 Java, Ten Numerals of the language of iv, 110.
 Jaloff's, Ten Numerals of the language of iv, 118... Numerals ditto iv, 520.
 Jallomkadoo, Ten Numerals of the language of iv, 113.
 Jenitsch iv, 152.
 Jesso and Kurile islands, the languages of iv, 349... Ten Numerals of iv, 113.
 Jerome iii, 168.
 Johnson, Dr. Rambler of iii, 6.—Idler of iii, 7. Observations of iii, 16, 312.—quotation from iii, 342.
 Jonathan Ben Uzziel iii, 389.
 Jones, Sir W. iii, 252.—quotation from the Asiatic Researches of iii, 300. iv, 16, 327.
 Jones, the Architect iv, 28.
 Jortin iv, 190.
 Josephus iv, 40.
 Joy, H. H. iii, 75, 218.
 Justin, emendated iv, 31.
 Jurien iv, 49.
 Juvenal iii, 327.

K

Kayser, Phil. iv, 144.
 Kasson, Ten Numerals of the language of iv, 118.
 Kampshatha language iv, 349.
 Kadiak Island language iv, 350. Ten Numerals of the iv, 114.
 Kadiak River, Ten Numerals of the language of iv, 115.

Kaetel, Ten Numerals of the language of iv, 109.
 Kalmulks, Ten Numerals of the language of iv, 113.
 Kamshatka, Ten Numerals of the language of iv, 113.
 Kennicott, Dr. iii, 254. iv, 5, 440.
 King, Mr. iv, 45.
 Kings, 1st book of, illustrated iii, 267.
 Kisti, Ten Numerals of the language of iv, 109.
 Kletzel iv, 152.
 Knæss, Gustavus iv, 151.
 Knapp, Professor iv, 153.
 Knistenaus language iv, 350. Ten Numerals of iv, 116.
 Köhler iv, 477.
 Koarta, Ten Numerals of the language of iv, 118.
 Koriak language iv, 350. Ten Numerals of the iv, 114.
 Kookist, or Lunkist, or Lunetas, language iv, 348. Ten Numerals of iv, 108.
 Kriethan iv, 143.
 Kuster iii, 155, 269.
 L.
 "Labarum," Essay on the Standard iv, 223.
 Latin language iv, 349.—Ten Numerals of iv, 111.
 Lamouts, or Tonguse, language iv, 349.—Ten Numerals of iv, 113.
 Lagoa's Bay, language of iv, 351.—Ten Numerals iv, 119.
 Laire, the Abbé iv, 479.
 Lambinet iv, 481.
 Lampoon, Ten Numerals of the language iv, 110.
 Laws, of the twelve Tables on the iv, 504.
 Langhorne iii, 145.
 Latin, the comparative Affinity of, to Teutonic, and Celtic languages iii, 117.—Literature iii, 353.
 Lælius iii, 320.
 Lewis, the 14th iv, 27.
 Lempriere, Dr. Class. Dict. iii, 132, 139. iv, 93.
 Lennep iv, 141.
 Letter from Mr. Maurice iii, 283.—to Mr. Maurice, on Pagan Trinities, No. i. iii, 125.—No. ii. iv, 89.—from Lord Grenville on Stephens's Greek Thesaurus iv, 513.—Extract of ditto on various subjects iv, 515.
 Literary intelligence iv, 252, 521.
 Livonian language iv, 349.
 Lipenius iv, 474.
 Lipsius iii, 159.
 Lichtenstein iv, 483.

- Linnaeus** iii, 75.
Livy iii, 162.
Longolius iii, 160, 162.
London Polyglott, observations on the iii, 239.
Lowth, Bishop iii, 3, 15, 235, 237, 253, 256.—iv, 490.
Longinum, animadversiones in iii, 64.—Critical Remarks on, No. II. iii, 340.
Luthuanian iv, 349.
Lunkits, Ten Numerals of the language iv, 108.
Lucchesinius iii, 152, 155.
Lyrical Metres of Anacreon, No. II. iii, 31. No. II. iv, 196. No. III. iv, 280.
Lysander iii, 146.
Lycurgus iii, 148.
M.
Martial iii, 55.
Maurice, to the Rev. Mr. Let. i, iii, 125, 137, 179.—from him iii, 283.—to him, Let. II. iv, 89.—Let. III. iv, 17, 334, 439, 484.
Manetho iv, 414.
Maltese, or Punic, language iv, 348.—ten Numerals of iv, 107.
Malabar, or Tamulian, language iv, 348.—ten Numerals of iv, 107.
Magindanao language iv, 349.—ten Numerals of iv, 111.
Mæso Gothic language iv, 349.—ten Numerals of the iv, 111.
Mahakuass, ten Numerals of the language of iv, 116.
Mandsour, or Manchew language iv, 349.—ten Numerals of iv, 113.
Marchand iv, 474.
Maichelius iv, 477.
Masch iv, 479.
Marsh, Dr. iv, 169.
Martin iv, 45.
Madagasker, ten Numerals of the language of iv, 110.
Marlianus iv, 95.
Macassar, ten Numerals of the language of iv, 110.
Malay, ten Numerals of the language of iv, 110.
Matthias, M. publisher of Homer's Hymns iv, 140, 146.
Manso iv, 147.
Mandingoes, ten Numerals of the language of iv, 114.
Malthus, Mr. iv, 327.
Mallet iv, 167.
Maploo, ten Numerals of the language of iv, 108.
Manna, ten Numerals of the language of iv, 118.
Marsden, Mr. iv, 265, 333, 365.
Meting iii, 160.
Methods of Classical Studies iii, 352.
Metre and Accents, on Greek iii, 476.
Mexican language iv, 350.—ten Numerals of the iv, 117.
Megerlinus iv, 476.
Metre, improvements on iv, 515.
Menander, praise of iv, 180.
Memorandum on the Subject of the Earl of Elgin's pursuits in Greece iv, 244.
Mitford, History of Greece of iii, 128, 149.
Michael Angelo, commendation of iv, 27.
Mingrelia, ten Numerals of the language of iv, 109.
Milton iv, 190.
Minshew iv, 267.
Moor, J. Esq. on the Prepositions of the Greek language, iii, 23—remarks on the "Greek Prepositions" of iii, 470.
Moore, T. iii, 32.
Monboddò, Lord iii, 35, 313.—iv, 353.
Mohsin iii, 181.
More iii, 342.
Moor, Mr. Hind. Panth. iii, 434.
Moors, Gipsej, or Hindustani, language iv, 348.—ten Numerals of iv, 107.
Moitay language iv, 348.—ten Numerals of iv, 108.
Mongouls language iv, 349.—ten Numerals of the iv, 113.
Montesquieu iv, 511.
Monk, Professor iv, 515.
Mongeraye, ten numerals of the language of iv, 110.
Moan, ten Numerals of the language of iv, 108.
Montfaucon iv, 200.
Montanus iv, 221.
Murray, Mr. iii, 3.
Murphy, iii, 160.
Musæ Cantabrigienses, Remarks on the Preface to iv, 78.
Muskohge, ten Numerals of the language of iv, 117.
Myammau, ten Numerals of the language of, iv, 107.
Mylius iv, 476.
N.
Natic language iv, 350.
Nachash, on the word iii, 71.
Naudowessie language iv, 350.—ten Numerals of iv, 115.
New Translation of obscure passages in the Bible, No. I. iv, 1.—New World, the rout by which it was peopled iv, 520.

- Newcombe, Archbishop iii, 254.—iv, 7, 259.
 Neuernberger iv, 144.
 Newton, Sir I. praise of iv, 164.
 Neurology iv, 191.
 Neeas, ten Numerals of the language of iv, 110.
 Nicho's, Mr. iv, 251.
 Nicias, an observation of iii, 224.
 Notes to correspondents iii, 245, 289. iv, 260, 525.
 Norton Sound language iv, 350.—ten Numerals of iv, 114.
 Nootka Sound language iv, 350.—ten Numerals of iv, 115.
 Norfolk Sound language iv, 350.—ten Numerals of iv, 115.
 Notes on part of the Poem of Festus Avienus iii, 136.
 Notice of Mr. Bellamy's "Ophion" iv, 240.—of Memorandum on the subject of the Earl of Elgin's Pursuits in Greece iv, 244.—of Bibliomania iv, 499.—of a chart of the Stream of Time, or Figurative Representation of Universal History iv, 247.—of Dr. Valpy's Appendix to Sermons iv, 503.
 Notice of Biblical Publications, in the press, iii, 244.—iv, 253.
 ————— Classical ————— iii, 244, 489.—iv, 252, 255.
 Notation Hebrew, modes of iv, 401.
 Numerals, Chart of iv, 16.—of ten, in 200 tongues iv, 105.—Jaloff iv, 520.
 Nugæ Grammaticæ iii, 1.
 Numerals Hebrew iv, 401.
 Nymphodorus, the Historian iii, 142, 320.

O.

- Oberlin iii, 164.
 Observations on the London Polyglott iii, 239...on Sir W. Drummond's Persius iii, 363...on the Article of "Grammar" in Dr. Rees' Cyclopædia iii, 408.
 Ogilvy, Dr. Skene iv, 191.
 Ogilby, Mr. iv, 426.
 Old Age, on the respect paid to, by the Egyptians, Persians, Spartans, Greeks, and Romans, iii, 142.
 Athenians and Romans iii, 319.
 Olynthiac, on the 1st iii, 150.
 Old Testament, critical remarks on the English Version of the, No. 11, iii, 166...No. III. iv, 63.
 Onkalos iii, 168.
 Oonalaska language iv, 349...ten Numerals of iv, 113.
 Oriental Literature iv, 148...on the Emerald iv, 162...of Germany iv, 148.

- Orationes Lat. "Quas Athenas? quam scholam? quæ alienigena studia huic domesticæ disciplinæ prætul-lerim? iv, 179... "De linguae Arabicæ Antiquitate, Præstantiâ, et Utilitate" iv, 320... "Anne Historia vera plus valet quam fabulosa ad hominum mores benè formandos" iv, 446.
 Originality of the Classic Writers on the iv, 275.
 Osses, ten Numerals of the language of iv, 109.
 Otaheite, ten Numerals of the language of iv, 110.
 Owhyhee language iv, 349...ten Numerals of the iv, 110.
 Oxford Prize Essays, Eng. "On the Affinity between Painting and Writing in point of Composition" iii, 219... "On Sculpture" iv, 20.
 Prize Essay, Eng. on "Funeral and Sepulchral Honors" iv, 391.
 P.
 Patrick, Mr. R. iii, 16, 141.—iv, 352.
 Parkhurst, Dr. iii, 168, 278.
 Pagans and Schamanists, six tribes of, lie on the polar shore of W. America iv, 116.
 Passooko, ten numerals of the language of iv, 108.
 Paley vi, 190.
 Papua language iv, 349.—ten numerals of iv, 111.
 Panzer iv, 477.
 Pausanias, an observation of iii, 296.—remarks on passages of iv, 89.
 Parchia, on a ruined temple at iv, 406.
 Pearce, Dr. a supposition of iii, 344.
 Pelew isles language iv, 349...ten numerals of iv, 111.
 Persius, observations on Drummond's iii, 363.—Persici MStorum. Collatio iv, 353.
 Pericles iv, 23.
 Perget iv, 27.
 Persiani, E. a letter from iv, 340.
 Persian language iv, 348.—ten numerals of iv, 107.
 Peru, language of iv, 350...ten numerals of iv, 117.
 Persians, on the respect paid to old age, by the iii, 142.
 Periplus of Dr. Vincent iii, 61.
 Phidias iv, 23.
 Philetas, of Cos iv, 144.
 Pinkerton iv, 16, 263, 264.
 Pierre, St. iv, 16.
 Pindar iii, 36, 251.
 Plato iii, 34.
 Pliny iii, 179, 249...describing the silk-worm iii, 295...iv, 162.

Plutarch 59...in his *Plat. Apoph-*
thegms iii, 145, 146, 147, 149, 157.
 ...iv, 429.
 Poole iii, 361...iv, 419.
 Poemata Græca, "*Principissæ Ame-*
liæ in obitum" iii, 194... "*In obi-*
tum illustrissimæ Principissæ
Ameliæ" iv, 52.
 Poemata Latina: "*Quicquid deli-*
rant reges, plectuntur Achivi" iii,
 217... "*Prælium cum Gallis in*
BUSACI montibus commissum"
 iv, 57... "*Χεῖρων--δαιμότατος Κεν-*
ταύρων" iv, 75... "*Templi Jovi*
Olympio ab Agrigentinis dica-
ti demolito" iv, 362... "*Her-*
culaneum" iv, 375... "*Amico meo*
Hypercritico;" *Fabula Phædriana*
 iv, 489.
 Pococke iv, 167.
 Polychronius iv, 418.
 Pomponius Mela iii, 249.
 Porson, Iambics of Professor iii,
 232, 286...on the Iambics of iii,
 293...imitations of Horace iv, 97.
 praise of iv, 190...iv, 515.
 Polyglott, observations on the Lon-
 don iii, 239.
 Poggy Isles language iv, 349...ten
 numerals of iv, 111.
 Portuguese language iv, 349...ten
 numerals of iv, 112.
 Portions sent to those, for whom
 nothing is prepared, explained
 by referring to Eastern travellers
 iv, 487.
 Potter, Dr. iii, 103.
 Pope, of the poet laureat iii, 6...
Guardian of iii, 11.
 Preston, Mr. iii, 248.
 Prosody, improvements on iv, 515.
 Priestley, Dr. iii, 8; 15...iv, 315.
 Principissæ Ameliæ in obitum iii,
 194...iv, 52.
 Primatt, *Accentus redivivi* of iii, 59.
 Ptolemy iii, 34.
 Prometheus Vincetus of Æschylus,
 critical and explanatory notes on
 the, &c. No. I. iii, 271...No. II.
 iv, 209.
 Ptolemy Hephæstion iii, 181.
 Publicola, anecdote of, from Plu-
 tarch iii, 326.
 Punic, or Maltese, ten numerals of
 the language iv, 106.
 Q.
 Quintilian iii, 33.
 Quarterly Review iv, 86, 460, 515.
 Quickna, ten numerals of the lan-
 guage of iv, 117.
 R.
 Randolph, Dr. iii, 212.
 Ramsden, Dr. iv, 123.

VOL. IV. NO. VIII.

Remarks on detached passages of
 iii, 150...on the introductory lines
 of the *Iliad* iii, 314...on Sir W.
 Drummond's version of some
 English names in the Old Testa-
 ment, No. I. iii, 366...on Professor
 Moor's Essay on "*Greek Preposi-*
tions" iii, 470...on the preface
 to "*Musæ Cantabrigienses*" iv,
 78...on the "*Cambridge Greek*
Ode" for 1811. iv, 122...on Sir
 W. Drummond's version of some
 Egyptian names in the Old Testa-
 ment, No. II. iv, 369...on H.
 STEPHENS's *Greek Thesaurus* iv,
 443...on the antique ring iv, 454.
 ...on Sir W. Drummond's deriva-
 tion of the word "*Pharoah*" iv,
 468.
 Rennell, Mr. iv, 123.
 Reiske iii, 150, 152, 153, 154.
 Researches of the German Literati,
 some account of, on the subject of
 Ancient Literature and History:
 drawn up by C. Villers, No. I.
 iii, 348...No. II. iv, 139.
 Rees, observations on the article of
 "*Grammar*" in the *Cyclopædia*
 of iii, 408.
 Reply to various critiques on the
 1st part of Dr. A. Clarke's *Hebrew*
Bible iii, 423.
 Reland iv, 49.
 Rhythm, Greek iii, 31.
 Rejang, ten numerals of the language
 of iv, 110.
 Rennell, Major, iii, 61...iv, 222.
 Roman and Grecian coins on iii, 89.
 Romans, on the respect paid to old
 age by the iii, 142, 324.
 Robinson, Mrs. iv, 341.
 Robinson, Mr. W. a letter from iv,
 342.
 Rooinga language iv, 348...ten nu-
 merals of iv, 107.
 Rossawn, ten numerals of the lan-
 guage of iv, 107.
 Rossi de iii, 254.
 Russell, Dr. observation of iii, 230...
 iv, 222.
 Rubriquis, monk William de iv, 34.
 Russian language iv, 349.
 Rumsen language iv, 350...ten nu-
 merals of iv, 117.
 Runa language iv, 351...ten nume-
 rals of iv, 119.
 Ruhnkenii, D. *Animadv. in Xenoph.*
Memor. iii, 444.
 Russ, ten numerals of the language
 of iv, 112.

S.

Savary, Mr. iii, 143.

T

- Savu, ten numerals of the language of iv, 110.
- Sanscrit language iv, 348... ten numerals of iv, 107.
- Sallier, the Abbé iv, 475.
- Sarcophagus of black granite at Alexandria Troas, inscription on a iv, 406.
- Santander, S. iv, 477.
- Saxe Gotha, Duke of iv, 153.
- Scott, Walter, Minstrelsy of the Scottish Border iii, 12.
- Scott, Professor iii, 79... iv, 191.
- Scott, Mr. iv, 417.
- Scripture, Illustration of iv, 465.
- Scrivener iv, 474.
- Slavonic language iv, 349... ten numerals of iv, 112.
- Schwarz iv, 475.
- Sealiger iv, 515.
- Schwabe iii, 357.
- Schutz, of Halle iv, 141, 219.
- Schœfer iv, 142, 143, 145, 146, 473.
- Schultz, D. iv, 145.
- Schottus, Andrea iv, 474.
- Schneider iv, 146.
- Schleyermacher iv, 148.
- Schultze iv, 153.
- Schlegel, of Heidelberg iv, 153.
- Serica, the China of the Classics, under the appellation of iii, 295.
- Senectute, MSti. in Coll. SS. Trin. Cant. collatio de iv, 301.
- Seneca iv, 430.
- Serawollies, ten numerals of the language of iv, 118.
- Sharpe, Granville, Dedication to iv, 114.
- Sharpe, Dr. Gregory iii, 260.
- Shilhi, ten numerals of the language of iv, 106.
- Siam, the ordinals of iv, 348... the cardinals of iv, 348... ten numerals of the language of iv, 107.
- Silium Italicum, R. Bentleii, emendationes ineditæ in iii, 381.
- Sinæ, the China of the Classics, under the appellation of iii, 295.
- Simonides, an observation of iii, 223.
- Smith, Dr. iii, 35, 344.
- Smith, Adam, an observation of iv, 339.
- Smith, J. W. iv, 128.
- Sophronis Mimorum Fragmenta iv, 380.
- Sosoo language iv, 351... ten numerals of iv, 119.
- Sonnerat iii, 432.
- Sophocles explained iii, 473... praise of iv, 180.
- Spanish language iv, 349... ten numerals of iv, 112.
- Spartans, their respect to old age iii, 144.
- Spencer, Earl iv, 471.
- Spalding, Professor iii, 356.
- Stephens's Greek Thesaurus, remarks on iv, 443, 513.—Lord Grenville's Letter on iv, 515.
- Stolborg, Count iv, 147.
- Struvius iv, 475.
- Stanley iv, 33, 218.
- Sturtz iv, 142.
- Stutzman, Erlangen iv, 144.
- Strabo iii, 179, 181... an observation of iv, 44... v, 165, 271.
- Staunton, Sir G. iii, 267... iv, 489.
- Suetonius iii, 346... iv, 427.
- Sumatra language iv, 349... ten numerals of iv, 111.
- Suidas iii, 56, 105, 151, 276... remarks on iii, 268.
- ΣΥΚΚΟΦΑΝΤΗΣ, on the word iii, 105.
- ΣΚΥΤΑΛΗ, on the Lacedæmonian iii, 108.
- Supplices Æschyli, emendationes in iii, 183.
- Swedish language iv, 349... ten numerals of iv, 111.
- Swift iii, 6.
- Sydney, ten numerals of the language of iv, 111.
- T.
- Tacitus, Remarks on a passage of iii, 133... Critical Remarks on detached Passages of iii, 159, 181. iv, 45... Critical Remarks on a Passage of iv, 48... Remarks on the 43d chapter of Germany iv, 89. iv, 428.
- Tailong, Ten Numerals of the language of iv, 107.
- Tainay, ditto.
- Taiyay, ditto.
- Tamul, ditto.
- Tancut, North of Tibet, language iv, 348.
- Tate, James iv, 516.
- Taylor, Dr. iii, 156, 344.
- Tchoutki language iv, 150... Ten Numerals of iv, 115.
- Teignmouth, Lord iii, 432. iv, 328.
- Temple at Parchia, Inscription on a ruined iv, 406.
- Tennant, Mr. iv, 442.
- Terentianus Maurus iii, 42. iv, 206, 287, 290.
- Theocritus, praise of iv, 180.
- Theophilus Sincerus iv, 475.
- Thesaurus, Stephens's Greek, Remarks on iv, 443, 513.
- Thiersch iv, 146.
- Thina, the China of the Classics, under the appellation of iii, 295.

Thucydides iii, 151.
 Thysius, a supposition of iv, 49.
 Tibboo language iv, 151. . . Ten Numerals of iv, 119.
 Timmanee, Ten Numerals of the language of iv, 119.
 Tonguse, Ten Numerals of the language of iv, 113.
 Tooke, Rev. W. iv, 248, 334, 336.
 Tooke, Horne iii, 117, 119, 122, 408.
 Tomline, Dr. iv, 123.
 Toup iii, 145. iv, 83.
 Townley, Mr. iv, 164.
 Translation, a new, of obscure passages in the Bible iv, 1. . . from the Greek into German iv, 147.
 Trithemius iv, 472.
 Tscherkassian and Osses languages iv, 348. . . Ten Numerals of iv, 109.
 Turkish, Ten Numerals of the language of iv, 112.
 Turner, Capt. iii, 142, 177, 320.
 Tweddell, Mr. iv, 123.
 Twelve Tables, Laws of the iv, 504.

V.

Valerius Maximus iii, 145. . . observation of iii, 328.
 Valckenaerii Adnotationes in Xenophontis Memorabilia No. II. iv, 129.
 Vallancey, Col. iii, 179. . . iv, 265, 328.
 Valpy, Dr. Notice of Appendix to Sermons of iv, 503. . . Gr. Gram. iv, 338.
 Vasari iv, 26.
 Vater, Professor, of Halle iv, 151.
 Venus de Medicis iv, 246.
 Victorinus iii, 45.
 Viger iii, 150, 151.
 Villers, some account of the Researches of the German Literati by, No. I. iii, 348. No. II. iv, 139.
 Vince, praise of iv, 187.
 Vincent, Dr. Ancient Commerce by iii, 60, 295, 304. . . iv, 249, 271.
 Virgil iii, 48. . . explained iii, 473. praise of iv, 180.
 Vitruvius iii, 219.
 Voltaire, M. De iii, 439.
 Voss iv, 147.
 Vulgate Bible of 1450--1455, on the iv, 471.

U.

Uffenbach iv, 474.
 Uirat Ælets Æleuth, ten Numerals of the language of iv, 113.

W.

Waddington, G. iv, 61.
 Walpole, R. iv, 87, 456.
 Wagner iv, 146.
 Washitah language iv, 349. Ten Numerals of iv, 111.
 Wales, New South, language iv, 349.
 Waygiou, ten Numerals of the language of iv, 111.
 Wallis, Dr. iii, 2.
 Watts, Dr. iii, 6.
 Wilkins Dr. iv, 407, 413.
 Walton iii, 166, 240. . . iv, 361.
 Wakefield, G. iii, 120, 197, 287, 315.
 Watson, Dr. iv, 18.
 Welsh language iv, 348. . . ten Numerals of iv, 107.
 Weiske iv, 146.
 Wilford, Capt. iii, 62, 176, 179, 247, 302, 310, 432. iv, 221, 327, 333.
 Wintle iv, 6.
 Wilken, Professor in the University of Heidelberg iv, 150.
 World, on the Chinese iii, 22.
 Wolfius iii, 150, 152, 154. publisher of Homer iv, 139.
 Wolfe, the death of iii, 227.
 Works lately published iii, 243, 486. . . iv, 256, 523.
 Wollaston, Dr. praise of iv, 187.
 Woidé, from the Coptic Lexicon of iv, 370.
 Wrangham's, Rev. F. Sermon "on the best method of translating the Christian Scripture into the languages of India and the east," thoughts on the perusal of iv, 438.
 Wren iv, 29.
 Wunderlich, of Gottingen iv, 141.
 Wordtwein iv, 479.

X.

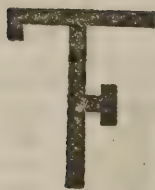
Xenophon, in his Cyropædia iii, 144, 146, 148. . . Davidis Ruhnkenii animadversiones in Xenophontis Memorabilia ex Editione Quarta iii, 444. . . L. C. Valckenaerii adnotationes in Memorabilia No. II. iv, 129.

Y.

Yakuts, ten Numerals of the language of iv, 113.
 Yukagir language iv, 349. — ten Numerals of iv, 113.

Z.

Zealand New iv, 349.
 Zechetzchen iv, 109.
 Zell, Ulric iv, 472.
 Zimmerman, Ernest iv, 142.



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